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THE INTERNATIONAL REVIEW OF MISSIONS

EDITED BY

J. H. OLDHAM, M.A.

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THE INTERNATIONAL REVIEW OF MISSIONS
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THE INTERNATIONAL REVIEW OF MISSIONS

A MISSIONARY SURVEY OF THE YEAR 1913

I Introduction
II The Japanese Empire
III China
IV The East Indian Archipelago
V British India and Ceylon
VI The Moslem World
VII Africa
VIII Other Mission Fields
IX The Home Base
X Conclusion

I. INTRODUCTION

The attempt made in the January issue of last year to bring together in a connected statement the most important events of the year bearing on the progress of Christianity among non-Christian peoples met with such widespread appreciation that it has seemed right to repeat the experiment. The purpose of the survey is to enable busy workers to keep in touch with developments in other parts of the world, and to make it easier to see each particular piece of work in its larger context and in relation to the whole. One of its chief uses will be to guide and enrich intercession. Whatever pains may be taken, the record must remain a very imperfect transcript of reality. The field to be surveyed is so vast that in many points the information is likely to be defective. The most potent forces at work are often below the surface and elude observation. The presentation of the facts is

Purpose of the Survey

apt to be coloured by the individual interests and connexions of the writer. But even when allowance has been made for these inevitable deficiencies, a review of those facts which can be captured and stated should be of advantage in enabling us to see more clearly the direction in which things are tending and to view them in truer perspective. The survey which follows embodies contributions from so many and such widely scattered observers that most readers, it is hoped, will find in it at least some facts that are both new and instructive.

Sources of Information

The sources of information on which the survey is based are: (1) more than 250 different magazines, newspapers and reviews, both missionary and general, which come to the office of the Continuation Committee and are examined regularly with greater or less care; (2) the reports of missionary societies and of organizations in the mission field; and (3) personal communications from the secretaries of missionary societies and correspondents in all parts of the world. The names of those who have thus generously assisted by supplying special information or amending and amplifying a preliminary draft of the survey are given at the close.[1]

Continuation Committee Conferences

Considerable space is necessarily devoted in the present survey to the conclusions of the twenty-one conferences held in Asia during the winter of 1912–13 under the chairmanship of Dr. John R. Mott. The Continuation Committee of the World Missionary Conference (Edinburgh, 1910), recognizing the necessity of taking counsel with missionaries and leaders of the Churches in the East, and of establishing helpful relations with bodies and organizations in the mission field, invited its chairman to undertake a tour in Asia.[2] The plan adopted was to hold conferences with a comparatively small group of leaders in different areas. Each conference

[1] Special acknowledgment must be made of the aid given by the writer's brother, Mr. J. E. Oldham, who for some months has helped in the collection, sifting and arrangement of the large mass of material.

[2] IRM., 1912 (Jan.), pp. 71–2.

produced a set of 'findings' on the various departments of missionary work, which constitute a statement of missionary policy of exceptional value.[1]

II. THE JAPANESE EMPIRE

THE political crisis which occurred in December 1912 affords striking evidence of the momentous changes that are in progress in Japan since the death of the Emperor Mutsuhito. A conflict with the military party, which refused to accept a policy of retrenchment, led to the downfall of the Marquis Saionji's Cabinet. Prince Katsura endeavoured to form a ministry, but neither his prestige and ability, nor the concessions he was prepared to make, nor even the influence of the throne were sufficient to withstand the pressure of public opinion, and the attempt had to be abandoned. The Cabinet formed by Count Yamamoto was of the nature of a compromise, but it is generally recognized that a great stride has been made towards a real party system and genuine democratic government. The change represents the gradual passing of political influence from the samurai class with its feudal traditions to a new middle class composed mainly of those engaged in commerce, industry and professional life.[2]

Political Changes

Two events during the past year show how intimately the winning of the peoples of Asia for Christ is bound up with large national and racial issues and with the general movement of the world's thought. The first is the strong feeling evoked in Japan by the proposal in the Californian legislature to restrict the right to hold property to those who are eligible for

Californian Land Legislation

[1] The findings of the twenty-one conferences have been published by the Chairman of the Continuation Committee in a single volume, *The Continuation Committee Conferences in Asia* (488 pp.), which is furnished with an analytical as well as a general index.

[2] Cf. *The Times* of May 19, 1913, and *Christian Movement in Japan*, 1913, pp. 12–15.

American citizenship. The Bill itself, which came into force on August 10th, is of minor importance, but it was accompanied by threats of further anti-Japanese legislation, and the Californian dislike of the Japanese immigrant population found strong expression. A writer in the New York *Outlook* [1] stated that the real source of the trouble was that the Japanese are the only immigrants who venture to assert their equality with the white race and to 'challenge the right of the Caucasian to march at the head of the procession.' Sir Valentine Chirol in a striking article in the London *Times* [2] pointed out that the ultimate point in dispute does not affect America alone, but is essentially a world question—whether Asiatic peoples are to be permanently subject to disabilities on the ground of race. In an equally noteworthy letter contributed to the same journal [3] Admiral Mahan contends that without any assumption of race superiority, which he unreservedly disclaims, America is entitled to decline to admit Japanese to citizenship on the ground that their strong racial characteristics and divergent past prevent them from being readily assimilated. In Japan the missionaries gave active expression to their sympathy with the Japanese point of view. Among the Japanese the controversy has given rise to frank and courageous self-criticism.[4]

The Association Concordia

Though in a quite different class and attracting little public attention, the publication of the first Report of the Association Concordia (Ki-itsu Kyokwai) suggests no less impressively the magnitude and difficulty of the problems involved in the evangelization of eastern peoples. The Association is composed of leading Japanese scholars, professors, and professional

[1] May 10, 1913, pp. 61–5. The editors describe the article as the best 'analysis of the antagonisms at the root of the present race conflict in California' that they have seen. Replies to the article by leading Americans appear in the issue of Aug. 2, pp. 754–9. See also the issue of Nov. 1, pp. 477–80.

[2] May 19, 1913.

[3] June 23, 1913.

[4] Cf. *Japan Evangelist*, 1913 (July), pp. 336–7.

men, and has as its aim 'to study the thought of the world in a spirit of fairness and candour, and thus to foster a deeper mutual sympathy and respect on the part of representatives of the two great civilizations which are destined to flow together in one mighty current.'[1] Its formation is a significant reminder that, in the words of its own Report, 'no nation and no religion can maintain its life apart from the ever onward movement of the world's thought,' and that the Christian Church is called to vindicate its faith in relation to the common world culture which is slowly but inevitably coming into being. The issue at stake, as Professor Cairns has pointed out, is whether the synthesis of eastern and western thought is to be one which includes Christ in a wider whole, or one which is in Christ, resting on the faith that there is nothing so wide as He.[2]

The Proposed Christian University

A sense of the necessity of justifying the Christian view of God and of the world to the higher thought of Japan lies behind the demand for a central Christian university in Japan.[3] The representative conference of missionaries and Japanese Christians held under the auspices of the Continuation Committee expressed its sense of the 'supreme importance' of such a university for the advancement of the Christian cause in Japan. It is recognized that the first step must be to secure effective co-operation between existing schools, and a number of institutions have already expressed their willingness to

[1] *First Report of the Association Concordia of Japan* (130 pp. Tokyo, 1913). Cf. IRM., 1913 (Jan.), p. 6; (Oct.), pp. 800–4.

[2] The importance of the Christological problem in Japan is illustrated by a somewhat militant assertion of unitarian views during the past year. These found expression in a controversy which has recently taken place over the application in a particular instance of the rule of the Young Men's Christian Association which restricts active membership in the Association to 'evangelical' Churches, i.e. those which accept Jesus Christ as their divine Lord and Saviour, and the Bible as the standard of faith and conduct. *Japan Weekly Mail* of June 28, 1913, p. 838; *Japan Evangelist*, 1913 (July), pp. 340–2.

[3] IRM., 1913 (Jan.), pp. 9–10. *Christian Movement in Japan*, 1913, pp. 76–85, 257–66.

enter into a scheme of co-operation.[1] Efforts are also being made to establish a first-class college for women.[2]

The Christian Literature Society

The same sense of the necessity of winning for Christ the intellectual life of the nation has given birth to the recently formed Christian Literature Society.[3] The society has drawn up a comprehensive programme. It proposes to issue twelve separate series of works on such subjects as theology, exegesis, homiletics, ethics, the devotional life, history, biography, apologetics and philosophy. The translation of a number of western works on theology has been taken in hand.[4] The first publication by the society is a *Message to the Japanese People*, which seeks to set forth the main substance of the Christian message and has received the approval of more than seven hundred missionaries working in the country. While it is more a statement of fact than of doctrine, it indicates a remarkable agreement among missionaries in Japan regarding the content of the Christian message. Three editions of the pamphlet were sold out within a few months of publication. A powerful argument for the work of the society is found in the remarkable activity of religious thought in Japan.[5]

Evangelization of Japan

The thorough survey undertaken by the Committee on the Distribution of Forces appointed more than two years ago has shown that Japan is still largely unevangelized. Approximately 80 per cent of the total population reside in rural districts and of this rural population about 96 per cent are wholly unreached. Of the remaining 20 per cent of the popula-

[1] The first practical step has been taken in the proposed combination of the higher departments of the Meiji Gakuin (Presbyterian) and Tokyo Gakuin (Baptist), and it is expected that other institutions will soon agree to participate in the plan.

[2] *Japan Evangelist*, 1913 (Jan.), pp. 10–13; (Feb.), pp. 96–8.

[3] IRM., 1913 (Jan.), p. 7; (Oct.), pp. 690–701. *Christian Movement in Japan*, 1913, pp. 163–77.

[4] These include Mackintosh's *Doctrine of the Person of Christ*, Denney's *Jesus and the Gospel*, and Swete's *The Holy Spirit in the New Testament*.

[5] See Professor Müller's 'Annual Review of Religious Literature' in the *Christian Movement in Japan*, 1913, pp. 103–32, and the monthly 'Summaries of the Religious Press' which appear in the *Japan Evangelist*.

tion residing in cities and towns, about a fifth is wholly neglected. Thus more than 80 per cent of the population of Japan have still to be evangelized. The Committee on Distribution of Forces has not yet presented a complete report, but in the light of the information already available the Continuation Committee Conference was of the opinion that in addition to the primary need of a great increase of Japanese workers there is a demand for about 400 additional missionaries for direct evangelistic work;[1] this policy obtained the assent of the great majority of Japanese leaders. It was further resolved to undertake a united nation-wide evangelistic effort extending over three years, with the object of deepening the life of the Church and presenting the Gospel to the whole non-Christian community.[2] The proposal, which originated with the Japanese, is being taken up with enthusiasm, and has aroused widespread interest.

Language Training of Missionaries

An event which may be expected to result in a much better equipment of missionaries for their work was the opening last October of the new Japanese Language School in Tokyo, under the control of a board of directors composed of representatives of the Conference of Federated Missions, the American and British Asiatic Associations, the Japan Peace Society, and several distinguished Japanese. Arrangements have been made for a first year foundation course and a second year special course for missionaries. A branch school has been opened in Yokohama.[3]

[1] The figure of 400 includes wives of missionaries. Cf. *Christian Movement in Japan*, 1913, pp. 68–75, 186–224, 284–7; in view of the widespread impression that more missionaries are not wanted in Japan, special interest attaches to the opinions of Dr. Harada and the Rev. D. Ebina quoted on pp. 633–5.

[2] A special Evangelistic Committee has been appointed by the Continuation Committee in Japan, and a fund of 50,000 yen is being collected. It is proposed to begin the campaign on the first Sunday in March of the present year.

[3] The new school is an outgrowth of the language school for foreigners founded about ten years ago by Mr. I. Matsuda, and conducted latterly by Mrs. Taguchi. The honorary director of the Japanese Language School is Baron Sakatani, and the foreign director Professor Frank Müller. During the month of August a well-attended and successful summer school for the training of missionaries was held at Karuizawa; this had, however, no direct connexion with the Japanese Language School.

Continuation Committee Conferences

The most notable event of the past year from the missionary standpoint was the meeting of the Continuation Committee Conferences[1] in April. Separate conferences of missionaries and of Japanese were held, and the findings of these were considered and unified in a united conference.[2] In addition to the weighty 'findings' of the conferences an important practical outcome was the formation of a Continuation Committee of Japan, consisting of fifteen members appointed by the Federation of Japanese Churches, fifteen by the Conference of Federated Missions and fifteen additional co-opted members. An organization has thus been brought into existence in which both the Japanese Churches and the foreign missions, which have hitherto been organized separately, are represented. The provision for co-option also makes it possible to include representatives of missions which have not hitherto seen their way to participate in the existing federations.[3]

Government Attitude to Religion

The transference of the Bureau of Religions, which is concerned chiefly with the maintenance of the national Shinto shrines, from the Home Department to the Education Department has given rise to a good deal of discussion and speculation. There are evidences that the Government is anxious to avail itself of the help of religion in its efforts to build up a healthy national life, and that the attitude which found expression in the holding of the Conference of Religions in 1912 will be maintained. The Minister of Education has announced his intention of trying to bring about a closer relation between religion and education. By a regulation making the students of private

[1] See the article by Dr. Wainright in IRM., 1913 (Oct.), pp. 751–64, which includes a survey of the present position and problems of Christianity in Japan.

[2] The plan evoked some criticism, but the Committee of Arrangements hold that the event proved that the separate conferences promoted untrammelled expression of opinion.

[3] The Continuation Committee has elected President K. Ibuka chairman, the Rev. D. R. McKenzie, D.D., vice-chairman, and the Rev. J. L. Dearing, D.D. and the Rev. K. Matsuno secretaries.

middle schools eligible for the civil service, Christian schools now enjoy practically all the privileges granted to government institutions of the same grade. Missionary reports describe a new readiness among both teachers and pupils in government schools to give a respectful hearing to the claims of Christianity.

Other Matters in Japan

Among other matters of interest during the past year are the crowded evangelistic meetings for the student class, conducted by Dr. Mott and Mr. Sherwood Eddy; similar meetings held for women; the convention of the National Sunday School Association of Japan in April, when it was resolved to take steps to develop the training of teachers and to extend adult classes, and the decision later to appoint a foreign secretary for Sunday school work; a novel attempt to reach people with the gospel message by publishing articles on Christianity in the public press at advertising rates, accompanied by an offer to send further literature;[1] an effort to obtain a new site and buildings for St. Luke's Hospital, Tokyo, and make it an international hospital;[2] plans to develop St. Paul's College (American Episcopal Mission), Tokyo, into an institution of higher grade; the strengthening of the Central ('Pan-Anglican') Theological College in Tokyo, opened in 1912, by the arrival of the Rev. Herbert Kelly of Kelham; and the government recognition of the Jesuit university in Tokyo. Mention must also be made of the great loss to the missionary cause by the death in September of Dr. Daniel Crosby Greene, who reached Japan in 1869 and throughout his long ministry was one of the most highly esteemed and influential missionaries.

In Korea interest has continued to centre in the trial for conspiracy in which a large number of Christians were implicated. The verdict of the Court of Appeals was given on March 20th, acquitting ninety-nine of the 105 con-

[1] *Christian Movement in Japan*, 1913, pp. 510–4, 365–6; for a still fuller discussion of the method and its value, see the *Chinese Recorder*, 1913 (Sept.), pp. 548–55.

[2] *Japan Evangelist*, 1913 (Feb.), pp. 64, 85; *Spirit of Missions*, 1913 (June), pp. 371, 389–92.

demned men, and reducing the length of sentence on the other six, among whom is Baron Yun Chi-ho. The case was carried to the Supreme Court, which disallowed the verdict of guilty on the six men and ordered a retrial. The Court of Appeals in the second trial again found the men guilty and sentenced them to six years' penal servitude, and the Supreme Court in its verdict delivered on October 9th confirmed the action of the Court of Appeals. While the trials in the higher courts were conducted with fairness and were free from the methods which evoked such widespread criticism in the Court of First Instance, it is difficult for an outside observer to understand the grounds on which the verdict was reached, since the evidence against the six condemned men did not differ in character from that which was recognized to be quite insufficient to convict the rest of the accused. The impression left on the public mind is that the verdict was dictated by other than judicial considerations. Widespread sympathy will be felt with the condemned men, of whose innocence those who know them most intimately are firmly convinced.

Korean Conspiracy Trial

After the verdict of the Court of First Instance there was a noticeable decrease in the number of catechumens, and in the attendance at Christian worship, but this was followed by a deepening of spiritual life in the Church, which continues. At the Continuation Committee Conference held in Seoul in March, it was reported that in the four Presbyterian and two Methodist missions there had been 11,700 baptisms during the past year. The conference emphasized the importance of loyal and hearty co-operation with the Government in its educational policy. It was held that the foreign missionary forces are sufficiently distributed over the whole field and the needs of the various classes of the population fairly well met. Special attention was called, however, to the needs of the student class and of the Japanese immigrants. The six missions already mentioned

Missionary Policy in Korea

estimate the foreign reinforcements needed at thirty-five men and thirty-three women workers. These six missions have since 1905 been united in a General Council, which during the past year has been transformed into a Federal Council, composed of representatives directly appointed by the missions, and possessing a constitution and powers approved by them. As this council is not representative of all the missions in the country, steps have now been taken to form in addition a Field Advisory Committee to serve as a means of communication with the Continuation Committee of the Edinburgh Conference.

Formosa

In Formosa the most important event has been the union of the Canadian and English Presbyterian missions, which between them occupy the island so far as work for the Chinese is concerned. The union was consummated in October 1912, and there is now one synod for the island, representing a Christian community of about 30,000 out of a total Chinese population of 3,000,000.[1] The Continuation Committee Conference in Japan called attention to the urgent need of the 121,000 savage aborigines who are still quite unreached by missionary effort.

III. CHINA

China's Appeal for Prayer

Few incidents in missionary history have made a stronger appeal to the imagination of western Christians than the request of the Chinese Government for prayer on Sunday, April 27th. Telegrams were sent with the approval of the Cabinet to leaders of Christian Churches asking that this date should be observed as a day of prayer for the nation, and to provincial governors and other high officials, within

[1] An illustration of the desire for education is found in the fact that non-Christian Chinese have contributed half the cost (£6000) of a high school which the English Presbyterian Mission is starting in Tainan, while £2000 of the remaining £6000 is being given by the Chinese Christians.

whose jurisdiction there were Christian communities, directing them to attend the Christian services. The unexpectedness and dramatic character of the appeal have perhaps led to an exaggerated estimate of its real importance for the progress of Christianity in China. While the proposal may have commended itself to the authorities as an astute means of securing the sympathy of the Christian West, it appears to have been conceived and supported by Christians,[1] and it is easy to believe that it was prompted by a deep sense of the insufficiency of human powers for the tasks confronting the young Republic. Moreover, the acceptance of the proposal by the Cabinet indicates that from being despised as a foreign religion Christianity has won recognition in the highest circles as one of the forces making for the health of the nation. From this point of view the incident may be regarded as a landmark in the history of Christianity in China. The day of prayer was widely observed not only in China, but also in America and Great Britain.

The political situation in China has been such as might naturally lead those responsible for the affairs of the nation to seek divine help and guidance. The provisional Government found difficulty in asserting its authority over the provinces and was unable to obtain the necessary support in the new Parliament, which assembled in April but was divided into too many factions to permit of any business being transacted. In July the opposition broke into open revolt and attempted to bring about a second revolution. With the aid of a loan of £25,000,000 obtained from the Powers Yuan Shih-kai succeeded in crushing his opponents. He was elected president on October 6th, and this was followed by the recognition of the Republic by the European Powers, the United States having granted recognition five months

The Political Situation

[1] It is stated that the suggestion was made in the first instance by Mr. Lu, the Minister of Foreign Affairs, who is a Roman Catholic. Cf. *Chinese Recorder*, 1913 (June), p. 364. It is said that 60 members of the Parliament which assembled in April were Christians.

earlier. Early in November the President carried out a coup d'état by depriving nearly 400 members of Parliament of their seats and transferring the government for the present to an administrative conference. The unsettled state of the country and the uncertainty of the future are an appeal for prayer more eloquent even than the striking request of the Government.

Opium

The somewhat discouraging record of the year includes one event which gives rise to deep satisfaction. Within a fortnight of the day on which the thoughts of Christian people were concentrated in prayer upon China, the Under-Secretary of State for India was able to announce in the British House of Commons that the exportation of Indian opium to China had finally ceased. This announcement closes one of the most unfortunate and regrettable chapters in the history of the relations of western Powers with China. Unhappily a difficulty still remains in regard to the accumulated stocks of opium at Shanghai and Hong Kong, valued at £8,000,000. A visit paid by General Chang to Great Britain failed to result in any arrangement for the disposal of these stocks. In China the authorities have employed vigorous methods to suppress the cultivation of the poppy, but its growth has been continued in the more distant provinces of the north-west and south-west, where control has been more difficult.[1]

Open Doors for the Gospel

In the earlier part of the year there were many evidences that the Church was standing before a wide open door. A striking illustration of the changed conditions was seen in the opening to the public of the sacred precincts of the Altar of Heaven during the first ten days of January. The Churches in Peking were permitted to arrange for Christian preaching on the raised platform of the Temple of Yearly Prayer, and within the

[1] At the present time ten of the eighteen provinces have by the suppression of local cultivation gained exemption from the necessity of importing the Indian drug. Full particulars are given in *National Righteousness*, 1913 (Oct.), pp. 1–16.

sacred precincts where for centuries the worship of the nation has been offered to the Supreme Ruler of the Universe there was proclaimed for the first time the name of the Son who has revealed the Father.[1] From many parts of the country there were reports of an increasing desire to learn about Christianity. During the first nine months of the year, 314,000 more copies were issued from the Bible House in Shanghai than in the corresponding period of 1912.[2] The readiness to learn has been especially marked among the educated classes. It is estimated that the evangelistic meetings conducted by Dr. Mott and Mr. Sherwood Eddy in the early months of the year in fourteen centres were attended by 35,000 different men.[3] A striking feature of these meetings was the support given by the government officials.[4] This friendly interest was doubtless due to the conviction, in some instances frankly expressed, that the Republic cannot be maintained without a basis in moral character, and that one of the chief means of producing this character is the Christian religion. Openings for lectures to officials and to students in government schools have been plentiful, and have been turned to good account by the Young Men's Christian Association. Officials have in a number of instances had recourse to missionaries for help and counsel. These facts relate chiefly, however, to the earlier part of the year; the political confusion of the later months has made the outlook more obscure and uncertain.[5]

[1] *China's Millions*, 1913 (March), pp. 37–9.

[2] The circulation of the Scriptures in 1912 exceeded all preceding years, amounting to more than 4½ million Bibles, New Testaments and portions.

[3] Of these, 7000 signed cards promising to study the gospels, to pray daily for light, and as soon as reason and conscience permit to accept Christ as personal Lord and Saviour. In some centres where the necessary organization existed, as many as 80 per cent of those who signed cards were enrolled in regular Bible classes. In a printed report issued three months after the meetings, it was stated that 253 had been already baptized and 467 others were candidates for baptism.

[4] In Shangtung and Kwangtung the Governor lent the Provincial Assembly building for the meetings; in Mukden the Governor built a special pavilion at his own expense to accommodate 5000 students; in Peking the Board of Education invited Mr. Eddy to address the students in the leading government colleges and schools.

[5] On the effect of the Revolution upon the position and prospects of Christianity see *China Mission Year Book*, 1913, pp. 40–8, 94–8; and IRM., 1913 (Oct.), pp. 625–42.

The Republic, which was inspired largely by western ideas, found itself in inevitable collision with the traditional Confucian system, and it is not yet clear in what manner the two forces will come to terms. The imperial sacrifices have ceased. The grounds of the Altar of Heaven have been appropriated to public use. The official veneration of Confucius has been abolished and the elimination of the Confucian writings from the curriculum of lower and middle schools has introduced a fundamental and far-reaching change. More recently, however, there has been in many directions a reaction in favour of Confucianism. A powerful movement has been set on foot to induce the National Assembly to insert a provision in the new constitution, making Confucianism the state religion of China. The movement seems to be inspired by a sense of the need of the nation for guiding principles, and by a concern lest the weakening of traditional authority should lead to a deterioration of character and moral anarchy. The Chinese Christians in Peking formed an organization to resist the proposal, on the ground that the establishment of a state religion would be inconsistent with the President's assurance[1] that 'all religions will be regarded as being on the same footing, and there will be no discrimination against any particular one,' and would introduce a cause of serious division at a time when it is of supreme importance that China should be united. As a result of this effort a counter petition was submitted to the National Assembly by the Churches of seventeen provinces.[2] A disquieting element in the religious situation is the rapid spread of irreligious and materialistic tendencies in republican and revolutionary circles, to which Dr. Wilhelm called attention in the last number of this

The Revolution and Religion

[1] In a speech to the National Council on April 29, 1912.

[2] *National Review* (Shanghai) of Oct. 11 and Nov. 1, 1913, pp. 392–3, 492. The leader in the movement for making Confucianism the state religion is Dr. Chen Huan-chang, a graduate of Colombia University, New York. An article in the *Nineteenth Century*, 1913 (Nov.), pp. 908–23, by R. F. Johnston, presenting the movement in the most favourable light, though with an anti-missionary bias, deserves notice.

Review.[1] While these various currents affect at present only a comparatively small fraction of the population, the ideas of the masses must in the long run be moulded, and their spiritual possibilities conditioned, by the conceptions which become dominant among the educated leaders of the nation.

The Continuation Committee Conferences held in February and March[2] exerted a far-reaching influence in two important directions. First, a new stage in effective co-operation was marked by the appointment by the National Conference of a China Continuation Committee, composed of influential missionaries and Chinese Christians, with the object of carrying out the recommendations of the conferences and promoting co-operation and co-ordination among the Christian forces in China. Two secretaries have been appointed to devote their entire time to the work.[3] The National Conference also passed important resolutions on the subject of co-operation, including recommendations that the use in Chinese of the denominational names of western Churches should be abandoned and the common name 'The Christian Church in China' be adopted, and that a National Council of the Churches should be formed in accordance with plans to be matured by the China Continuation Committee.

Advance in Co-operation

[1] IRM., 1913 (Oct.), p. 633.

[2] Conferences were held in Canton (South China), Shanghai (Chekiang, Kiangsu and Anhwei), Tsinanfu (Shantung), Peking (North China) and Hankow (Central China), and these were followed by a National Conference in Shanghai. A conference was also held in Mukden (Manchuria). For an account of the conferences see IRM., 1913 (July), pp. 501–19, and the *China Mission Year Book*, 1913, pp. 60–80.

[3] The Rev. E. C. Lobenstine and the Rev. Ch'eng Ching-yi. The Rt. Rev. Bishop Roots is the chairman, and the Rev. G. H. Bondfield, D.D., the honorary secretary of the committee.

It is noteworthy that the third Hunan Missionary Conference at its meeting in June reached the conclusion that the existing provincial Federal Council was unsatisfactory, and decided to substitute for it a committee formed on the lines of the Continuation Committee. The difference is that instead of a council based on the representation of each mission and having its members appointed directly by the missions or Churches, the new committee will be elected by the conference and will be chosen with a view to securing a committee which taken as a whole represents the largest variety of missionary experience. *Chinese Recorder*, 1913 (Aug.), pp. 513–5.

The second outstanding feature of the conferences was their relation to the Chinese Church. They took place at a moment when the desire among the Chinese for freedom from foreign control was in danger of leading to serious separation between Church and mission, and they did much to avert such a catastrophe.[1] The gathering together of a group of picked representatives of the Chinese Church and the place of leadership which they took in the conferences made a profound impression on the missionaries.[2] On the other hand, the conferences gave to both the Chinese and the missionaries a new conception of the magnitude of the problems with which the Christian Church in China has to deal and of the importance of hearty co-operation between the Chinese Church and the foreign missionary forces.[3] The National Conference passed a number of far-reaching resolutions with reference to the development of the indigenous character of the Churches. These include recommendations that representative Chinese should have a share in the administration of foreign funds used for the work of the Chinese Church, and that in the management of the evangelistic, educational and other work of the Church there should to the fullest possible extent be joint control by both Chinese and foreign workers. In accordance with a recommendation of the conference the China Continuation Committee has appointed a Special Committee to study the present position of self-support throughout China and the causes of its success or failure.

The Chinese Church

The new conditions in the Chinese Church are making fresh adjustments necessary. In some places the experiment is being made of forming joint committees of Chinese and foreign missionaries to administer the work of the

[1] IRM., 1913 (July), p. 503.

[2] Dr. J. C. Gibson says 'We know now as never before that the Chinese Church is richly gifted in its leaders. Such men do not need to plead with us to "give" them the control of their Church life. It is theirs already by the gift of God, and these conferences have knit together in mutual respect the Chinese and the foreign labourers.' *Chinese Recorder*, 1913 (April), pp. 197–9, 214–8.

[3] IRM., 1913 (July), p. 508; *China Mission Year Book*, 1913, p. 75.

mission,[1] while in others authority is being increasingly transferred from the mission to the Chinese Church courts.

Growing Desire for Independence

A wise and courageous policy in meeting the new conditions is the only safeguard against the dangers attaching to the movement for the formation of independent Churches, to which reference was made in last year's survey. This movement is inspired not only by a desire to escape from foreign control but also by an unwillingness to be bound by the denominational differences of western Christendom.[2] While many of the efforts to establish independent Churches build on the foundations already laid and are in close touch with the missionaries, in some instances the nationalist note appears to predominate, and very little that is distinctively Christian remains.[3]

Training of the Christian Ministry

Recognizing the urgency and uniqueness of the present opportunity of influencing the leaders of the nation through a well-educated ministry, the Continuation Committee Conferences laid special stress on theological education. Present conditions were felt to be far from satisfactory. The Chinese delegates took the lead in urging the necessity of aiming at a high standard. The National Conference recommended that care should be taken to preserve a high standard of Chinese

[1] The American Presbyterian Mission in Shantung at its meeting in September, 1912, proposed the appointment of a joint committee in each station to determine how the annual appropriations for the station should be expended. The Shantung University Council has proposed that its membership should in the future consist of an equal number of Chinese and foreigners with equal voting power. *Chinese Recorder*, 1913 (June), p. 355.

[2] *China Mission Year Book*, 1913, pp. 182–6; 204–12. An interesting draft constitution for a Chinese Church at Nanking is given in the *Chinese Recorder*, 1913 (Oct.), pp. 643–6.

[3] Dr. Arthur H. Smith describes a prospectus which 'provides for the formation of an Independent Church of Christ, the object of which is to preach the Gospel (undefined) and so to instruct and to reform society that all may love instruction, and love their country, with a view to encourage a spirit of self-management and of liberty. . . . Yet in the entire sheet the name of God does not occur, nor that of Christ (except as an adjective defining "Church"), nor is there any reference to the Holy Spirit, to the Bible, to a weekly day of rest, to sin, salvation, repentance, faith, prayer, baptism, the Lord's Supper, the resurrection from the dead, and the hope of immortality.' *China Mission Year Book*, 1913, p. 44.

scholarship, that as soon as possible the completion of an Arts course should be made a condition of entrance to a theological college, and that an effort should be made to establish at least one union theological college of the highest grade. The conference also urged the development and better equipment of Bible training schools for the preparation of evangelists and of women workers. Special interest attaches to the formal organization of the Chinese Student Volunteer Movement for the Ministry in December 1912. Those who join the movement sign the following declaration: 'It is my purpose through the Lord to become a minister of the Gospel.' [1]

Occupation of the Field

Attention has been called during the year to the urgent need for direct evangelistic work on a large scale.[2] This demand was strongly enforced by the conference at Shanghai, which declared that 'a great door and effectual is opened in China for the direct preaching of the Gospel; never have all classes of the people been as accessible as they are now.' While fully acknowledging the claims of institutional work, the conference asserted the urgent importance of providing an adequate supply of workers, Chinese and foreign, for the organization, prosecution and extension of purely evangelistic work. It recommended the closest possible co-operation with the Chinese Church in evangelistic effort. Attention was called to the large unoccupied areas, and it recommended that a special committee should be appointed to make plans for a thorough survey of the field.[3] Increased prominence has been given to the needs of the Moslems in China, but the interest which has been awakened has not thus far issued in any large practical result.[4] Movements towards Christianity among

[1] On the general subject of students for the ministry, see *China Mission Year Book* 1913, pp. 222–30; *Chinese Recorder*, 1913 (May), pp. 267–70.

[2] Cf. IRM., 1913 (July), p. 572; *Church Missionary Review*, 1913 (July), p. 425; and *China Mission Year Book*, 1913, pp. 166–79, 198–9.

[3] The China Continuation Committee has appointed a committee for this purpose.

[4] The *Chinese Recorder* for February 1913 was mainly devoted to the consideration of this subject.

the aboriginal tribes continue to afford encouragement. In Yunnan in addition to the Miao, Lisu and Laka peoples, the Kopu are beginning to demand teachers, and work has been begun among them.[1]

Education

The political and financial difficulties of the Government have hindered progress in the educational task which is so essential to the maintenance and well-being of the Republic. The Ministry of Education has issued a national programme of education,[2] but practically nothing has been done to give effect to it. In the Canton province an energetic policy has been pursued, but for the most part funds have not been available for educational development. Wide regions are without primary schools except of the old type, and the gigantic task of training teachers has not yet been seriously taken in hand. These conditions furnish Christian missions with a remarkable opportunity of serving the Chinese people, and there is evidence that the Chinese are ready to welcome their disinterested help. In Szechwan an International Educational Association has been formed including Chinese and missionary educators, and the authorities have proposed the adoption of a system by which students can pass by certificate from mission to government schools and *vice versa*, and the co-ordination of the higher branches of educational work in the government university and the West China Christian university. The Continuation Committee National Conference emphasized the importance of the co-operation of missionary institutions with the Government, and urged the Educational Association to appoint a committee of Chinese and foreigners to watch for a favourable opportunity of seeking from the Government the recognition of missionary schools and colleges.

The resolutions of the Continuation Committee Con-

[1] *Missionary Echo*, 1913 (Jan.), pp. 4–5; *China's Millions*, 1913 (April), pp. 54–5. Gospels have been issued in Lisu and Laka, and St. Mark's Gospel will shortly be published in the Kopu language.

[2] *China Mission Year Book*, 1913, pp. 235–41.

ference provide a programme of missionary education. They recommend the maintenance and strengthening of certain existing missionary colleges as university colleges, on a union basis, if practicable; the development of three or four of these into Christian universities; the provision of similar education for women, not inferior in scope or quality, but not always on the same lines of specialization; greater emphasis on elementary schools, and the establishment of one such school and kindergarten in connexion with every Christian village congregation; higher elementary schools with boarding accommodation in all desirable centres, as far as possible supported and controlled by Chinese; special attention to middle schools, in which young people have been found in experience to be most open to the Christian appeal; the correlation of all missionary schools in a general system leading up to the university; the efficient staffing of missionary institutions; and the thorough training of Chinese teachers.

A Programme of Missionary Education

Among events of interest in Christian education may be noted the formation in April of the East China Educational Union with the object of unifying Christian education in the provinces of Kiangsu, Chekiang, Anhwei and Kiangsi;[1] the progress of the movement to concentrate the missionary university colleges in Shantung at the capital Tsinanfu; the consideration of plans for closer union in educational work in Peking and Foochow; and the promotion of a scheme for a union women's college for east central China.

Developments in Educational Work

The triennial conference of the Medical Missionary Association, which met in Peking last January, was able to report that there are now 500 medical missionaries

[1] The formation of this union is the outcome of a movement which has been in progress for three years. A tentative curriculum for all schools from the primary to the college grade has been drawn up, and a scheme prepared for the supervision of day schools, the territory being divided into districts for this purpose. Proposals are also being considered for the unification of colleges at Nanking, Hangchow and Shanghai.

in China. The fact that a deliberate attempt was made to formulate a policy for medical missionary work in China gives special significance to the gathering.[1] It was agreed that the primary need at the present time is to concentrate energy on the training of Chinese as fully qualified medical missionaries. The conference recommended that to provide the staff needed for medical schools hospitals might be content with one instead of two foreign doctors, and that small and poorly equipped hospitals should be united with others. It urged that no new medical colleges should be started until those already existing at Mukden, Peking, Tsinanfu, Chengtu, Hankow, Nanking, Hangchow, Foochow, and Canton are efficiently staffed and equipped, and set as the standard of efficiency for medical colleges a minimum staff of fifteen fully qualified teachers, foreign or Chinese. The conference emphasized the importance of co-operation with the Chinese, and affirmed that it had no desire to create permanently foreign institutions, and that its aim and hope was that the colleges will gradually and ultimately be staffed, financed and controlled by Chinese. The recommendations of the Medical Conference were in substance adopted by the Continuation Committee National Conference at Shanghai, which urged further that steps should be taken to bring medical missions into more vital relation with the Chinese Church.

Medical Missions

The national convention of the Young Men's Christian Association, held in Peking in December 1912, was also an important gathering.[2] The movement has won the confidence of many of the most influential leaders of new China. Urgent requests for the organization of associations have been received from several provincial

[1] The minutes and resolutions of the Medical Conference are contained in the *China Medical Journal* for March 1913, and papers read at the conference are printed in the following issues of the same magazine. The *Chinese Recorder* for October 1913 is devoted mainly to the subject of medical missions.

[2] *Chinese Recorder*, 1913 (Feb.), pp. 116–8. *Five Years of Progress: A Report of the Young Men's Christian Associations of China and Korea* (Shanghai, 1913).

governors, and the Provincial Assembly of Kirin passed a resolution asking for the formation of branches in every *hsien* city in the province. The number of foreign secretaries of the Association in China and Korea has increased from seven in 1901 to seventy-five in 1912, and the number of oriental secretaries from three to eighty-five in the same period. There are now twenty-five city associations and a hundred and five student associations. Associations have been formed in two government schools, and there appear to be abundant opportunities for work among the students of these institutions. The convention in Peking after full deliberation reaffirmed the test of membership by which the control and management of the Association is confined to members in good standing of a Christian Church. A noteworthy feature of the convention was the prominence given to the appeal for social service and the response which it evoked.

The Young Men's Christian Association

Among the many changes that are in progress in new China none perhaps is fraught with larger issues than the emancipation of Chinese women, who are now beginning to take part in public life. In the Canton province they have been admitted to the franchise and to the provincial assembly. Chinese lady physicians and trained nurses are everywhere in demand. The Continuation Committee National Conference recognized with concern that 'the walls which guarded the young girl are being demolished rapidly, and the spiritual walls which can protect her purity and peace are rising only slowly.' The conference urged the need of immediate reinforcement and development of evangelistic, educational and medical work for women, and called attention to the importance of providing Christian literature for them. It held that where higher education is developed for men, equal opportunities should be provided for women, though not in the form of co-education, nor in all cases along the same

Work for Women

lines of specialization. In view of the misconceptions which prevail as to 'woman's freedom and power' it seemed well to the conference 'to take a conservative attitude as to the position and privileges of woman and to impress upon her that the elevation of the home is the true goal of all social service.' The changing customs and the coming of Chinese women into public life were regarded as a challenge to Christian women to wider work in the field of service, the result of which would be to increase points of contact between Christians and non-Christians.

The Roman Catholic Church

The prospects and problems of the Roman Catholic Church in China are discussed in an article which appeared in *Die katholischen Missionen* for June 1913. The total number of Roman Catholics is given as 1,421,258, while there are in addition 448,220 catechumens. The number of priests is 2224. The three most pressing tasks before the Church are said to be the development of education, and especially of higher education,[1] the securing of a more powerful political unity and influence, and the formation of strong religious organizations within the Church. The past few years have witnessed the starting of a number of flourishing societies in different provinces having as their object the zealous propagation of the faith.

Other Matters of Interest

A number of matters which there is no space to describe at length may be enumerated in a single paragraph. These include the urgent need for more varied and better Christian literature ;[2] the successful opening of the Union Language School in connexion with Nanking University, about forty-five missionaries

[1] Cf. *Zeitschrift für Missionswissenschaft*, 1913 (Heft 1), pp. 53–66 ; IRM., 1913 (July), pp. 577–9.

[2] The Continuation Committee Conference urged the necessity of a large increase of workers in this special field, the co-ordination of existing efforts, a better system of distribution and definite steps to develop Chinese talent and enlist the co-operation of Chinese. Cf. IRM., 1913 (Oct.), pp. 702–11 ; *China Mission Year Book*, 1913, pp. 352–72.

enrolling themselves as students ; [1] progress in Sunday school work, as shown by an increase of 100 per cent in the issue of Sunday school lessons ; a recommendation by a meeting of mission treasurers in Shanghai in favour of centralizing the business administration of missions, in accordance with the precedent set by the China Inland Mission ; [2] the meeting of the China Baptist Conference at Canton in April ; [3] the issue of a letter by the third Hunan Missionary Conference, held in June, to the missions in the province, enquiring how far they were prepared to accept the ideal of one Christian Chinese Church in Hunan ; the formation of a united Christian Council in the Kwangtung province ; the closer organization of the missions of the Church Missionary Society, as the result of a visit by a deputation from the home committee ; [4] the decision of the Wesleyan Methodist Missionary Society to strengthen its work in China by the addition of twenty-two new missionaries, ten of whom sailed last year ; the progress of the campaign of the American Presbyterian Church, North, which aims at sending out to China a hundred new missionaries in three years ; the careful elaboration of plans for the West China Union University at Chengtu and the Yale University Mission at Changsha, with a view to the adoption of a Chinese style of architecture without ignoring the requirements of a modern educational building ; and the establishment in London of an Anglo-Chinese Friendship Bureau to help Chinese in England and to keep suitable applicants informed of business and professional openings in China.[5]

[1] *Chinese Recorder*, 1913 (Aug.), pp. 471–5. The Rev. Charles S. Keen has been appointed Dean of this department and will take up his duties in the coming autumn. He has visited America to study the latest methods of language teaching.

[2] *Chinese Recorder*, 1913 (March), p. 135.

[3] *Chinese Recorder*, 1913 (July), pp. 452–3.

[4] *Report of the C.M.S. Delegation to the Far East*, 1912–13 (198 pp.).

[5] The secretary of the Bureau is Mr. H. Wilson Harris, and an office has been opened at 17 Bouverie Street, E.C.

IV. THE EAST INDIAN ARCHIPELAGO AND FARTHER INDIA

The Dutch East Indies

The mass movement towards Christianity among the animistic tribes in the Dutch East Indies, estimated to number from five to ten millions, is rapidly spreading, and the missions find themselves face to face with great opportunities, though they have to deplore a lack of workers and of funds.[1] Among the thirty million Mohammedans in Java there is a remarkable movement, aiming at the improvement of the economic condition of the people, who through their backwardness have hitherto suffered in competition with Chinese, Indians and Arabs. A movement of this kind is naturally not without political and religious features. This has led in Holland to charges being brought against the missions by the political opponents of the so-called Christian parties, Protestant and Roman Catholic, in that country. As these parties have since the election of last summer been in a minority, it is possible that the missions may be involved in difficulties. On the other hand, the social awakening of the Javanese offers great opportunities, especially in educational and medical work. There is a growing danger that, as a result of the secular education given in government schools and of the materialistic and theosophical tendencies among the Dutch in the colonies, the upper classes in Javanese society may adopt the material elements of western civilization without acquiring any understanding of its spiritual roots in Christianity.

The Continuation Committee Conference which was held at Singapore [2] last January directed attention to the

[1] The German Rhenish Mission is able to report more than 14,000 baptisms among the Bataks in Sumatra, bringing the total Christian community among this people to over 130,000.

[2] The conference was attended by about fifty delegates, but the arrangements were not made in sufficient time to permit of an adequate representation of the Dutch missions.

needs of Malaysia. The full extent of these needs cannot be ascertained until a thorough survey of the field has been undertaken, but it appears that the east coast of the Malay Peninsula, Sumatra (except the Batak country), large parts of Borneo, Celebes and Dutch New Guinea, and the majority of the group of islands east of Java are scarcely touched by missionary effort apart from the colportage work of the British and Foreign Bible Society. The number of different tribes, the diversity of languages and the needs of the immigrant Indian, Chinese and Japanese communities make this field one of peculiar difficulty. The conference appointed a committee in two sections, one for Dutch and the other for British Malaysia, to undertake a thorough survey of the field. The conference pointed out that at present there is no Christian work for Mohammedans on the Malay Peninsula and in eastern Sumatra, with the exception of the medical mission to women (S.P.G.) in Malacca, and that the whole question of the evangelization of the Malays urgently demands consideration.[1] To stem the advance of Islam, missionaries ought also to be sent without delay to the indigenous heathen and to the Indian and Chinese immigrants. With a view to promoting co-operation the conference recommended the formation of an advisory committee for the Malaysian field, and appointed an interim committee to study the subject; it also appointed a committee on Malay literature.

Conference in Singapore

The Laos Mission of the American Presbyterian Church in Siam is able in its last report to record a year of unusual encouragement. Though the mission had to contend with an epidemic of malignant malaria, more than 1000 persons were added to the Church, and the readiness to listen to the Gospel is said to be greater than in any previous experience of the mission. Explorations with a view to expansion are being made in the French

Siam and Indo-China

[1] Cf. *The East and The West*, 1913 (July), pp. 241–53.

territory east of the Me-kong river and among the Laos population in south-western China. The American Christian Alliance has recently begun a mission at Tourane, on the west coast of French Indo-China. A copy of St. Mark's gospel in colloquial Annamese was issued last year.

V. BRITISH INDIA AND CEYLON

THE dominant fact in the missionary situation in India at the present time is the widespread movement towards Christianity among the depressed classes of Hindu society. In many parts of the country the resources of the missions are wholly insufficient to deal with the numbers which desire to be admitted to the Christian Church. The critical nature of the situation in the Panjab has been forcibly presented in this Review by the Bishop of Madras,[1] who visited that province in February and presided over a large and representative conference which met at Lahore to discuss problems arising out of mass movements. In his judgment the urgency in the Panjab is greater than in any other part of India, but the mass movements are general throughout the country.[2] Remarkable moral and spiritual results have already been achieved among converts from the depressed classes, and it is a striking fact that, 'wherever in the village

Mass Movements towards Christianity

[1] IRM., 1913 (July), pp. 442–53.

[2] In the Panjab the number of Christians increased in the last decade from 37,000 to 163,000. In the Delhi district the Methodist Episcopal Mission estimates that there are about 15,000 people waiting for baptism, and a movement has recently begun in the east of the United Provinces, where, in the Ballia district, nearly 1000 Chamars have been baptized since November 1912. In the south, besides the movements in their Telugu and Tinnevelly fields, the C.M.S. report a growing movement in Travancore. In the Vizagapatam district of the Madras Presidency the Schleswig-Holstein Mission reports 800 adult baptisms and nearly 8000 catechumens. In Hyderabad the Methodist Episcopal Mission have had nearly 4000 baptisms and the Wesleyan Mission about 1000. There are also reports of awakening interest in parts of the Maratha country and in Coorg, and of revival in the North Lushai Hills. Cf. *Indian Witness* of Oct. 2, 1913, pp. 766–72.

districts the work among the depressed classes has been most successful, there the caste people have been most ready to hear and accept the message of the Gospel.'[1] The Continuation Committee National Conference urged the imperative need of grappling in earnest with the gigantic task presented by these mass movements, and laid down the lines which must be followed by any effort that is to be adequate. The primary need is the provision of a sufficient body of well-trained teachers.

The Renaissance in India

While the classes outside the pale of Hindu society are thus reaching out to the fuller and freer life which the Christian ideal opens to them, that society itself is in the throes of a renaissance, which is expressing itself not only in the political unrest that has chiefly attracted public attention, but in the recovery and rebirth of a distinctively Indian literature and civilization. The publication during the past year of an English prose translation of the *Gitanjali* of the Bengali poet Rabindranath Tagore has at one bound made him almost as widely known in the West as he has long been in Bengal. The significance of his work and influence is dealt with in a separate article in this number of the Review.[2] The songs of Mr. Tagore are only one among the forces that are awakening thought and aspiration. The new spiritual dreams of India are an opportunity hardly less impressive than that furnished by the mass movements of pointing men to the Christ in whom the most splendid dreams find their fulfilment and become a waking reality. It is somewhat surprising that the problems of the relation of Christianity to the higher thought of India did not find a larger place in the deliberations of the Continuation Committee Conferences. The past year has, however, produced a

[1] The quotation is from the 'findings' of the Continuation Committee National Conference. The fact was challenged at the conference, but such strong evidence in support of it was at once brought forward from the experience of those present that the statement was embodied in the 'findings.'

[2] Cf. 'Tagore and the Renaissance in Bengal,' by C. F. Andrews in the *Contemporary Review*, 1913 (June), pp. 809–17.

notable contribution to the study of the relation of Christianity to Hindu thought and ideals in Mr. Farquhar's *The Crown of Hinduism*, a review of which will be found on another page.

Another expression of the new life stirring in India is the increase of efforts to serve and uplift the community.

Growth of Social Service

The Servants of India Society has been carrying on its work with increased energy, assisting in famine relief in the Ahmadnagar district, taking a leading part in the organization of the celebration of the 'Children's Day' observed throughout India on Lord Hardinge's birthday, and promoting the co-operative movement, more especially among the mill-workers and sweepers of Bombay. The Social Service League took a prominent part in the movement for the purification of the Holi festival, which has peculiarly evil associations. A girls' school and widows' home have been opened at Indore under the immediate patronage of the Maharajah. Professor Karve, who has for twenty years carried on a widows' home near Poona and more recently a girls' boarding school, has started an institution called the Nishkama Karma Matha, the aim of which is to gather together a body of women 'imbued with the spirit of religious fervour and devotion, to whom work in the cause of women is a spiritual mission.'[1] Such work is a contribution, often unconscious, and as yet, unfortunately, only in its first beginnings, to the rule of Christ in India. That missionary institutions have their share in these efforts is shown by the active part taken by the students of the Christian colleges in Calcutta in the relief of the suffering caused by the great floods in Burdwan in August; by the two articles on Social Service in Educational Institutions published in this number of the Review; and by the publication and wide circulation of Professor Fleming's *The Social Mission of the Church in*

[1] The *Indian Interpreter*, 1913 (Oct.), pp. 103–23, contains articles on the Servants of India Society and on the work of Professor Karve. Cf. *Year Book of Indian Missions*, 1912, pp. 14–23, 59–68; IRM., 1913 (Oct.), pp. 765–72, and the *Indian Social Reformer*, a weekly magazine published in Bombay.

India and *Social Study, Service and Exhibits*.[1] Reference may also be made to the excellent work done by some missionaries in helping the agricultural community to escape from the hands of the usurers by training them in co-operative credit.

The Discrediting of Theosophy

The influence of theosophy in India under Mrs. Besant's leadership has been so extensive that special attention deserves to be paid to the set-back which the movement has received through the judgment against Mrs. Besant given in the Madras High Court on April 15th in a suit brought by Mr. G. Narayan Iyer for the custody of his two sons.[2] One of the boys in question, known as Krishnamurti, was under Mrs. Besant's care being trained and initiated as the vehicle of the coming great World-Teacher or Christ, and a society known as the Order of the Star in the East was formed to prepare for his appearance. The development of the Theosophical Society into a Krishnamurti cult gave rise to considerable conflict within the society in Europe and it also aroused strong opposition among orthodox Hindus. This led to the resignation of the principal and many members of the staff of the Hindu College at Benares founded by Mrs. Besant, and these have joined the new theosophical college which she has since started in the same city. This controversy and the trial in Madras, in which the judge made some very unfavourable comments on certain of Mrs. Besant's disciples, have for the time at any rate brought the movement into serious discredit.[3]

The Mohammedan Community

The Mohammedan community in India has been deeply stirred by the defeat of Turkey in the Balkan war. A vigorous agitation has been carried on by the younger generation of pleaders, schoolmasters and journalists who have received a western education. The older leaders have found themselves set aside by the new school, which has adopted a

[1] A review of these will be found on p. 190.

[2] The case was carried to the Court of Appeal, where the judgment of the lower court was confirmed.

[3] Cf. *Harvest Field*, 1913 (Aug.), pp. 302–15.

strongly nationalist programme. It holds that the Mohammedan community in India should work out its own salvation independently of the Government, and desires political and religious unity with Turkey and the outer Islamic world. One result of the new movement has been a *rapprochement* between Mohammedans and Hindus, and the conference of the All-India Moslem League in March adopted in all essentials the programme of the National Congress movement from which the Mohammedan community has hitherto stood aloof.[1] The Young Islam party demands that the whole force of the Mohammedan community should be thrown into modern education. There has been a remarkable educational awakening among Indian Moslems in recent years. Within the past decade the number of Mohammedan scholars has increased by 50 per cent, while the increase in students in higher institutions is 80 per cent. In primary education the proportion of Mohammedan children attending school is now slightly in excess of the average for India.[2]

Problems of Race

Widespread resentment has been aroused in India by the passing of the South African Immigration Act. Under a provisional settlement reached in 1911, the Indians in South Africa ceased agitation on the understanding that Asiatics would not be excluded expressly on the ground of race, and that the rights of domiciled Indians would be safeguarded. The main principle of the Act passed last June, i.e. the exclusion of those deemed by the authorities to be undesirable, is not in dispute. In the view of the Indians, however, race discrimination is maintained in the reference to an old law of the Free State which the Act names and endorses, and the rights of domiciled Indians are in several respects

[1] Differences of opinion with the new leaders led to the retirement of Mr. Ameer Ali from the presidency of the London All-India Moslem League in October, and the Aga Khan has also resigned the presidency of the Central League.

[2] *Resolution on Educational Policy*, Feb. 21, 1913, p. 16; *Statement on Moral and Material Progress of India* (48th issue, 1913), p. 357.

infringed by the new Act.[1] The Indians have resorted to passive resistance, which has assumed the gravest dimensions. Intense feeling has been awakened in India, where the entire population has been stirred in an unusual manner. Huge subscriptions have been made for the Indians in South Africa. The sympathy of the Indian Government and of the missionaries with the Indian point of view has been strongly expressed. The Rev. C. F. Andrews of Delhi has gone to South Africa to investigate the situation.

In India itself the attainment of sympathetic understanding and co-operation between the two races is one of the most pressing problems both in the State and in the Church. The Under-Secretary of State for India in his speech on the Indian Budget in the House of Commons declared that in political administration, 'the watchword of the future is co-operation.'[2] Within the Church the question is so fundamental for the progress of Christianity that it might have received even more direct and close consideration from the Continuation Committee Conferences than was given to it.[3] The National Conference declared that every effort should be made to make the Indian Church in reality the most efficient factor in the Christian propaganda in the land. It urged that wherever capable and spiritually minded men and women are discovered, Churches and missions should place Indians on a complete equality in status and responsibility with Europeans, and that so far as possible all positions of

Co-operation of East and West

[1] The Act also, as the result of careless drafting, refuses recognition of monogamous Hindu marriages legally contracted in South Africa. On the whole subject, see *The Times* of July 31, Oct. 1 and Nov. 19, 1913.

[2] *The Times* of Aug. 8, 1913. Mr. Montagu continued: 'All I take leave to say now is this: that it is not only a question of new regulations, of carefully balanced proportions between the two races; it is not only a question of words and of figures; it is, above all and beyond all, a question of real determination on both sides to act up to the spirit of the underlying principle. Mere lip service to a formula is worthless. I wish to appeal to British and to Indians alike to make this co-operation a real thing by inspiring it with the vital elements of tact, sympathy and sincerity—the instruments of success in India.'

[3] Two articles on the subject appeared during the year in this Review. IRM., 1913 (April), pp. 209–23; (July), pp. 542–53.

responsibility available for Indians should be related to Church organizations rather than to foreign missionary societies. The conference also emphasized the importance of taking steps to develop among Indian Christians a sense of their solidarity with the nation. Indian members of the conferences felt that in them the Indian Church received a fuller recognition than had yet been accorded to it, and the ability shown in the discussions by Indians surprised and impressed many of the missionaries.

Representative Councils of Missions

The most notable event from the directly missionary standpoint has been the holding of Continuation Committee Conferences in November and December 1912, which introduced a new stage in missionary co-operation.[1] The form of organization adopted in India is different in character from that created in China. There a national Continuation Committee was appointed, which is not directly representative of the missions, but derives its weight and authority from the individual members who compose it and the confidence which they inspire, while in India it was resolved to create provincial Representative Councils of Missions, appointed by the direct action of the missions working in each area, and a National Council composed of representatives from the provincial councils.[2] The provincial councils have appointed committees for special departments of work such as Christian literature, education, survey of the field and

[1] Conferences were held in Colombo, Madras, Bombay, Jubbulpore, Allahabad, Lahore and Calcutta. These were followed by a National Conference in Calcutta. A conference was also held in Rangoon early in January. An account of the conferences is given in IRM., 1913 (April), pp. 269–90.

[2] The National Council is constituted by the election of two members from each of the following eight provincial councils—Madras, Bombay, Central Provinces and Central India, the United Provinces, the Panjab and Rajputana, Bengal and Assam, Bihar and Orissa, and Burma, the sixteen elected members having power to co-opt additional members. The provincial councils are composed of representatives appointed by the missions in each area, and of a proportion of co-opted members, which in most instances has been fixed at one-third of the total membership. Provision is also made for the appointment of direct representatives by such ' church organizations ' as each provincial council may decide. It is the aim of the new organization to secure as full and efficient representation of Indians as local circumstances will permit.

language schools. Previously existing organizations are in this way being incorporated in the new scheme, and it is expected that an increasing unity of organization will be developed in each province.[1]

A Policy of Co-operation

Besides bringing into existence this machinery, the Continuation Committee National Conference passed a number of resolutions on the subject of comity and co-operation. These were formulated by a sub-committee of which the new Bishop of Calcutta and Metropolitan of India was the chairman, and include recommendations that special attention be paid in all areas to the delimitation of territory, the transfer of mission workers, the scale of salaries of workers, and the treatment of persons under discipline; that spiritual hospitality be offered to persons of whatever denomination who may find themselves in an area in which the ministrations of their own communion are not procurable; that an annual meeting of all mission workers in a station be held to frame a policy for the coming year; that special united evangelistic efforts be made from time to time; and that each mission be urged to recognize the importance of paying attention in its own activities to the proper correlation of the various forms of missionary work.

The Bishop of Madras on Unity

Considerable interest and discussion has been awakened by an address given by the Bishop of Madras at an informal gathering at the time of the Continuation Committee National Conference in Calcutta, in which he stated that he is prepared to rest his defence of episcopacy not on the ground that it is necessary to the validity of the sacraments, but on the

[1] This new organization to a considerable extent achieves the purpose of the movement for the Federation of Churches (see IRM., 1913 (Jan.), pp. 36–7, and references there given), though the new machinery is related primarily to the missions rather than the Churches. The leaders of the federation movement are anxious that the goal of 'a comprehensive church organization adapted to the country,' referred to in the resolutions of the Continuation Committee National Conference, should be kept steadily in view. The committee of the movement has prepared an amended resolution to take the place of the resolution passed at the second Jubbulpore Conference, which met with little acceptance (*Indian Witness* of March 4, 1913, p. 166).

ground that it is essential as a safeguard of the unity of the Church and a guarantee of apostolic truth.[1]

An Example of Territorial Adjustment

An interesting arrangement has been made by the American Presbyterian and Methodist Episcopal Missions in North India, where the results of mass movements have led to serious overlapping. A conference of the two missions was held in April, and agreed to appoint a permanent committee of three members from each mission to settle all questions of boundaries and to correlate the work of both missions.[2] By the arrangement which has been accepted each mission will withdraw from certain districts. This involves the transference of nearly 15,000 Christians connected with the Methodist Church to the care of the Presbyterian mission, while the two hundred Methodist workers in these districts will be available for the districts assigned to the Methodist Church, where the forces are at present quite insufficient to cope with the movement that is in progress.[3]

Survey and Occupation

The Continuation Committee National Conference was very seriously concerned about the large areas in India which are wholly unoccupied, or very inadequately occupied.[4] The conference held that there was urgent need of a thorough, complete and scientific survey of the field, and recommended that a special

[1] The address was published in the *Harvest Field*, 1913 (Feb.), pp. 45–51 (cf. IRM., 1913 (April), pp. 367–8). A reply by the Rev. Bernard Lucas appeared in the March number of the same magazine, pp. 85–92. The Bishop has since made a fuller statement of his views in a pamphlet entitled *Thoughts on Unity* (S.P.C.K.).

[2] In the event of opinion being equally divided, each group of three members may co-opt one additional member, and these two co-opted members will appoint a third not connected with either mission. The decision of the enlarged body will be final and without appeal.

[3] *Indian Witness*, 1913 (April 29), pp. 321–2. A similar adjustment on a smaller scale has been reached in the Shahabad district between the Methodist Episcopal and Gossner missions.

[4] In illustration of the need, it adduced such facts as that in Bengal, according to the recent census, there are 159 thanas or police circles having a total population of nineteen millions without a single Christian living in them; that ten of the twenty-nine millions in the Bombay Presidency live in areas only slightly touched by missionary effort; that the Mohammedans of India are not being effectively reached; and that a large number of the Native States are still without a single Christian worker. In a survey presented to the Bihar Missionary Union in April, it was pointed out that

secretary should be set apart for two years for this work. While the facts revealed by such a survey must be a powerful appeal for reinforcing the foreign staff, their primary call will be to the Indian Church.

Development in the Anglican Church

The opening of a new stage in the history of the Anglican Church in India was marked by the decisions of the Episcopal Synod which met in Calcutta in December 1912, and was attended by clerical and lay assessors. It was resolved to take immediate steps for the introduction of full representative self-government, both provincial and diocesan, throughout the province. Steps are being taken to form diocesan synods and to constitute a provincial synod which will include in addition to the bishops, clerical and lay representatives appointed by the diocesan synods.

Government Resolution on Education

A notable event in Indian education was the publication on February 21st of a Resolution on the Educational Policy of the Government of India.[1] The Resolution deals with all grades of education, and lays down the lines which educational development in India will follow for some years to come. It reaffirms the policy of reliance as far as possible upon private enterprise assisted by grants-in-aid in secondary education, and declares that ' in the forefront of their policy the Government of India desire to place the formation of the character of the scholars and undergraduates under tuition.' The question of direct religious and moral instruction is described as ' unquestionably the most important educational problem of the time.'

The Government is pursuing its policy of developing residential universities. A Commission appointed to pre-

in some districts in that area there is only one missionary to a population of from one to two millions, and in other districts containing a population of from half a million to a million there is no Christian worker of any kind.

[1] No. 301 C.D. The Resolution was reviewed in an article by Sir Andrew Fraser in IRM., 1913 (July), pp. 430–41. Some of the more important features of government policy had already been announced before publication of the Resolution, and having been noted in the Survey of last year are not repeated here. IRM., 1913 (Jan.), pp. 31–3.

pare a scheme for a university at Dacca has issued a report of much interest. Initial steps have also been taken for the establishment of a university at Patna to meet the needs of the new province of Bihar and Orissa. In both instances there are indications of a remarkable willingness on the part of the Government to welcome missionary co-operation. In view of the increased importance of Delhi as the capital of India, steps are being taken to develop St. Stephen's College, belonging to the Cambridge Mission, into a residential college for 200 students, and an effort is being made to obtain a sum of £15,000 for this purpose.

Residential Universities

The Continuation Committee National Conference noted 'three most important developments in India affecting the whole problem of missionary education.' The first of these is the large accessions to the Christian Church resulting from mass movements, and the marked proportionate diminution in the literacy of the Christian community which has taken place in consequence. Secondly, there has been a notable advance in the standards of education and consequently also in its cost, so that the demands on missionary institutions have become more severe. Thirdly, the widespread demand for the extension of primary education throughout India is a call to the Church to provide as rapidly as may be a largely increased body of qualified teachers.[1] The resolutions of the Continuation Committee Conferences on the subject of education outline a definite policy and recommend that missionary educational unions should

Missionary Educational Policy

[1] A problem of great urgency is the bringing of the teaching in village schools into closer relation with the actual life and needs of the people. The Government have laid it down as a cardinal principle in their policy that 'the scheme of primary and secondary education for the average scholar should steadily, as trained teachers become available, be diverted to more practical ends'; and the Continuation Committee National Conference resolved 'that, since the system of primary education for boys and girls as at present given does not adequately meet the needs of our Christian community, there is a call to missionary educationalists for constructive work in the way of devising a system more practical and better suited to the needs of the Church and locality.'

be organized as committees of the Provincial Representative Councils of Missions with a view to the survey of the field from an educational standpoint and the formation of a common policy for all missions working in the area. These have already been organized in several areas.

Education of Girls

The proportion of girls under instruction has risen during the last decade from 2·5 per cent to 5 per cent of the total population of girls of school-going age. The Government believe that 'in certain areas there are indications of a swiftly growing demand for a more extensive education of girls,' and propose to accord liberal treatment to this branch of education in view of the fact that 'a far greater proportional impulse is imparted to the educational and moral tone of the people by the education of women than by the education of men.'[1] The subject of girls' education is fully discussed elsewhere in this number of the Review. A question of pressing importance is the provision of a curriculum for girls' schools adapted to the conditions of Indian life.[2] Proposals of great importance have been made for the establishment of women's colleges under Christian management in the Madras and Bombay Presidencies, and are receiving the attention of the missionary bodies concerned.

Language Schools for Missionaries

A notable development during the past two years has been the establishment of language schools for missionaries. The school at Lucknow completed its first session in February, the number of students in attendance being forty-one. The registrations for the new session are still larger. A school for Bengali was opened in Calcutta in July, and enrolled twenty-five students, representing fifteen societies.[3] A school at Bangalore for Tamil, Telugu and Kanarese, in which

[1] *Resolution on Educational Policy of the Government of India*, p. 6.

[2] The Special Committee on Education appointed by the Continuation Committee of the Edinburgh Conference has suggested to the Representative Councils of Missions in India that special study should be given without delay both to this question, and to that of the curriculum of village schools, referred to in the footnote on the preceding page, and is prepared to co-operate heartily in the enquiry.

[3] *Indian Witness* of Sept. 18, 1913, pp. 730–3.

eight missions are co-operating, began work in October. A school for the study of Marathi has been started at Poona.

Considerations of space make it impossible to do more than enumerate a number of other matters, some of them of the first importance. These include the strong emphasis laid by the Continuation Committee conferences on the rapidly increasing importance of Christian literature,[1] and the appointment by the National Conference of an interim committee to deal with the subject until a permanent committee is appointed; the resolutions of the Continuation Committee conferences on medical missions;[2] the appointment of a committee by the National Conference to study the relation of the European and Anglo-Indian community to the missionary cause; a conference of the Metropolitans of the Orthodox and Reformed branches of the Syrian Church and of the Anglican Bishop of Travancore with Dr. Mott, resulting in practical steps for the promotion of unity; the remarkable welcome given in Tinnevelly to the Bishop of Dornakal,[3] who was consecrated in December 1912—the first Indian to be admitted to the episcopal office since the foundation of an Anglican bishopric in India a century ago; the publication of a review of the first sexennium of the National Missionary Society, which has now five fields of labour, twenty-four missionaries of whom thirteen are graduates, a Christian community of six hundred converts, and an annual income of nearly Rs.45,000;[4] the preparation by a committee of the Representative Council of Missions in Bengal of a scheme for co-operation in the training of teachers, and in university and theological education;[5]

Other Matters of Interest

[1] Cf. IRM., 1913 (Oct.), pp. 711–21.

[2] While the conferences in China placed the chief emphasis on the training of Christian Chinese doctors, in India primary stress was laid on the direct evangelistic efficiency of mission hospitals, and it was affirmed that the decisive factor in establishing and maintaining medical missions should be their value as a means of evangelization.

[3] *Church Missionary Review*, 1913 (Nov.), pp. 671–5.

[4] *The First Sexennium of the N.M.S.*, 1913.

[5] *Indian Witness* of June 26, 1913, pp. 492–3.

the unification of the three Indian missions of the American Presbyterian Board by the formation of a council, with a chairman who has been set free to devote his entire time to its work; the decision reached by the same missions that the supervision of evangelistic work should pass entirely into the hands of the presbytery wherever one-half of the evangelistic force and three-fourths of the pastors are supported by the churches of the presbytery; [1] the development of summer schools for Christian workers,[2] and of camps for Christian teachers; [3] the reorganization of the Student Christian Movement at a conference at Serampore in January, with a view to making it more indigenous and giving a larger share in its management to undergraduates themselves; [4] and the celebration of the centenary of the missionary work of the American Board in India and of the American Baptist Society in Burma.

Ceylon

In Ceylon the recent census has revealed a discouragingly slow growth of the Christian community, the increase during the decade being only 17·2 per cent, which is only slightly above the rate of increase of the population as a whole (15·1 per cent). There has, however, been marked progress in self-support among the Christian community, and the baptisms during the past year have included several Buddhist priests, a few leading members of the community and some Mohammedans. The Government has decided that manual and industrial training is to be included in the curriculum; in most schools this will mean the introduction of carpentry, but Trinity College, Kandy, is making an interesting experiment with

[1] *Indian Standard*, 1913 (April), pp. 117–8. The missions were also recommended to organize themselves into departments or boards for the various branches of missionary work, and to appoint Indian workers to these boards with all the privileges of full membership.

[2] *Punjab Mission News*, 1913 (Sept.), pp. 7–10, where a good account is given of the school at Saharanpur, lasting for one month, and of the 'findings' arrived at by the school regarding work in villages.

[3] A camp for Christian teachers was started three years ago in Travancore by the Student Young Men's Christian Association. Others have been held this year in Malabar and in the Panjab. Cf. *Young Men of India*, 1913 (Aug.), pp. 483–6.

[4] *Young Men of India*, 1913 (Feb.), pp. 105–7.

agriculture. Among other matters to be noted are the decision of the Government to make its grants-in-aid to schools conditional on all pupils passing the fourth standard in their own vernacular; the rebuilding of St. Thomas' College (S.P.G.) in Colombo on a new site; and the celebration by the English Baptist Mission of the centenary of its work in the island.

VI. THE MOSLEM WORLD[1]

The Balkan War

THE treaty of London, signed on May 30th, by which Turkey surrendered her possessions in Europe with the exception of a strip south-east of a line from Enos to Midia, seemed to mark an epoch in the history of Islam. So severe a blow to the stability and prestige of the power which has been the main political bulwark of Islam appeared to carry with it far-reaching consequences for a religion in which force is a dominant conception and powerful argument. Within a few weeks, however, dissension among the Balkan allies, leading to a second war, gave Turkey the opportunity of recovering part of the lost territory, and by the treaty of Constantinople between Turkey and Bulgaria, signed on September 29th, Dimotika, Adrianople and Kirk Kilisse remain in the possession of the Turks. Though peace has been signed, the outlook in the Balkans remains uncertain and gloomy. In Turkey the recent successes have tended to awaken extravagant hopes. Meantime the Government is confronted with the insistent problems of the reforms long overdue in Armenia and the desire of the Arabic-speaking population for greater independence, while it is exposed to the ambitions and intrigues of European Powers, which desire to secure their proper share of the spoils if the fabric of the Turkish Empire should dissolve.

[1] Work among Moslems in India, China, Malaysia and Africa (except the countries on the Mediterranean) is dealt with under these countries. See pp. 21, 28–9, 33–4, 52–3, 59.

In the last number of this Review President Bliss dealt with the effects of the Balkan war on the progress of Christianity among Moslems.[1] He showed by quotations from the Turkish press that defeat has led to serious self-criticism and a new attitude towards western ideas. A spirit of deep dissatisfaction and of enquiry is manifesting itself not only in Turkey, but throughout the Moslem world. This has led in many places to the opening of new doors to missionary effort. Reports from the Turkish Empire show that in spite of the unsettlement of the war, missionary colleges and schools have never been so full.[2] On the other hand, the war has awakened throughout the Moslem world a feeling of intense bitterness and indignation and a desire to unite all followers of the Prophet in resistance to the aggressions of Christendom. In the arresting words of President Bliss, Christianity emerges from the Balkan war 'more discredited than ever in the eyes of a Moslem.' The participation of missionaries in Red Cross work and in ministering to the needs of the wounded and refugees [3] has been a manifestation of the Christian spirit that has not been without its influence on many individual Moslems. But these efforts have been too isolated to modify in any considerable degree the broad impression left on the mind of the Moslem world. The events and currents of the past year are a fresh and bitter reminder that Christendom has placed a veil between Christ and the Moslem peoples, and that the Church has done but little to take away the reproach.

Effect of the War

The mission of the American Board in south-eastern Europe, and especially in Albania, has suffered severely through the war, though the work of Robert College in Constantinople and of the American College for Girls in Scutari has been carried on without a break. The American Board is making a strenuous effort to meet the opportunity in both European

Missionary Work in Turkey

[1] IRM., 1913 (Oct.), pp. 643–56.
[2] *The Orient*, 1913 (Sept. 24), pp. 5, 6.
[3] *The Orient*, 1913 (Feb. 12), pp. 3–4; (Feb. 19), pp. 2–4; (Oct. 15), pp. 2–3.

and Asiatic Turkey and has issued an appeal for the support of twenty new missionary families to be sent out this year. Two of the American Board missions in Turkey have decided during the past year to make an advance in work for Moslems, believing that the door is open for such work as never before. The visits of lady missionaries to the harems of the common people have been especially welcome. The circulation of *Khutbas*, or tracts issued in the form of mosque sermons, published by the Nile Mission Press in Arabic, and now translated into Turkish, has been considerable and has exerted a large influence. A further step in the equipment of missionaries for their work has been taken by the establishment of a language study centre at Marash by the Central Turkey Mission of the American Board. The reported conversion of 12,000 Pomaks or Bulgarian Moslems, who were compelled to accept Islam two and a half centuries ago, has awakened much interest, but it is alleged that their return to Christianity was effected under the pressure of force.

Persia

A slight improvement in the condition of Persia has resulted from the patrolling of some of the southern roads by the *gendarmerie* under the command of Swedish officers. But the authority of the central Government is ignored in many parts of the country and even tribal authority is in a state of dissolution. In the north the Russian occupation has given security of travel, and has thus far been beneficial to missionary effort. It may be noted that a fresh estimate by the Teheran correspondent of the London *Times* [1] makes the population of the country four millions, which is very much less than had been previously supposed. In spite of the disturbed state of the country, missionary work has been carried on as usual. The disintegration of Islam and the growth of unbelief among the educated classes are proceeding at an accelerated rate, and are likely to increase with the growth

[1] Feb. 18, 1913. A well-informed missionary correspondent regards the estimate of *The Times* correspondent as too low.

of foreign influence. The Hamadan Conference referred to in last year's survey is bearing fruit in an increased sense of responsibility for taking advantage of the open doors among the Moslem population and in a growing spirit of unity and a greater unification of work and methods.[1]

Egypt

In Egypt the Cairo Language School, which promises under its present strong leadership to develop into a most important centre for the training of missionaries to Moslems, has completed a successful first year. The study of phonetics has been related to Arabic sounds and for the first time included in an Arabic course, and the revolutionary experiment has been made of teaching the colloquial before the classical language. A markedly increased readiness to listen to the Christian message is noticeable in Egypt as in other Moslem lands. There has been a considerable extension of the work of the Nile Mission Press, the number of publications circulated having increased by 60 per cent. Four-fifths of the total were paid for by the recipients. The same press has also begun the issue of portions of the New Testament with notes for Moslems. The missionary societies in Egypt have formed a joint committee to superintend the work of colportage. An important development of Christian educational work in Egypt is in prospect, the mission board of the American United Presbyterian Church having been authorized by the General Assembly to take the necessary steps for the establishment of a Christian university at Cairo. The proposed institution will complete the present educational work of missions, provide Egypt and North Africa with an opportunity of obtaining the highest education under Christian auspices, meet the needs of the Coptic Church, and be an evangelistic agency for reaching the higher classes of Moslem society.

The French administration is introducing into Morocco

[1] It may also be noted that by an arrangement between the British and Foreign Bible Society and the American Bible Society, the distribution of Scriptures throughout Persia has been entrusted to the former society; and that the girls' school of the Presbyterian mission at Hamadan has received a large gift of $50,000.

many material improvements and it is expected that religious liberty will be established and the law requiring the death of converts from Islam abolished.

Morocco

The attitude of the Government towards Protestant missions is still uncertain. It has given a formal assurance that British missions will continue to enjoy liberty in respect of worship and charitable work, but it is uncertain whether the permission extends to any missionaries other than those who are actually at work at the present time. It would appear that the Government will not permit the opening of new spheres of work. According to recent official returns the population of Morocco is estimated at 3,200,000, which is less than half the number generally supposed.

The growing interest of Europe in the problems of the Moslem world is shown by the formation in Germany of 'Die Deutsche Gesellschaft für Islamkunde,' and the publication under its auspices of still another journal for the study of Islam, *Die Welt des Islams*.[1] There are indications also that from the missionary side efforts are being made to grapple more seriously and systematically with the problem of Islam. Among these may be mentioned a special conference on missionary work for Moslems held in New York in January ;[2] the appointment by the Conference of British Missionary Societies in June of a special committee to investigate what British societies are doing for Moslem peoples ; the prominence given to the subject of work for Mohammedans at the Quadrennial Conference of Continental Missionary Societies at Bremen in April, when an address by Herr Pastor Würz on the 'Urgent Problems of Missions to Moslems' was one

Increasing Study of Islam

[1] In addition to the *Revue du Monde Musulman*, *Der Islam*, the *Moslem World* and the Russian *Mir Islama*. The last-named has recently changed its character and will be concerned in the future more with actual present-day movements among Moslems than with the scientific study of Islam (*Revue du Monde Musulman*, 1913 (Sept.), pp. 174–6).

[2] A report of the conference is included in the *Report of the Foreign Missions Conference of North America*, 1913, pp. 217–71, and has also been published separately (Foreign Missions Library, 156, Fifth Avenue, New York).

of the chief features of the programme ; [1] a conference of missionary leaders on the continent of Europe with Dr. Zwemer in August ; [2] the steady progress of the investigation of the advance and character of Islam in Africa undertaken by the Committee on Work among Moslems appointed by the Continuation Committee of the Edinburgh Conference ; [3] and the completion of a series of articles in this Review, in which seven leading missionaries and students of Islam have discussed what they have found in experience to be the most vital elements in Islam and in Christianity in its contact with Moslems.[4]

VII. AFRICA[5]

The Centenary of David Livingstone

THE needs of the African continent have during the past year been brought home afresh to the imagination and conscience of Christian people by the celebration of the centenary of the birth of David Livingstone. The centenary produced an extensive literature on the great missionary explorer, some of it being of unusual excellence.[6] It may be hoped that the widespread interest awakened in the life and work of Livingstone, especially among the young, will bear fruit in years to come. The most fitting and welcome celebration of the anniversary is found in the

[1] *Verhandlungen der XIII. Kontinentalen Missions-Konferenz*, Bremen, 1913, pp. 86–99. The paper is also printed in the *Evangelisches Missions-Magazin*, 1913 (Heft 7), pp. 289–97.

[2] *Konferenz für Mohammedaner-Mission, gehalten in Bethel bei Bielefeld, August 1913* (16 pp. Basler Missionsbuchhandlung). This report is an important document, containing valuable suggestions with regard to missionary policy in work for Moslems.

[3] Cf. IRM., 1913 (Jan.), p. 52 ; (July), pp. 454–85 ; 1912 (Oct.), pp. 618–53.

[4] IRM., 1912 (Jan.), pp. 44–61 ; (April), pp. 279–93 ; (July), pp. 452–73 ; (Oct.), pp. 601–17 ; 1913 (Jan.), pp. 96–117 ; (April), pp. 305–17 ; (Oct.), pp. 657–73.

[5] North Africa is treated in the preceding section.

[6] For example, more than 20,000 copies of Mr. Basil Mathew's *Livingstone the Pathfinder* have been sold in Great Britain, and 15,000 copies in North America. The book has also been translated into German and Chinese.

initiation of several new efforts for the evangelization of Africa. Reference will be made to these in the pages which follow.

Dissolution of the Congo Reform Association

The year also witnessed the completion of one more chapter in the history of the struggle to free the African races from injustice and wrong. On June 16th the Congo Reform Association, founded in 1904, was formally dissolved in the belief that its main purposes have now been achieved. Access to the land for the native and freedom to utilize and cultivate the land have been granted. Cordial tributes were paid by eminent leaders in the Church and in public life to Mr. E. D. Morel, to whose devotion and able advocacy, aided by the courage and persistence of public-spirited members of the Belgian Parliament, the triumph of justice and humanity has been principally due. On May 29th Sir Edward Grey was able to announce in the House of Commons that, since consular reports showed that the condition of things in the Congo is now substantially in accord with the treaty obligations of the original Congo State, the British Government was prepared to recognize annexation by Belgium.[1]

Sleeping Sickness

The tsetse fly which played so powerful and vexatious a part in the labours of David Livingstone has now been discovered to be an even more terrible scourge than was thought. The term 'tsetse fly' has been commonly applied to the *Glossina morsitans* which is responsible for conveying the disease of horses that has done so much to impede development in Africa. Some years ago it was discovered that another form of tsetse fly, the *Glossina palpalis*, is chiefly responsible for the transmission of sleeping sickness. More recently it has been found from experience in Nyasaland and adjoining territories that the *Glossina morsitans* also may be the means of conveying the parasite of sleeping sickness. Whether the disease met with in these parts is precisely the same as that found

[1] *White Book*, Cd. 6606. Correspondence respecting the Affairs of the Congo, 1913.

in Uganda and the Congo and West Africa is a matter of doubt, but the outbreak in Nyasaland has proved to be even more virulent and fatal than in other parts.[1] While there is a grave prospect of the spread of the disease in South Africa, it is encouraging that the annual death rate from sleeping sickness on the Uganda shores of Victoria Nyanza has fallen from 8000 to 500, and there has also been a decrease in German East Africa, British East Africa, and parts of the Belgian Congo, though in some districts of the latter it has appeared as a deadly epidemic.[2]

The demoralizing and destructive liquor traffic, which is one of the most baneful results of the relations of Europe with Africa, continues to grow in volume from year to year. The Board of Trade returns show that in British West Africa the importation of spirits has swollen from 4,705,898 gallons in 1906 to 6,835,188 gallons in 1911. In French West Africa there has been an increase from 3,600,200 litres in 1908 to 7,303,215 litres in 1912. The past year has, however, not been without encouragements. A new regulation of the Belgian Government came into force in the Congo at the beginning of the year, prohibiting entirely the sale of distilled alcoholic liquors of all kinds to the natives,[3] and the sale and manufacture of spirits has likewise been prohibited by Portugal in the Congo district of Angola. The duties on spirits in West Africa have been increased by Germany, France and Great Britain. In British West Africa local distilling and the importation of distilling apparatus have been prohibited, and in Southern Nigeria

The Liquor Traffic

[1] It has been suggested that the chief reservoir of the parasite of sleeping sickness is the big game, and the British Secretary of State for the Colonies has appointed a committee to report on the part played by wild animals and tsetse flies in Africa in the spread of the disease and whether it is necessary and feasible to carry out an experiment of game destruction in a localized area. *The Times* of July 30, 1913; *Journal of the African Society*, 1913 (Oct.), pp. 23–32; *Transactions of the Society of Tropical Medicine and Hygiene*, 1913, vi. 4.

[2] *Koloniale Rundschau*, 1913 (Heft 5), pp. 292–3.

[3] *White Book*, Cd. 6606. Correspondence respecting the Affairs of the Congo, 1913, pp. 93–5, 114.

it has been decided to substitute a silver currency for the pernicious currency in gin.[1]

Translation of the Scriptures

In pleasing contrast to the darker side of the relations of Europe with Africa, the splendid and heroic enterprise of subduing the host of African languages and making them the vehicles of Christian truth has been advanced several stages further. To the facts noted in last year's survey [2] must be added the completion of the translation of the entire Bible into Tswa or Sheetswa, a language akin to Zulu, spoken by three millions in South Africa. Translations of one or more of the gospels have been issued in Kunuzi, a dialect spoken by the Nubians on the Upper Nile; Kipsigis, a Hamitic language spoken by tribes east of Victoria Nyanza; Asu in German East Africa; Luba-Lulua in the Kasai district of the Belgian Congo; Lwena in West Central Africa; and Wiza, spoken by the people round Ilala where Livingstone died.

Missionary Progress in West Africa

In West Africa the reports of missionary societies for the year 1912 show considerable additions to the Christian Church.[3] On the Gold Coast the Wesleyan Methodists had nearly 3000 baptisms, and in Togo the North German mission reports about 1500. The movements towards Christianity in the Yoruba and Niger fields of the Church Missionary Society have continued, and a similar movement appears now to have begun in the Nupé country in Northern Nigeria. An awakening of interest among Moslems in the Hausa States is noteworthy. Though it has touched as yet only a few individuals, the working of the Holy Spirit has been manifest in a remarkable way. The

[1] Cf. *Twenty-Sixth Annual Report of the United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic*, 1913.

[2] IRM., 1913 (Jan.), p. 48.

[3] It may be noted that the Church in Sierra Leone founded by the Church Missionary Society attained independence fifty years ago and last year celebrated its jubilee. (*Church Missionary Review*, 1913 (May), pp. 275–8.) At Accra on the Gold Coast, the new bishop, the Rt. Rev. M. S. O'Rorke, is meeting with much encouragement in the work of the Anglican mission.

Qua Iboe Mission in Southern Nigeria celebrated its semi-jubilee last year. It has now a Christian community of 2500, and a still larger number of candidates for baptism. All the missions mentioned are confronted with demands for teachers altogether beyond their power to supply. The Sudan United Mission, which is working at present in the Benue river district of Northern Nigeria, has as its objective the formation of a chain of stations across the Sudan from the Niger to the Nile, and during the past two years has sent out eighteen new missionaries (including wives), while twelve others have been accepted for service. In Kamerun the Deutscher Hülfsbund für Christliches Liebeswerk im Orient proposes to begin a new mission in the neighbourhood of Garua in the north. The Basel Mission reports 1500 baptisms in the same colony. The Roman Catholic missions in the German Colonies are making rapid progress. In Togo the Steyl Fathers, who began work twenty years ago, have a Christian community of nearly 15,000, the increase in 1912 being more than 2000. In Kamerun the Roman Catholic mission reports more than 6000 baptisms in 1912, making the total number of Christians about 20,000.[1]

Hindrances and Difficulties

Though the ingatherings are large, the picture has also its darker side. Letters received during the year tell of widespread apostasy in some districts, immorality among the scholars in mission schools, and prominent members of the Church convicted of drunkenness and profligacy. The rapid advance of Islam is a factor constantly to be reckoned with.[2] Its increasing strength is shown by the recent opening of a new mosque at Lagos at a cost of £12,500.[3] That the horrors

[1] The figures are taken from Professor Schmidlin's recent work on Roman Catholic missions in the German Colonies reviewed on another page. In Kamerun serious complaints are made of the aggressive attitude of the Roman Catholics towards the work of the Protestant missions.

[2] IRM., 1912 (Oct.), pp. 618–53.

[3] At the opening of this mosque a remarkable speech was delivered by the headmaster of the government school for Mohammedans. The following sentences may be quoted: 'The British Government was the star in the heavens which guided

of African life are not yet a thing of the past is shown by the evidence which has recently come to light regarding the practice of cannibalism in the Sierra Leone hinterland. It appears to have been carried on secretly as a religious rite by the Human Leopard Society and kindred cults. Thirty persons have been arrested and sentenced to death, imprisonment or banishment. The existence of cannibalism is also reported in north Kamerun, and in Southern Nigeria the infamous rites of the Long Juju of Arochuku have recently been suppressed by the Government.[1]

Conference at Lokoja

A conference of representatives of the missions working in Northern Nigeria was held at Lokoja in July.[2] The conference decided upon the preparation and adoption of a uniform alphabet based on phonetic principles. It arranged for the preparation of a model reading primer, and favoured the use of common text books and the development of a common educational policy. It resolved on the formation of a representative educational committee and recommended that industrial training or manual work of some sort should be introduced into all schools. Emphasis was laid on the study of the language, customs and folklore of the people. The conference favoured the adoption of a common form of baptismal certificate, the imposition of a reading test as a condition of baptism, and the non-recognition of the 'native' form of marriage, which is not binding for life. A Continuation Committee was appointed consisting of the heads of the

Islam to the shores of liberty. . . . With the safety of life and property conferred by British protection, peace reigned, industries flourished, and adherents of Islamic faith increased in numbers by thousands and thousands with miraculous rapidity. . . . The fact that our religion sprang up under such unpropitious circumstances, with no organized mission or endowment, whose adherents enjoyed little or no prestige, and can boast to-day of adherents 49 per cent of the whole population, or 20 per cent greater in number than the Christian faith and 27 per cent than paganism, is quite sufficient to convince us that Almighty God is Lord of all religions, and is a lover of righteousness more than ceremonial forms.' *African Mail* of Aug. 29, 1913, p. 482.

[1] *The Times* of Jan. 1, 1913.

[2] *The Lightbearer*, 1913 (Oct.), pp. 156–8. The missions represented were the Church Missionary Society, Sudan United Mission, Sudan Interior Mission, and Mennonite Brethren in Christ.

societies represented. It is interesting to compare the resolutions of this conference with those of the conference held in Southern Nigeria in 1911 [1] and of the conference in East Africa to which reference will be made immediately. A study of the conclusions of these conferences shows how concerned the missionaries are to guard against the dangers of denationalization.

The Congo

Bishop Lambuth of the American Methodist Episcopal Church, South, sailed from Antwerp last November with a pioneer party to start a new mission among the powerful Batetela tribe in the Belgian Congo. The neighbouring mission of the Presbyterian Church, South, has been strengthened by the arrival of fourteen missionaries who are supported by funds provided largely as a result of the Laymen's Missionary Movement. The Foreign Christian Missionary Society reports that the past year has been the best that the mission has known, the number of baptisms to the end of April being over 1300. A matter of considerable interest is the beginning of an independent mission at Lambarene in the French Congo by Dr. Albert Schweitzer, the author of *The Quest of the Historical Jesus* (*Von Reimarus zu Wrede*), widely known as one of the most brilliant representatives of German liberal theology. A Commission appointed by the Belgian Government to study native affairs in the Congo submitted in the early part of the year a report to the King of the Belgians, in which it is maintained that monogamy is an essential condition of social progress, and the widespread theory that polygamy is best suited to native conditions of life is emphatically repudiated.[2]

While no trustworthy estimates of the population of the Central Sudan are available it is certain that there are in this area many millions of people wholly unreached by the

[1] A summary of the decisions of this conference was given in last year's survey (IRM., 1913 (Jan.), p. 52). A report of the conference has since been published (Calabar: Hope-Waddell Training Institution, 80 pp.). The resolutions deal with baptism, discipline, marriage, education, the attitude of Christians to native customs, untouched fields, and co-operation and unity.

[2] *Koloniale Rundschau*, 1913 (Heft 5), pp. 295–6.

Gospel. Special interest therefore attaches to efforts to press forward into this largest of unoccupied fields.

Advance into the Heart of Africa

The attempt is being made from several directions to begin work among the Niam-Niam or Azandi people, who are found in the Belgian Congo, the French Congo, and the Anglo-Egyptian Sudan where these territories meet. The Church Missionary Society advancing from Malek on the Nile about ninety miles from the Uganda frontier has opened a station at Yambio, lying about 250 miles due west of Gondokoro.[1] The African Inland Mission is making an approach to the same people from the east, starting from Mahagi on the western shore of Lake Albert Nyanza. Mr. C. T. Studd has founded a Heart of Africa Mission, and starting with a companion from Mahagi hopes to reach Dongu in the north-west corner of the Congo.[2] The Roman Catholics starting from Wau in Bahr-el-Ghazal as a base have opened stations at Mupoi among the Niam-Niam, at Palaro among the Madi and at Gondokoro.[3]

In East Africa from the border of Somaliland to the Zambezi many of the missions are able, like those on the west coast, to record considerable accessions to the Church. In Uganda the Church Missionary Society reports nearly 8000 baptisms.[4] In many districts there are tribal movements towards Christianity. Opportunities of advance present themselves on every side, and the mission has recently begun work in Mumia's district to the east with a population of nearly half a million and at Gulu in the

Missionary Extension in East Africa

[1] The Sudan United Mission has opened a station at Melut on the Nile, about 450 miles south of Khartum. The work of the American United Presbyterian Mission at Nasser among the Nuer people was noted last year.

[2] The extension eastwards in Nigeria and Kamerun (p. 53), and northwards in Uganda, *infra*, may be noted in this connexion.

[3] *Die katholischen Missionen*, 1912 (Dec.), pp. 69–70; 1913 (Sept.), pp. 305–6.

[4] In spite of the wonderful success that has attended the Uganda Mission it has to be borne in mind that out of a total population in the Protectorate and the Nyanza Province, amounting to about 3,700,000, only 200,000 are connected with the Protestant and 230,000 with the Roman Catholic mission.

Nile district, which is exposed to Mohammedan influence from the north. In British East Africa the prospect is full of encouragement. During the past year 1000 have placed themselves under instruction and several influential chiefs have become enquirers. The remarkable expansion of the Protestant missions in German East Africa was referred to last year. It may be noted that the growth in the Roman Catholic missions is still more striking, the Benedictine mission having increased its schools during the past year from 161 to 345, and the number of scholars from 12,206 to 20,000. In Nyasaland the year has witnessed a remarkable extension of the Livingstonia Mission. As a result of the Livingstone centenary celebrations, this mission has received special gifts amounting to £21,000 for extension work, and three new stations are being opened at Chinsali and Tamanda and among the Senga tribe, thus occupying effectively the country between the Livingstonia Mission and Chitambo where Livingstone died. A new station will also be opened in the Ulala region in Northern Rhodesia to the south of Chitambo. The Dutch Reformed Mission in Nyasaland, the remarkable expansion of which was noted last year, reports 2000 catechumens in its classes.

Conference at Kikuyu

A conference of representatives of the missionary societies working in British East Africa was held at Kikuyu in June.[1] The conference resolved to approach the Government with regard to various matters, such as liberty to open up new work,[2] the undesirable effects of secular education, Sunday labour, the drafting of quite young boys for work away from their homes, and the existing law regarding Christian widows.[3] The main business of the conference,

[1] The societies represented were the Church Missionary Society, Church of Scotland Mission, Africa Inland Mission, United Methodist Mission, and one or two other smaller societies.

[2] With special reference to a circular issued by a provincial commissioner announcing that the entry of a catechist into a village must be only by invitation of the chief.

[3] A recent decision in Mombasa handed over a Christian widow and her children to be the property of heathen relatives.

however, was the discussion of a proposed scheme for the federation of the missionary societies in British East Africa. The constitution, after laying down a basis of federation,[1] provides for the organization of the native Church in parochial and district councils, the autonomy of each society within its own sphere, the formation of a representative council of the federated societies, similar forms and usages in public worship, a common course of instruction for native ministers and for catechumens, and a common policy with regard to the administration of the sacraments, discipline and attitude to heathen customs. The proposed scheme of federation was approved by the representatives of the leading missions, but the scheme is subject to the consent of the home authorities by whom it is now being considered.[2]

Other Events in East Africa

The line through German East Africa is approaching Ujiji and is expected to be opened for traffic early in the present year. It will connect with a Belgian railway on the other side of Lake Tanganyika, running to the Congo, and thus provide a railway and steamer route across the continent. New legislation has been introduced in German East Africa prohibiting the recruiting of native labourers without a licence and making the appointment of subordinate agents subject to the approval of the local

[1] 'The basis of federation shall consist in :—

(*a*) The loyal acceptance of the Holy Scriptures as our Supreme Rule of Faith and Practice; of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief; and in particular of our belief in the absolute authority of Holy Scripture as the Word of God, in the Deity of Jesus Christ, and in the atoning death of our Lord as the ground of our forgiveness.

(*b*) Recognition of common membership between the Churches in the Federation.

(*c*) Regular administration of the two sacraments, Baptism and the Lord's Supper, by outward signs.

(*d*) A common form of Church organization.'

[2] The proposed scheme has called forth strong criticism in certain quarters. The Bishop of Winchester in a letter to the *Scotsman* of Aug. 28, 1913, challenged any claim to connect the East African proposals with the principles of the Edinburgh Conference. The Bishop of Zanzibar has issued a pamphlet entitled *Ecclesia Anglicana : For what does she stand?* (Longmans), in which he maintains that the conference has brought the Church of England to the parting of the ways.

authorities.[1] The event which has attracted most attention in missionary circles in this colony has been the intrusion of the Benedictines into the sphere of the Berlin Mission in defiance of an agreement between the missions, and the prolonged controversy occasioned by this breach of comity.[2] The starting of a Swahili seminary near Morogoro by the Berlin Missionary Society with the co-operation of the Moravians and the Church Missionary Society was noted last year. Its object is to counteract the spread of Islam by training not only evangelists and teachers but also government clerks and officials, who are at present recruited almost exclusively from the Mohammedan population. The institution will doubtless help in the establishment of Swahili as the language of German East Africa. The tendency towards a displacement of the innumerable tribal languages of Africa by a single dominating language is also seen in the recent decision of the board of missions of the Uganda diocese that Luganda as well as the vernacular should be taught in all boarding-schools in the Uganda Protectorate and Swahili in the schools of British East Africa. In Nyasaland the new native Christian marriage ordinance is of interest as the first legislation in the Protectorate recognizing the native Christians as a class, and the first government act directed towards building up a Christian society. In the light of experience in other parts of Africa the Livingstonia Mission, in which the first three native ministers have just been ordained, has decided that ministers shall not be called to and settled in congregations, but shall remain under the direct supervision of the presbytery which will annually review their work and allocate their spheres.

In South Africa the outstanding event has been the

[1] *Koloniale Rundschau*, 1913 (Heft 4), pp. 234–5. The importance of this regulation is evident from the fact that in the district of Tabora alone 1000 natives are employed in the work of recruiting. The new regulation aims at making employment regular, and provides that those who have been recruited must work for twenty days in each month.

[2] *Allgemeine Missions-Zeitschrift*, 1913, (Heft 1), pp. 25–36; (Heft 6), pp. 265–8. Cf. *Die katholischen Missionen in den deutschen Schutzgebieten*, pp. 122–4.

passing of a Land Bill prohibiting for the present the purchase or leasing of land from Europeans by natives and from natives by Europeans, and providing for the appointment of a Native Land Commission to study the question and report with a view to further legislation.[1] The Act represents the adoption by the Government of a policy of segregation between the races, and is the most radical and far-reaching step in legislation affecting the natives that has been taken for many years. The effect of the bill will depend largely on the fairness and farsightedness of the members of the Commission appointed. The provisions of the Act and the haste and manner in which it was passed have aroused strong feeling among the natives in many districts, and the immediate effect of the Bill has been to render hundreds of natives homeless. The situation has been rendered much more difficult by the death of the Hon. J. W. Sauer, Minister of Native Affairs and author of the Act, in July, a few weeks after it was placed on the Statute Book. He enjoyed in a remarkable degree the confidence of the natives, and had he lived would have been trusted to administer the Act with fairness and sympathy.

South African Land Bill

The government Commission appointed to investigate the so-called 'Black Peril' issued its report in June. It finds the chief causes of the increase in assaults upon the white women by natives to be the congregation of natives in mining areas for long periods without their families, the excessive use of liquor and the corrupting circumstances associated with its sale, the contact in some localities with undesirable Europeans, the divorce of the native from his customary mode of life and the employment of male natives as domestic servants. As remedies, the Commission recommends the suppression of the illicit

Report of Commission on Assaults on Women

[1] *Christian Express*, 1913 (May), pp. 70–1; (June), pp. 84–7; (Sept.), pp. 140–1; (Oct.), pp. 151–3. The Act does not affect existing native reserves, which are already fully settled and include some of the best land in the Union.

sale of drink, the substitution of Kaffir beer for brandy, the settlement of native families in the mining areas and the establishment of schools for the training of girls as domestic servants. The most far-reaching proposal in the report is the prohibition of intercourse, including marriage, between Europeans and natives. Incidentally the Commission bears strong and striking testimony to the value of missionary work.[1]

Christian Literature in South Africa

The subject of Christian literature received attention during the year as the result of a visit to South Africa by the Rev. J. H. Ritson, who is chairman of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference. He discussed the subject with the Natal Missionary Conference and with other bodies of missionaries. It was suggested that the best means of meeting the urgent need would be for the next South African General Missionary Conference in 1915 to appoint a strong literature committee, with sectional committees for the different language areas. This committee would require a capable secretary whose support might be contributed by the co-operating societies.

At a convention held last January in connexion with the scheme for the establishment of an inter-state native college, the reports with regard to the raising of funds were somewhat discouraging.[2] There appears to be much apathy

[1] § 189 'The evidence of the effect of Christian teaching and education on the character of natives is very strong. These unquestionably exercise an enormous influence for good. Administrative action can go but a short way in that direction. It is a universal complaint that the weakening of tribal control is having a disastrous bearing on social and family life. The effect of the introduction of a civilized form of government results necessarily in the discouragement of ceremonies and customs which, though barbaric in European eyes, have important consequences in regard to tribal, paternal and marital authority, and indirectly on the moral bearing of the community. In this evolution the Commission is convinced that the restraining and directing influence of the Christian religion and education, if imparted on proper lines, is absolutely essential. There is abundant testimony of the benefit derived from these agencies which should receive the fullest possible encouragement in the interests of the white as well as the black races.'

[2] Apart from the £8000 provided by the Transkei Council, less than £300 had been received from other native sources.

with regard to the proposal in various quarters. A draft constitution prepared by the executive is being submitted to the bodies concerned. Among other matters deserving mention are the meetings of the Natal Missionary Conference at Maritzburg in July,[1] of the Rhodesian Missionary Conference at Bulawayo in the same month,[2] and of the executive committee of the Transvaal Missionary Association at Johannesburg in August;[3] the establishment of homes for native women at Durban and Johannesburg;[4] the completion of the reorganization of the missions of the London Missionary Society and the adoption by them of a definite policy in consultation with a deputation from the home society; and the advance of the Wesleyan Methodist Society into North-West Rhodesia and the opening of a station at Chipembi.

Other Matters in South Africa

The two events of outstanding interest in Madagascar during the past year have been the promulgation of a new law by the French Government granting religious liberty and defining clearly the conditions under which religious work and worship may be carried on,[5] and the visit of a deputation from the home committees of the societies at work in the island. The deputation consisted of three representatives from each of the following societies: The London Missionary Society, the Friends'

Madagascar

[1] *Natal Missionary Conference*, 1913 (62 pp. Ebenezer Press, Dundee, Natal). The conference gave special attention to Zulu literature.

[2] The chief subjects considered were native land tenure, native education and the relation of the Church to native customs.

[3] *Christian Express*, 1913 (Oct.), pp. 151–4. Earnest consideration was given both here and in the Natal conference to the effect of the Land Act.

[4] This is the outcome of the work of the Commission appointed by the General Missionary Conference of 1912 to consider the means of safeguarding women and girls from the perils of large towns.

[5] *Journal Officiel de la République française*, 14 Mars 1913, pp. 2308–9. The new law is based on the accepted principle in France of complete separation between Church and State. It is not in all respects satisfactory from the missionary point of view, but it guarantees liberty of conscience and the free exercise of public worship. It defines clearly the conditions which require to be observed, so that the missions now know the rights to which they are entitled, and are no longer dependent on the arbitrary decisions of the Governor-General.

Foreign Mission Association and the Paris Missionary Society. All the other non-Roman Catholic missions [1] in the island co-operated in the conferences. Malagasy were not present at the chief conference meetings, but were consulted before and after. An agreement was reached by which the whole island has been mapped out and the territory delimited, and the missions are making plans for its complete occupation. All the societies have agreed to co-operate in a joint consultative Board on Education,[2] and agreement has been reached with regard to the appointment of a Continuation Committee similar to those appointed in China and Japan. The Paris Missionary Society is proposing to start a higher school in Tananarive, and the other societies are ready to co-operate in the scheme as far as possible. A policy providing for a larger measure of self-support and self-government has been prepared by the various missions.

VIII. OTHER MISSION FIELDS

Missions to the Jews

Missionary work among Jews has made steady progress during the year, but there is little of exceptional interest to be recorded. Among the matters which may be noted are the opening of new hospitals at Tangier by the Mildmay mission, and at Hebron by the United Free Church of Scotland; missionary tours in Russia and south-eastern Europe by representatives of the Swedish and Barbican missions; the transference of the

[1] The Society for the Propagation of the Gospel, the Norwegian Missionary Society, the United Lutheran Church of America and the American Lutheran Board of Missions.

[2] The duties of the Board are 'to consider questions of educational policy, school management and pedagogical method, and to give advice to the missions on these subjects.'

work at Königsberg from the British society to the Berlin society ; the surrender by the London society of its schools for Jewish children in Streatham in consequence of a change of policy which lays greater emphasis upon work abroad ; [1] and the opening of another school in Persia by the same society. In Jerusalem the chancel of Christ Church, which is connected with the London society, has been enlarged and the bishop hopes that the edifice will be now more suitable than before for the building up of the body of Hebrew Christians in the holy city. This is of special importance in view of the ever-increasing national movement. The effect of this movement at present, however, is to unite all Jews, whether orthodox, reformed or atheistic, against efforts to win them to Christ. Missionaries everywhere, and especially in Palestine, are meeting with bitter and sometimes unscrupulous opposition. This may, however, not be without advantage, if it leads workers among Jews to devote more attention than has hitherto been given to influencing the tone and attitude of the Jewish population as a whole. It may be noted that Professor Strack is engaged in the preparation of an elaborate bibliography of literature connected with Jewish missions, which is both wider and better than is generally supposed, though the literary side of missions to the Jews still offers a wide and promising field to scholars.[2]

North and South America

The great and urgent needs of the republics of South and Central America do not fall within the scope of this survey, except in so far as they relate to the still heathen population. In Alaska the Moravians are able to report a year of progress, more than 200 Eskimos having received baptism. In South America special attention has been drawn to the Dutch Guiana (Surinam) field by the celebration on July 1st of the jubilee of emancipation. The South American Missionary Society is

[1] It may be noted on the other hand that the Barbican mission has started a small school for children at Upper Tooting.

[2] The substance of this paragraph has been kindly contributed by the Rev. Canon A. Lukyn Williams.

planning to begin work among the rubber workers of the Amazon, advancing from the south by way of western Paraguay and northern Argentina, where a new mission has been started among the Chaco peoples.[1] The translation of the complete New Testament into Guarani has been completed and issued for the Indians of Paraguay.

The South Seas

The information available with regard to the South Seas is unfortunately very meagre. The Church in these islands is passing through a critical period and is exposed to danger both from the old heathenism and from the new commercialism. In the New Hebrides the Protestant Churches have passed a series of resolutions calling attention to the wrongs inflicted on native labourers, and in particular, charging the French authorities with failure to punish the selling of alcohol, kidnapping, land-grabbing and flogging when these offences are committed by French nationals.[2]

Orientals in the West

In the extremely important field of Orientals resident in western countries, we may note an increase of 35 per cent in the membership of the Chinese Student Christian Association in North America, which now numbers 400 members; the valuable work done by the College Young Men's Christian Association in assisting oriental students in their travel, and meeting and welcoming them on their arrival in America; recommendations passed by the Standing Committee of American Workers among Orientals on the Pacific Coast with a view to closer co-operation between the organizations working on behalf of Orientals; the appointment of a secretary to work among oriental students by the Student Christian Movement of Great Britain; and a more organized effort on the part of the German Student Christian Movement to reach the oriental students in German universities.

[1] The expedition under Dr. Glenny of the Evangelical Union of South America to the Putumayo, mentioned in last year's survey, found that the Indians have retreated into the forest and that there is no means of reaching them. *South America*, 1913 (Aug.), p. 85.

[2] *Anti-Slavery Reporter and Aborigines' Friend*, 1913 (Oct.), pp. 129–37.

IX. THE HOME BASE

The Present Situation

When we enquire what is the response of the home Church to the great and varied need of the mission field, it is clear that the past year has not been without encouragement and progress. The missionary societies are drawing closer together; there has been definite advance in the sharing of experience and in readiness to attempt certain forms of work in common.[1] Courageous efforts are being made to grapple with the new tasks which the growth of missionary work has shown to be necessary. There is an increasing desire to understand the transformed conditions in the mission field and to form a policy adequate to meet them. The missionary enterprise, in North America especially, is gaining a new place in public interest and esteem. In some quarters there has been an encouraging increase of missionary income. But while all this is thankfully recognized, it cannot be said that the Church is truly awake to the unparalleled opportunities which the preceding survey discloses.[2] It may be that the quickening of divine energy which will enable the Church triumphantly to enter the open doors can come only through a deep penitence for the frustration of God's gracious purpose for the world by indifference and unbelief.

Revival in the Church Missionary Society

A striking missionary revival in the constituency of the Church Missionary Society is perhaps the most noteworthy event of the past year at the home base, not so much because of its material results, which have been considerable, as because of the spiritual forces which it has released. The society, which has been confronted with recurring deficits for twenty

[1] The meeting of the Continuation Committee at The Hague is dealt with in a separate article. Other illustrations of the statement in the text will be found in the next few pages.

[2] The Archbishop of York at the autumn meeting of the Central Board of Missions truly said that the Church is not going to meet the calls which come from every part of the world until it becomes a very different kind of Church (*The Times* of Nov. 8, 1913).

years, invited its leading supporters throughout the country to the number of about 300 to meet at Swanwick in May for four days of prayer and conference. Many of the members assembled with the belief that the limit of giving in the constituency had been reached and that retrenchment in some form would be necessary. The conference, however, became convinced that the urgent needs of the mission field constituted a call to a new level of discipleship and sacrifice, and that the only kind of retrenchment that could be contemplated was a retrenchment in the personal expenditure of Christian people. It passed resolutions appealing for a more Christlike simplicity of life, and pledging its members to do their utmost to secure strong, permanent advance. It was also resolved to suggest that an offering of a thousand gifts of not less than £100 each should be made. At a meeting of the committee held in July representatives of the associations throughout the country almost without exception gave promises of increased annual support, and by the middle of September the special sum of £100,000 had been secured. Signs of new life are appearing throughout the society's constituency, and other societies also are feeling the effects. The movement, to which there is no parallel in the history of the society, is taking place after much special prayer, but without any appeal from the headquarters of the society, and is a signal evidence of the gracious working of the Spirit of God.[1]

Other British Societies

The English societies at the close of the financial year in the spring were confronted with deficits which amounted in the aggregate to nearly £100,000, and this at a time when everywhere there was urgent need of advance. The London Missionary Society, like the Church Missionary Society, found itself in a situation in which severe retrenchment appeared to be inevitable. Although it has not yet experienced the remarkable de-

[1] *Church Missionary Review*, 1913 (July), pp. 403–11; (Aug.), pp. 453–6; (Oct.), p. 581.

liverance that has come to the latter society, it is facing the difficulty in the same spirit.[1] Alone among the larger British societies the Society for the Propagation of the Gospel was able to report an expanding income, and it has initiated a forward movement with the object of adding £80,000 a year to its receipts. The year was a notable one for the Wesleyan Methodist Missionary Society which celebrated its centenary in the beginning of October; it was anticipated that the whole of the centenary fund of £250,000 would be secured by the end of the year.

Financial Co-operation

Striking evidence of the importance attached by the missionary societies to co-operative action is afforded by the decision of the Conference of British Missionary Societies in June, after the most careful deliberation, to recommend to the societies that they should contribute on a proportionate basis to a budget of £2000 for co-operative work. The budget covers the British share of the expenses of the Continuation Committee, the cost of the Board of Study for the Preparation of Missionaries, and the expenses of the annual conference of missionary societies. This action is the more noteworthy in view of the fact that many of the societies were suffering from heavy deficits.

United Campaign in North America

In North America interest has centred mainly in the United Missionary Campaign in which the great majority of home and foreign mission boards are co-operating. While each board is financially responsible for its own plans, the campaign is under the direction of a central committee. Interdenominational missionary conferences are being held during the present winter in towns having a population of 5000 or more, with the object of reaching every congregation

[1] Nearly half of a special fund of £100,000 has already been secured, and steps are being taken to bring the position before the entire Congregational body, and particularly the ministry, with a view to ensuring an increased regular income. The Directors have regretfully decided that for the present expenditure must be reduced by £15,000 a year. L.M.S. *Chronicle*, 1913 (June), pp. 121–2; (July), pp. 166–7; (Nov.), pp. 254–8.

within a convenient radius. It is expected that 500 such conferences will be arranged. The organization of these conferences has been entrusted to the Laymen's Missionary Movement. Arrangements have been made through the Missionary Education Movement for the extensive circulation of carefully prepared literature. The campaign will culminate in a simultaneous 'every member canvass' in March of the present year. It has been planned not as an isolated or temporary effort but in the expectation that it will develop into a comprehensive and sustained endeavour to lead the whole Church to the discharge of its missionary duty. The executive committee has issued an earnest appeal for prayer on behalf of the campaign.[1]

The Every Member Canvass

The united campaign is a development of the simultaneous 'every member canvass' which has been adopted by several boards in the past two years with very encouraging results.[2] In the United Presbyterian Church, for example, the plan resulted in the first year in which it was tried in an increase of 39 per cent in the receipts from congregations; in the second year there was no corresponding increase, but the standard reached was fully maintained.[3]

The simultaneous 'every member canvass' in most denominations is not conducted exclusively on behalf of foreign missions, but to secure a combined budget which is divided among the home and foreign missionary organizations of the denomination. This budget frequently covers

[1] In the appeal it is said: 'Nothing less than a general and profound spiritual quickening among the Churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God to this end. "In any land a revival will come when enough people desire it enough—that is, above everything else."'

[2] Cf. *Report of Foreign Missions Conference*, 1913, pp. 72–8.

[3] Dr. Charles R. Watson distinguishes the following stages in the evolution of the plan: (1) An effort to induce individuals to give weekly; (2) the supply of a package of envelopes for each Sunday of the year, to serve as a reminder when people are absent; (3) the securing of definite pledges of a weekly amount at the beginning of the year; (4) the appointment of committees in each congregation to canvass every member and secure pledges; (5) the setting apart of a definite month for this canvass throughout the denomination, during which period an educational campaign may be conducted in the press; (6) the union of denominations in a national campaign.

all the 'benevolences' of the denomination as distinct from the expenditure on the maintenance of the regular home ministry and on ordinary congregational expenditure. There is thus a recurring question what proportion of the combined budget should be allocated to the foreign mission board. This is at the present time one of the most pressing and difficult problems of missionary administration in North America, though there is a growing conviction that the combination of appeal is desirable.[1] A further problem is to ensure that congregations regard the definite sum assigned to them in the budget apportionment as a minimum, and not as a goal.

Problems of a combined Budget and Apportionment

Among special efforts in North America mention may be made of the million dollar fund of the Foreign Christian Missionary Society,[2] which has been so successful that an effort is now being made to raise a further fund of two million dollars for home and foreign missions; the Judson centennial fund of one million and a quarter dollars raised by the Southern Baptist Convention; and the special fund already noted which is being raised by the Presbyterian Church, North, for sending out a hundred additional missionaries to China.

Special Efforts in North America

Both in North America and Great Britain there is a noticeable tendency towards the closer co-ordination of the work of men's and women's missionary organizations. The thorough consideration given to this subject at the conference of British missionary societies in 1912 was noted in last year's survey.[3] The same subject found a place in the last Foreign Missions Conference of North America.[4] The fruit of the discussion

Co-ordination of Men's and Women's Work

[1] The co-ordination of home and foreign mission work has been most marked in the Baptist denomination, in which the home and foreign organizations have a joint magazine and a joint educational department for the missionary education of the Church, and make a united financial appeal. The Board of Missions of the Protestant Episcopal Church has charge of both domestic and foreign missions.

[2] For the origin of this movement in the prayers of missionaries in China, see the *Report of Foreign Missions Conference*, 1913, pp. 78–82.

[3] IRM., 1913 (Jan.), p. 72.

[4] Report, pp. 191–201.

in Great Britain is seen in the amalgamation last year of the Baptist Missionary Society and the Baptist Zenana Mission, and the acceptance by the synod of the English Presbyterian Church of the principle of putting the foreign missionary work of the Church under a joint committee of men and women, constituted in the proportion of four to three. In the United States an amalgamation of the general board and women's board was recently effected in the Southern Methodist Episcopal Church.[1]

Conferences of Foreign Mission Boards

The chief subjects which occupied the attention of the Foreign Missions Conference of North America in addition to those already noted were the aims and purposes of the conference itself, the question of administrative efficiency and the adoption of up-to-date business methods in the work of the boards, and the formation of an incorporated body to hold titles of the numerous union institutions which are coming into existence in the mission field.[2] On the recommendation of the Committee of Reference and Counsel it was decided to appoint two advisory councils—one in the United States and one in Canada—composed of not less than five and not more than ten laymen with experience of public affairs and international law, to co-operate with the Committee of Reference and Counsel when desired in matters involving missions and Governments.[3] The conference of British societies at its meeting in June was occupied mainly with the question of financial co-operation. It also gave attention to the co-operative production of missionary literature. The efforts of a committee on the press appointed by the conference have resulted, in co-operation with the Laymen's Missionary Movement, in the formation of a missionary

[1] Report, pp. 191–4.

[2] *Ibid.*, pp. 89–113, 34–54, 131–3.

[3] The names of those who have consented to serve in this way are The Hon. Seth Low, LL.D., President Arthur T. Hadley, LL.D., Professor George G. Wilson, LL.D., Admiral Alfred T. Mahan, LL.D., The Hon. John W. Foster, LL.D., The Hon. Charles W. Fairbanks, LL.D., Professor Jeremiah W. Jenks, LL.D., The Hon. Justice R. F. Sutherland, President R. A. Falconer, LL.D., Mr. N. W. Rowell, K.C. The appointment of a similar committee in Great Britain was noted in last year's survey (IRM., 1913 (Jan.), p. 72).

press bureau in London under the charge of an experienced journalist.

Methods and Experiments

The American Board has during the past year tried the experiment of a series of fifty 'institutes' in different parts of the country. These are designed not primarily to raise funds, but to give detailed information regarding the work of the board, its projected plans, its methods of administration and finance, and the best methods of local missionary organization. The aim is to make pastors, laymen and leading workers familiar with the work and policy of the board and so to secure their sympathy, confidence and intelligent co-operation.[1] The Methodist Episcopal Church, North, has organized a department for missionary education in the Sunday school and appointed a secretary to give his whole time to this work. The remarkable circulation of 200,000 copies of the mission study text book, *China's New Day*, issued by the United Women's Committee, deserves mention. In Great Britain the Friends' Foreign Mission Association and the Central Education Committee of Friends have appointed a joint commission to make a study of the educational work in the mission field; much may be expected from this co-operation between leading home educators and those responsible for missionary administration. The Central Board of Missions of the Church of England has made the first attempt to prepare a united missionary budget for all the work of the Church overseas.[2]

Both in North America and Great Britain the subject of the special preparation of missionaries has continued to receive much attention. Distinct progress towards a clearer understanding of the problem involved has been made during the year by articles in this Review on language training

[1] The 'institutes' have been held on a Sunday and Monday, and have been conducted by four teams—one for each main division of the country—consisting of not less than six workers each.

[2] The budget amounts to £1,190,000 or £300,000 more than the average amount raised in the past three years. *Chronicle of the Central Board of Missions*, 1913 (March), pp. 3–4.

by Professor Meinhof and Mr. Grahame Bailey, and on the general subject of special missionary preparation by Professor Beach: [1] and by the report of the second annual meeting of the American Board of Missionary Preparation which contains material of much value.[2] In Great Britain the Board of Study has issued a useful bibliography for missionary students, and held its second vacation course in Cambridge during the month of August. A conference of those interested in the training of women missionaries was held at Kingsmead in March.[3] An interesting development in the Friends' training home at Kingsmead is the building of a number of houses in which missionaries can live during their furlough and take advantage of the training facilities furnished by the institutions at Selly Oak. In North America the United Presbyterian Board reports its entire satisfaction with the experiment of making a grant to missionaries on furlough to enable them to obtain three months of special study.

The Preparation of Missionaries

The Student Volunteer Movement is able to report an encouraging increase in the number of student volunteers who have gone to the mission field. During the last three years 1404 volunteers from North America and Great Britain have sailed, a number equal to the total of the preceding four years. In North America each of the past four years has shown an increase in the number of sailing student volunteers. The total number of student

Student Volunteer Movement

[1] IRM., 1913 (April), pp. 255–68; (July), pp. 554–62; (Oct.), pp. 733–50. The article by Professor Beach is intended to furnish a basis for the further study of the subject by the boards of missionary preparation and others interested. Reference should also be made to an exhaustive study of methods of language training in Europe and America undertaken by the Rev. W. B. Pettus of China. The results of this study have not yet been made public but they have been communicated to those responsible for language schools in the mission field.

[2] 95 pp. To be obtained from the Board of Missionary Preparation, 600 Lexington Avenue, New York. Special committees reported on (1) the plans and practice of boards as to the preparation required of candidates, (2) present facilities for special missionary preparation, (3) courses of reading for candidates, and (4) the fundamental qualifications for missionary work.

[3] *Church Missionary Review*, 1913 (May), pp. 298–302.

volunteers from Anglo-Saxon countries who have reached the mission field since the inception of the movement is over 7000.[1]

Convention of World's Sunday School Association

The World's Sunday School Convention at Zurich in July signalized the adoption by the Sunday school movement of enlarged aims and a more definite acceptance of missionary obligation. The theme of the convention was Sunday school work in the mission field, and six commissions which had been engaged in preparatory study presented reports. The 'findings' of these commissions laid primary emphasis on the development of leadership and recommended that the principles and methods of Sunday school work should find a place both in the training of missionaries and in theological seminaries in the mission field; that training institutions to teach Sunday school pedagogy should be established in every important mission field; and that the number of specialists in Sunday school work, both native and foreign, should be largely increased. Attention was called also to the need for more and better literature and for improved material equipment. A sum of £25,000 was subscribed for the extension of the work of the World's Association.

Australia and South Africa

The remarkable growth of the missionary spirit in Australia which was chronicled in last year's survey has been well maintained. The income of all the leading societies is increasing. The revival of missionary interest has had a powerful influence on the development of home missions. Missionary study is making rapid progress, and a Mission Study Council for Australia has been formed with branch councils in the different states. A Congress on Church Union in Melbourne in September gave a fresh impetus to the movement towards co-operation. The missionary revival has been accompanied by a marked increase in the study of the Bible and in prayer. In South Africa also there has been a notable

[1] *Religious Forces in the Universities of the World*, 1913, pp. 21–2.

advance in missionary interest within the Dutch Reformed Church.

Continental Missionary Conference at Bremen

The thirteenth quadrennial Conference of the Missionary Societies on the Continent of Europe was held in May at Bremen. It was attended by representatives of twenty-seven societies, and there were present in addition a few speakers and missionary specialists. Evidence of the tendency towards closer international co-operation was found in the fact that for the first time since its initiation fifty years ago a representative of the Anglo-Saxon countries was invited to the conference. The chief subjects which received attention were the influence of the Edinburgh Missionary Conference on the continent, the preparation of missionaries, the problems of native Churches, the attitude of missionaries towards superstition, popular customs and national movements, and the pressing tasks of missions to Moslems. The conference created a Continental Missions-Ausschuss composed of fourteen members representing eight different countries.

The Kaiser's Jubilee Fund in Germany

In Germany the matter of chief interest has been the national collection on behalf of missions in German Colonies in honour of the semi-jubilee of the Kaiser. The plan did not originate in missionary circles, but with a few leading public men. Two influential committees were formed, one Protestant and the other Roman Catholic. In spite of difficulties due to the late date at which the scheme was matured, the sum collected on behalf of Protestant missions amounted to 3,441,170 marks, and that for Roman Catholic missions to 1,414,615 marks. That the relations with new and wider circles created by this effort may be maintained, a German Protestant Missionary Union has been formed to foster the ideal of the effective participation of Germany in world missions and to develop vigorously missionary effort in the German Colonies. While in this propaganda prominence will be given to national and humanitarian motives,

its promoters are determined that the primary religious aim of missionary work shall always be kept in the forefront.

Other matters that deserve mention are the success of the Brüdergemeine (Moravians) in clearing off the deficit with which the society has been struggling for years; the Student Missionary Conference at Halle in April, which was attended by more than 600 students, a number much greater than at any previous student missionary conference; the formation of two new missionary conferences in Hanover and Wurtemburg, bringing the number of the missionary conferences, which are the most characteristic expression of missionary life in Germany, up to twenty-five;[1] the increase of summer schools of missions; the steady progress of the Medical Missionary Institute at Tübingen; and the offer of prizes for treatises on missionary subjects by the Ausschuss of German Missions and by the Pomeranian Missionary Conference.[2]

Other Matters in Germany

The principal missionary societies in Sweden are favoured with an expanding income, the aggregate income being 13 per cent higher in 1912 than in 1911. The committees appointed by the first Swedish General Missionary Conference in 1912[3] have begun active work. Besides an energetic propaganda in the press, and the publication of a large map of the world showing the Swedish mission fields, an approach has been made to the Minister of Education with the object of securing a place for the study of missions in the curriculum of schools and colleges, and nearly two hundred lectures on the history of missions have been arranged for in twenty different centres.

Sweden

[1] These twenty-five conferences have a total membership of over 15,000, the majority of whom are ministers.

[2] The former offered a prize of M. 1000 for a work on 'The Awakening of Missionary Life in German Protestantism in the First Half of the Nineteenth Century' and the latter a prize of M. 400 for a treatise on 'The Missionary Idea in Protestant Dogmatics from the Beginning of Pietism to Schleiermacher' (*Allgemeine Missions-Zeitschrift*, 1913 (Heft 1), p. 46; (Heft 4), pp. 187–8.

[3] IRM., 1913 (Jan.), pp. 72–3.

The university library in Upsala has started a collection of linguistic and other works produced by Swedish missionaries. A student conference on missions attended by representatives from all the Scandinavian countries was held at Gothenburg in March.

Other Countries on the Continent

In Holland the Missionary College at Rotterdam [1] is being transferred to the neighbourhood of Leiden where a site of six acres has been acquired and a new building will be erected, thus providing the students with a better opportunity of attending the lectures in the University of Leiden. A growing missionary interest in the classes (presbyteries) of the Reformed Church is reported, to foster which an advisory committee has been appointed. In Norway we may note an increase in the income of the missionary societies, and in Denmark the establishment of a special course for missionaries on furlough and the formation of an auxiliary of the Sudan United Mission.

Missions and Governments

Evidence of an increasing understanding between missions and Governments since the Edinburgh Conference is found in the formation of the advisory Committees on Missions and Governments in Great Britain and America, to which reference has already been made; and in the preparation by a Special Committee of the Continuation Committee of a statement on the principles underlying the relations between missions and Governments, which was recently published in this Review.[2] An illustration of the growing recognition of the significance of missionary work by Governments is seen in the fact that the attitude of Governments towards missions was one of the principal subjects on the programme of the meeting of the Institut Colonial International in London last May.[3]

[1] See IRM., 1912 (Apr.), pp. 226–39. [2] IRM., 1913 (July), pp. 563–6.

[3] The Institut Colonial International is a body composed of distinguished public men, the number of active members being limited to 70. The papers read at the meeting and the discussion which followed are given in the *Compte Rendu de la Session tenue à Londres*, 1913, pp. 237–315.

Growth of Missionary Interest among Roman Catholics

Among the developments of missionary interest in the Roman Catholic Church may be noted the appointment of an educational commission composed of educators, clergy and representatives of missionary societies by the International Congress for Christian Education held in Vienna in September 1912;[1] the development of diocesan missionary conferences for the clergy in Germany; the growth of the missionary movement among students both in Germany and Austria;[2] the conclusion reached at the third general meeting of the Missionswissenschaftliches Institut that territorial arrangements with Protestant missions are undesirable;[3] the repetition of the Semaine d'Ethnologie religieuse at Louvain for the study of comparative religion, ethnology, linguistics and sociology with special reference to missionary work; a letter from the Pope to the heads of the mission houses in Italy, lamenting the comparatively small share of Italy in foreign missionary work, and urging redoubled zeal; and an increase of £31,000 in the receipts of the Society for the Propagation of the Faith, bringing the total for last year to £322,000.

X. CONCLUSION

This survey may conclude with a note of some of the outstanding impressions left by the preceding record. These are offered not as a summary of the most important factors in the missionary situation, but merely as thoughts suggested by the review of the past year.

[1] The commission has entered into communication with missionary societies in the Far East and aims at the formation of a league for the furtherance of the civilizing work of missions in the Far East (*Zeitschrift für Missionswissenschaft*, 1913 (Heft 1), pp. 53–66, 73).

[2] The movement has started an organ of its own, *Akademische Missionsblätter*.

[3] *Zeitschrift für Missionswissenschaft*, 1913 (Heft 4), pp. 330–1. Cf. (Heft 3) pp. 186–99.

The survey brings home afresh a truth, to the significance of which for human history and destiny we are in danger of being dulled by familiarity,—the truth that God is at work in our day, creating a new world. The social changes in progress in Japan, the political upheavals in China and the Balkans, the unrest pervading the Moslem community, the stirring of a new thought and aspiration in India,[1] are forces by which Almighty God is laying bare 'the hidden riches of secret places' and giving birth to a fresh age. Such mighty energies bring to pass in a decade more than ordinary effort can accomplish in generations. And yet it is in these creative epochs especially that God waits upon human co-operation. 'A *man* shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.'

The Making of a New World

To those who know Christ to be a sure refuge amid the storms of change, the source of fresh springs of life, and the good Shepherd who leads men from the barrenness and weariness of a material civilization into the green and shady pastures of the Father's home, there is a deeply moving appeal in the reaching out of many thousands in the non-Christian world towards what they dimly apprehend to be a fuller life,[2] and in the eager search of eastern peoples for a spiritual foundation on which the new order may be built.[3] It is not surprising that among missionary leaders there should be a growing demand for a thorough survey of the mission field with a view to its effective occupation, and for a more widespread and thorough evangelism.[4]

Open Doors

It is increasingly evident that missionary preaching cannot be detached from the impact of Christendom as a whole upon the non-Christian world. Christianity

[1] Pp. 5–6, 14–5, 17, 28, 31–2, 33–4, 44–5, 46.
[2] Pp. 12, 15–6, 21–2, 28, 29, 30–1, 46, 47, 52–3, 56–7.
[3] Pp. 6–7, 10, 13–4, 16, 17, 31–2.
[4] Pp. 8–9, 21, 29, 38–9, 63.

emerges 'discredited' from the Balkan war, and it is hard for the preacher to change the impression burnt into Moslem minds by the stern realities of life.

The Larger Impact of Christendom

The foregoing pages contain many illustrations of the intimate connexion between the progress of Christianity and the attitude of the Church towards great intellectual, moral, and social questions.[1] In particular, the pressing need of a clear statement of the Christian view of the problems involved in racial contact has been forcibly brought home by the events of the year.[2]

There are indications that the relations between missions and Governments are becoming closer and more involved.[3]

Missions and Governments

In so far as this leads to a more helpful co-operation in promoting the welfare of Asiatic and African peoples it is a cause of genuine satisfaction, but it creates a situation which calls for clearness of judgment and serious study, lest missions should unconsciously be diverted from their primary aim and sacrifice something of their proper freedom.

The past year has been marked by a distinct and notable advance in the formulation of missionary policy. The volume of 'findings' of the Continuation Committee Conferences in Asia represents the considered and weighty judgment of the most experienced missionary leaders in that continent. While it is right that these 'findings' should be subjected to careful scrutiny and criticism, and made the starting-point of further and more exhaustive study, they provide the Church with clearer guidance regarding the lines on which its missionary work should be developed than it has yet possessed.[4]

Clearer Formulation of Policy

A large stride has been taken during the year in the direction of co-operation. New machinery for promoting

[1] Pp. 6–7, 15, 28, 34–5, 45, 50, 51–2, 59–61, 65.

[2] Pp. 5–6, 34–5.

[3] Pp. 10, 11–12, 13–4, 16, 17, 22, 24–5, 28, 39–41, 43–4, 48, 57, 59, 62, 75, 77.

[4] Reference should also be made in this connexion to the conferences in Africa noted on pp. 54–5, 57.

and carrying out co-operative work has been created in the chief mission fields of Asia, and also to some extent in Africa.[1] Whether the new organization will accomplish all that is hoped has yet to be proved, but it undoubtedly opens up possibilities of co-operation on a large scale which did not before exist. The missionary societies in Great Britain have shown by substantial grants of money that they believe that the experiment of doing some things together must be given a serious trial.[2] The Continuation Committee appointed by the Edinburgh Conference has found itself carried beyond the stage of preliminary investigation and tentative experiment, and confronted with pressing tasks calling for the highest statesmanship.[3] Not less notable than the richer content and body which the past year has given to the idea of international and interdenominational co-operation has been the growing recognition of the importance of co-operation between men and women[4] and the new appreciation of what is involved in co-operation between foreign and indigenous workers in the mission field. In regard to the latter, a new stage has been opened by the recent conferences in Asia.[5]

Growth of Co-operation

It is a natural outcome of the enlarging conception of the missionary task that there should be an increasing recognition of the necessity of giving to missionaries the best possible equipment for their work. The brief references in the preceding pages[6] scarcely do justice to the earnestness of thought and effort that are being devoted to this subject. Much, however, still remains to be done before the new ideals are effectively translated into practice.

The Training of Missionaries

The more one reflects on the record of the year, the larger looms the significance of the Church in the mission field. The foregoing pages illustrate its growing

[1] Pp. 10, 13, 18, 29, 36–7, 54–5, 57–8, 62–3.
[2] P. 68.
[3] Pp. 157–69.
[4] Pp. 70–1.
[5] Pp. 10, 19–20, 21, 22, 24, 35–6, 43.
[6] Pp. 9, 26, 41–2, 46, 47, 72–3.

self-consciousness and powers, its need of able and trained leadership, its opportunities and dangers and the changes in the direction of its greater independence.[1] Facing gigantic tasks, weak in almost everything save the inexhaustible strength of Christ, it has an irresistible claim on the prayers of Christian people.

The Church in the Mission Field

The survey reveals progress in many directions. The outlines of the tasks to be attempted are becoming clearer. A larger statesmanship is being developed, a more adequate policy is being framed, co-operation is making for increased efficiency, standards of equipment are being raised. These things are precious gifts, and the heart rises in thankfulness to the Giver. But is heat being generated as well as light ? Is there an augmentation of vital force ? Is there an increase of personal devotion to Christ ? Is obedience growing more simple and faith more childlike ? Is prayer gaining in reality, fervour and expectancy ? Is there an enlarging experience of the supernatural powers of the life in Christ ? To these most fundamental of all questions there is no means of supplying an answer. ' The wind bloweth where it listeth . . . so is every one that is born of the Spirit.' The creative forces which transform the world have their birthplace in the secret communion of the individual soul with God. It is only some of the scattered and it may be far-off expressions of these elemental realities that have found a place in this survey.[2] The Continuation Committee in its meeting at the close of the year was constrained to recognize ' that the Church is still far from making an adequate response to the call of God in our own time.' With a deep sense of God's hand upon it, it resolved to ' offer its services to the missionary societies, in order that that which has been entrusted to it of experience, knowledge and influence may be placed at the disposal of the Church for calling it into a

Spiritual Forces

[1] Pp. 19–21, 27, 35–6, 40, 43, 53, 54, 57–8, 59.
[2] Cf. especially pp. 66–7.

more daring faith and a more devoted service.'[1] May God accept this and every similar offering, corporate and individual, and accomplish the word given at the Edinburgh Conference, in which He caused many to hope:[2] 'It may well be that there be some standing here who shall not taste of death till they see the kingdom of God come with power.'

J. H. OLDHAM

NOTE

THE foregoing survey does not include any event subsequent to December 1st, when the sheets were sent to press.

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[1] Cf. p. 167.

[2] Cf. *Edinburgh 1910*, pp. 43–4.

Madras), Rev. Fr. Herbert Kelly, S.S.M. (Tokyo), Dr. R. Kerr (Rabat, Morocco), Rev. Bishop Lambuth, D.D. (Nashville, Tenn.), Rev. Bishop La Trobe (Herrnhut, Saxony), Rev. F. Lenwood (London), Rev. E. C. Lobenstine (Shanghai), Rev. Andrew R. Low (Jaipur, India), O. H. McCowen (Rangoon), Mrs. W. F. McDowell (Evanston, Ill.), W. M. McLachlan (Edinburgh), Rev. J. H. Maclean (Conjeeveram, Madras), Rev. N. Macnicol, D.Litt. (Poona), Rev. G. T. Manley (London), Basil Mathews (London), W. R. Miller, M.D. (Nigeria), Count Moltke (Copenhagen), Rt. Rev. Bishop Montgomery (London), Rev. M. T. Morrill (Dayton, Ohio), Ds. A. C. Murray (Stellenbosch, S.A.), H. S. Myers (New York), Professor H. M. van Nes, D.D. (Leiden), Rev. H. W. Oldham (Amoy), Rev. Bishop W. F. Oldham, D.D. (New York), O. R. Palmer (Philadelphia, Pa.), Rev. Frank Paton (Melbourne), Rev. C. H. Patton, D.D. (New York), K. T. Paul (Madras), Rev. J. du Plessis (Cape Town), Missionssenior E. Pohl (Breklum), Pfarrer F. Raeder (Hermannsburg, Hanover), Professor D. J. Richter (Berlin), Pastor Paul Richter (Werleshausen, Germany), Rev. C. T. Riggs (Constantinople), Rev. J. H. Ritson (London), Rev. D. P. Robinson (London), W. J. W. Roome (Belfast), Rt. Rev. Bishop Roots, D.D. (Hankow), Missionssekretär H. Roterberg (Berlin), Pastor Chr. Schomerus (Celle, Hanover), Missionsdirektor Fr. Schuchardt (Frankfurt a.M.), T. H. P. Sailer, Ph.D. (New York), Rev. W. A. Shedd, D.D. (Urumia, Persia), H. T. Silcock (Chengtu), R. E. Speer, D.D. (New York), Missionsdirektor J. Spiecker (Barmen), Rev. C. Stedeford (Birmingham), Rev. W. Stevenson (Edinburgh), Rt. Rev. Bishop Stileman (Isfahan, Persia), Mrs. C. T. Studd (London), W. E. Taylor (Shanghai), Rev. G. Thompson, D.D. (Belfast), Rt. Rev. Bishop H. Tugwell (Western Equatorial Africa), Rev. S. H. Wainright, M.D., D.D. (Tokyo), Rev. E. W. Wallace (Chengtu), Rev. Canon E. H. M. Waller (London), Rev. C. R. Watson, D.D. (Philadelphia, Pa.), Rev. H. U. Weitbrecht, Ph.D., D.D. (London), Professor D. Westermann (Berlin), J. Campbell White (New York), Rev. Canon E. F. E. Wigram (Lahore), Rev. Canon A. Lukyn Williams (Royston, Herts), Rt. Rev. Bishop Willis, D.D. (Uganda), Rev. W. C. Willoughby (Tiger Kloof, Cape Colony), Rev. C. E. Wilson (London), Rt. Rev. the Bishop of Winchester, Missionsinspektor Lic. Witte (Berlin), J. W. Wood (New York), Pfarrer Fr. Würz (Basel), Rev. A. Willifer Young (Calcutta), D. Z. T. Yui (Shanghai).

THE MISSIONARY MOTIVE

THERE has been in some quarters a certain surprise that the results of the Edinburgh Conference have not been greater—as if we were in a position to be able to calculate and assess those results. Still, it is urged, the great increase in the number of missionary volunteers that could have been expected has not been realized. On this one or two things may be said. No one has quite managed to give again the impression that Edinburgh made on those who were there. No impression perhaps of a spiritual kind (we may give the word spiritual as wide a range as we like) can be repeated at pleasure, nor explained, nor communicated—unless by a combination of all the elements that made it possible in the first instance. So that those of us who were not in Edinburgh can hardly know what the Conference meant—least of all those who are of an age to volunteer for the mission field. And, again, it can hardly be said that the rank and file of the ministry in our Churches have of late taken very much pains to bring before the young men and women any clear idea that they personally may be called by God to foreign service. Apologetics and social righteousness have drawn off our attention from personal consecration. The missionary leaders, too, may perhaps have over-worked the word 'crisis' and looked better after the general strategics of missions than after the recruiting. It is easy to recognize a crisis in the affairs of a nation—or a concatenation of crises in the affairs of the kingdom of God—easier by far than to give oneself to the service of Christ 'not without dust and heat'; for all it need mean is that we recognize the claims of God and man to be served at once and effectively by somebody, and that somebody may very well be some one else.

We can recognize the world's need of a lot of things well enough ; but have we the one thing needful to give to the world, or (what is harder) to any individual soul in pain or shame ? Or, supposing that we have or think we have, why should we imagine that we, with our poverty of gifts or our multiplicity of opportunities at home—or, frankly, with our preference for comfort—are called to forsake all things and, in a word, to repeat the process of the Incarnation, becoming poor and exposing ourselves to crosses metaphorical and deaths that are no metaphor ? Why should we ? What is the Missionary Motive ? To answer that question I propose to avail myself of a little book [1] recently issued by the Student Movement. The book will serve as our starting-point, and sometimes also as a quarry.

The work is divided among eight writers. Perhaps in nothing is co-operation harder than in the making of books. Still these eight have managed it very well. Of course their work will show unevenness, and a chapter that appeals to one reader but lightly may move another very deeply. The two most difficult chapters of the book are those dealing with the conversion of the Roman Empire and with medieval missions. Each has to span whole centuries and to account for great races, and the reader is rather lost in space and time, wavering between outward history and the pursuit of a spiritual motive through the chequered story of the Church. Christ was preached in both periods—more effectively, we feel, in the earlier of the two ; but as to the motives that moved the Christian missionaries it is in general hard to guess, for most often we do not even know their names. The Gospel was carried all over the Roman world by persons so obscure that the Church itself forgot or never learnt who they were. Columba in Iona is not a readily intelligible figure, and the Irish saints generally were apt to be credited by their followers and admirers with gifts and faculties that St. Paul would have disclaimed. Patrick is another story and gives Dr. Frere a chance, though

[1] For particulars, see Bibliography, No. 9.

I think he allows a good deal too much weight to Professor Bury's theory that Patrick was pre-eminently the missionary of the Roman idea—of the idea of the Roman Empire as the unity of the civilized world.

Patrick never was able to quiet in his ears the voice of the Irish people who captured him, fell in love with him, and were always calling him back. 'We beseech thee, good youth,' they said, 'to come hither and walk among us.' So the call haunted him. He had feared his captors and fled. The old feeling of fear and repulsion swung round steadily till it turned into pity: and Ireland called him incessantly, with a call that could not be silenced. But still more unquenchable was the inward monitor. Patrick could not help himself; he wished to prove his love by sacrifice; conscience perpetually pushed him to that way of self-oblation, and long attempts to stifle this impulsion only failed. So the day came when he surrendered to it, laid his plans, made his preparations and went—as much to quiet his own conscience as to convert his haunting barbarian captors.

The *Confession of Patrick* is a document which should be more widely known, and it is possible that if we really knew what went on in the minds of these medieval missionaries we might find some of Patrick's grandeur in them. It is more than likely, though, that we should find surprises, for over and over again it is clear that Christianity was the supreme magic. The so-called *Breastplate of Patrick*, with all the wonder and charm of its binding of Christ's name, touches magic more closely than will leave a modern Christian quite easy. Still, whatever the parts played by magic and the imperial conception of Rome in this medieval period, peoples were won, more or less, for Christ, and, like the Icelanders, gave up the eating of horse-flesh and the exposure of children, even if they continued to prosecute feuds among clans and kings.

The earlier period really helps us more, for it shows us missionaries who were not moved by the idea of Rome and did not confuse Christ's gospel with monasticism, but, plain people of shop and farm and trading vessel, carried the message of the Cross at the risk of their lives through a hostile empire, and clinched their work by translating the

gospels and the epistles into every needful language from Latin to Gothic and Ethiopic.

When we come to the Jesuits, and still more to the nineteenth century, we have to deal with men and women, whose letters were kept and whose lives were written ; and here our authors have a more practicable task. Francis Xavier and William Carey do not (in Thucydides' phrase) grade off into the mythical, but are to be known, if one takes the trouble, with some intimacy. The heroism of the Jesuits in Canada, familiar to the readers of Parkman, is well handled by Miss Small, though here again the motives revealed are curiously mixed—the love of Jesus and the desire for martyrdom are different things, the latter containing a larger element of self than the former would seem to allow. And the results of Jesuit missions in Canada were poor. If the Jesuits were martyred by the heathen Indians, the colonists of Maine and New England were martyred by Catholic converts—Iroquois and Micmacs—and scalped by the household down to the children, and a bounty was paid on the scalps at Montreal by the French Government.

But now I would turn from history proper to our main question. The first section of the book helps us over an initial difficulty, for we have to realize how, in spite of what some of us hastily conclude from the words of our German guides, the evangelization of the world is not outside the thought of Jesus,—rather, if we lose the Christian mission we lose Christ too.

> For those who have caught even a passing vision of Christ's thought of God, who have seen even from afar the ideals that shone in the heart of the Son of Man, and who have apprehended even a little of the world wide and eternal significance of His work, it is beyond all question that the mission to the world is included in His purpose. It is rooted inextricably in what He was. We can surrender our belief in its obligation only at the cost of surrendering our belief in Him.

We must admit that some dulness has come over the Christian Church—that is obvious. The influence of the

higher criticism and of the comparative study of religions was bound to tell. I need not here enter such caveats as that the higher criticism was inevitable and has been helpful, that critical methods may be sound and yet may be misused, and that the scientific treatment of religion was bound to be attempted. There resulted, however, a widespread feeling that there was more to be said for the other religions than Christians had allowed; and the followers of the mystical school were easily taken to imply that in all religions the essence is the same, viz. that union with God which the Sufi, the Quaker, the Quietist, and others are supposed equally to enjoy—and so forth. Of course that is not what we mean, as Christians, and any one who has entertained such an idea will understand the joy with which a man wakes from the dream and goes with Luther and Edmund Spenser to the manger and follows Jesus over hill and dale to the cross, gives up dream-life and lives in the historical Jesus 'who loved me and gave Himself for me.' But for many the thought weighed that all religions come very much to the same thing. We forgot life and experience. For instance, how many of us as we read *The Golden Bough*, absorbed in the intellectual interest of it and held by the charm of style, realized the hideous mass of evil that underlay the narrative? This and that savages do, and it is fascinating to correlate it with other data of primitive life; but to live among it, under it, in terror all the time—we forgot that. The author, with his half-heard *Tantum religio potuit suadere malorum*, did not forget it. 'To endure,' wrote Livingstone, who of all men took hardship quietly, 'to endure the dancing, roaring, and singing, the jesting, grumbling, quarrelling, and murderings of these children of nature, was the severest penance I had yet undergone in the course of my missionary duties. I thence derived a more intense disgust of paganism than I had hitherto felt.' Or, to take another contrast, which need not be elaborated, the same thing looks wonderfully different in Dr. J. G. Frazer's *Attis Adonis Osiris* and in Miss

Carmichael's *Things as They Are*. Book knowledge is a dangerous thing—for the readers of books, at any rate, and perhaps for their writers.

The Church, as a whole, has been waiting to see the outcome of the duel between tradition and criticism. It was bound to wait and watch, for we must have the truth. But a period of suspension of judgment cannot be indefinitely prolonged. The Church has stood like the pious Æneas, when Dido flung away from him and left him 'hesitating and wishful to say many things.' Dido was quite right. The Church has to know what it means and to be ready with something clear and living. Happily there have never been wanting those who knew, and in their knowledge were conscious of a call. I believe that the call of God has in it almost invariably the two elements of contact and contrast. If the Church has contact with God in Christ, and is in any way able to realize how things are in the heathen world, the contrast is call enough. But if that contact is wanting, then, as Luther said, 'all religions (whether the Turk's, the Pope's, or of the common people) are one religion,' and there will be no missionary motive and no missions. I have heard it suggested that the life of a Christian Church, group or society, can be measured by its interest in foreign missions; I have also heard it emphatically denied, but I think I know what St. Paul's opinon would be on it.

Let us turn to examples. Jeremiah may be our Old Testament type—a man of a sensitive disposition, with a keen eye for nature and human life, and a turn to melancholy natural to one who

> Felt with spirit so profound.

To him in the shepherd life of the desert, in the wonder of 'My covenant of the day and My covenant of the night,' comes the sense of God. 'Do not I fill heaven and earth? saith the Lord.' God at hand and God afar off—giving rain and life and all things, very near, overhearing, seeing, know-

ing all; in the presence of such a God he lives, till it comes to him that God knows—knows and foreknew too—himself, an individual man and a man of no account, 'a child,' incompetent and inadequate—chose him and meant something by him. All around, men turned to God the back and not the face, and set the Queen of Heaven over the sky, and offered her cakes and incense. The children gathered the sticks and the fathers lit the fire and the mothers kneaded the dough; and the whole nation was steeped in falsity and sin. And God says to Jeremiah—'Before I formed thee in the belly, I knew thee . . . behold, I have put My words in thy mouth.' It means only one thing. This contact with God, this awful contrast of his people's ignorance and danger, leave the man no choice. He may try to keep silence; 'but His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing.' It is the same with Paul—'Woe is me if I preach not the gospel.'

It is always good to turn to St. Paul—and here I am glad to avail myself of Professor Kennedy's fine exposition in the volume.

'The love of Christ constrains us' (2 Cor. v. 14). His profound obligation to share with his fellows the good news of God is almost overshadowed by his infinite debt to Christ, who has made him certain of their truth. The love of Christ for sinful men was an unceasing wonder to the Apostle. The awe of it, an awe mingled with joy, thrills throughout the epistles. Here is a demonstration of the divine passion for human souls. For this love involves a self-renunciation to which there is no parallel. He who was in the form of God had emptied Himself by taking the form of a slave, and, being formed in fashion as a man, He had humbled Himself, becoming obedient even as far as death, the death of the cross (Phil. ii. 6 ff.). The human experience of Jesus, with all its suffering and shame, St. Paul regards as a wholly unique proof of the divine love (Rom. v. 8). There is an ethical majesty about it which compels adoration. And the only adequate expression of that adoration, the only adequate response to such love, is self-forgetting service laid at the feet of the Redeemer. St. Paul understood the mind of Christ. He had entered with whole-hearted sympathy into His saving purpose for humanity.

Paul, continues Professor Kennedy, has become aware

of God's peculiar purpose for himself by reflection on the whole course of his personal history. He is able to discern how events of the most diverse character have gradually shaped themselves toward one particular end.

The sheer marvel of the divine compassion becomes to him a source of extraordinary strength and comfort. If God has lavished His wisdom and love in overcoming his prejudices, humbling his pride, and leading him in the triumphal procession of the victorious Christ (2 Cor. ii. 14), His design for him must be uniquely momentous. And it is impossible to conceive the failure of that design, which has been prepared for despite such formidable obstacles. Here we reach the very kernel of St. Paul's much-misconceived idea of election. From the point of view of his religious experience it means that God's gracious way with an individual like himself cannot be something accidental but must belong to the spiritual order of the universe. In this direction, therefore, is to be found the indispensable background of his missionary motive. It strikes its roots into an unchanging purpose of Almighty God Himself. . . . St. Paul became a missionary to the heathen, not owing to some personal fancy or to some accidental combination of circumstances, but because his interpretation of the God whom he had met in Christ laid this vocation upon him as a primary necessity.

And, he concludes, that the early Church accepted Paul's conception 'was due to that delicate susceptibility to the workings of the Divine Spirit by which the Church of the first century was preserved from permanent discord and cleavage.'

To pass to a later period, in the early Jesuit missionaries we find the same motive of loyalty to Christ reappearing, crossed, it is true, with others.

A passionate personal devotion to our Lord is constantly expressing itself. Here are the words of one and another:

'I hear the voice of my Conductor; east and west, north and south are all indifferent to me so that I may but advance the glory of our Lord' (St. Francis Xavier).

I die 'full of security and joy, trusting to the merits of Jesus Christ my Saviour, who died for me and for whose presence I yearn with all my soul—Father Paul Navarro, who in a few hours will be burnt for Jesus Christ' (Japan).

In short, as Miss Rouse writes: 'Study the lists of the

founders of the missionary societies, and in every case you will find them coincide with the roll of leaders of the preceding spiritual awakening in the particular Church concerned.' 'From St. Paul's days down to our own,' writes Mr. Paton, 'we have seen in all its sublime simplicity the joyful obedience of men and women redeemed through Christ, whose eyes God has opened so that they see His love for the world and the world's need of Him, and gladly offer themselves as messengers of His grace to mankind.'

After all, is not the Church in all these instances repeating the experience described at the end of the first gospel? Symbol or history, that narrative tells the whole story. Here we have men broken by the most awful tragedy that ever wrecked life for loving hearts—the whole movement shattered to pieces; and, next thing, the glad happy confident society familiar to us in the Acts and in the epistles of St. Paul, full of joy and surety, 'more than conquerors through Him who loved us.' Now, make what one may of St. Matthew's words, are they not near the fact somehow? Do they not give the real value of the story? 'Jesus came and spake unto them,' it begins—the same idea of contact we have seen throughout. And what He says amounts to a great promise and a great commission—the promise in two halves, and the commission in between: 'All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations . . . And, lo, I am with you alway, even unto the end of the world.' The service of Christ, the missionary vocation, always begins with this great and unexpected joy—incredible and past believing. (One cannot write the words without realizing how incredible they are.) How shall we describe such a joy? Think of the emancipation the Psalmist describes—his words will meet our case.

> When Sion's bondage God turn'd back,
> As men that dream'd were we;
> Then fill'd with laughter was our mouth,
> Our tongue with melody.

> They 'mong the heathen said, 'The Lord
> Great things for them hath wrought';
> The Lord hath done great things for us,
> Whence joy to us is brought.

If it was ever true of men when Sion's bondage was turned back, it was true of these early disciples; and it is true of us too, when, out of uncertainty and perplexity, out of the feeling that we ought to be able to do something (if we only knew what) for a world that needs help, we come into the presence of Him 'who loved us and gave Himself for us.' (It is worth while to note how apt Paul is to couple those two verbs.) And into the midst of our new joy comes the vision of the world's need, of human hearts that break; and the promise comes with it. The power is not ours; it never was, and He never said so: 'All power is given unto Me'; but what is better is ours—His presence: 'Lo, I am with you.' There, and there only, can the real missionary motive begin, though much may herald its coming.

For now I must pass to the great contrast. The misery of the heathen world is notorious, if we care to inform ourselves. 'They are happy and contented, in a sort of a way,' said a missionary of the women round Benares, 'but they aren't happy.' If that evidence has a Christian taint, let my readers turn to Ekai Kawaguchi's *Three Years in Tibet*, and ask themselves whether that Buddhist land on the showing of the Japanese Buddhist monk is a happy land; or, better still, let them turn to Buddha himself and call him to witness whether human life is right and happy at all. His whole system rests on the unhappiness of all life as we know it. Now, as long as we are what Paul called 'without Christ,' miserable as the heathen world may be, and wishful as we might be to help it, we have nothing we can do, but to hope that the heathen like ourselves may shuffle through somehow. But 'in Christ'—the contrast is more awful in its seriousness and its call. Here is the sum of the whole matter from the last chapter of the book:—

We can never shut our eyes to the fact of the world's sin. All the new knowledge we possess of the life of the great non-Christian peoples shows us that there, as in our own lands, the root of all national and individual failure and decay is the sinfulness of men. Sin is offence against God, and has little meaning apart from Him. God alone knows what sin means in its terrible reality, and in the Cross we have the measure of the suffering it brings to Him. But in a humbler measure all who have known God in Christ realize what sin is, they know it by contrast with the holiness of Jesus, and they know it because in the knowledge of their own sin they have the key to the need of the world. It has been shown in the last chapter that modern views of sin do not alter this fact. It is enough for us that at the end of every one of the million fibres into which the main nerves of the missionary enterprise branch out there is a human soul, much like ourselves, standing in as real need of God as we do. The knowledge of redemption in Jesus Christ—and nothing less than that—will surely fill us with a longing to give the news of that redemption to all for whom it was wrought.

What happens when a man fairly surrenders to Jesus Christ and knows the joy He can give, and then realizes the need of the world, is shown in the stories of Livingstone and Hudson Taylor summed up briefly by Miss Rouse. The present needs, the call involved in the strange and swift developments of this twentieth century, Dr. Hodgkin sets forth, and he asks whether we have motive enough. 'The answer to that question,' he concludes, and it may end this paper, 'will be given in large measure by the lives of the men and women who read this book.'

It is with the consciousness of this that our eight authors have written, and, if I read them aright, with the thought *Nisi Dominus frustra*; and when work is done in such a spirit, and such a loyalty, it is not done in vain.

T. R. Glover

GOD'S WAYS IN THE BANTU SOUL[1]

Missionaries of the last generation were accustomed to express a profound horror of paganism. For the majority, the rites and customs of African savages were the work of the devil. On more than one point, certainly, they were right. In our day, however, the attitude to primitive religions and moralities has changed. We endeavour rather to find the rays of light, the premonitions of truth which are discoverable in the social and religious system that prevails among the black tribes, and we are always glad to have succeeded in bringing them out afresh. To what is this change due ? In the first place, from a more profound study of the native soul, we have learnt to distinguish better between elements which are frankly bad and reprehensible (such as the ideas of sorcery), and praiseworthy aspirations indicated by certain rites. Then the theory of evolution, which undoubtedly contains much truth, has completely transformed our point of view. Science has shown us that primitive or semi-primitive peoples are passing through a phase of development through which our fathers also passed ; indeed, the animistic conceptions of the savage have left undeniable survivals in the life of civilized nations. These pagans are our brothers, brothers whose growth has been delayed, brothers still wrapped in the mists of earliest infancy ; but already they are waking and commencing their forward march. And we have more hope for their future than our predecessors had, because some ages back we were very like them, and the same factors which have raised us to spiritual life and to civilization are going to transform them also, till at last

[1] This article, written in French by M. Junod, has been translated by the Rev. Professor H. R. Mackintosh, New College, Edinburgh. Owing to lack of time the translation has not been submitted to the writer in South Africa.—Ed.

there has been accomplished the dream of the Apostle Paul : a unified humanity, in which all races shall be conjoined under the dominion of Christ.

For there are two ways of understanding evolution. The idea may be captured by the materialistic monism of a Haeckel, and represented as excluding the personality of God from the world and from history—everything being produced simply by the play of natural forces. We who profess Christian theism reject such a conception decisively. We find more inspiration by far in the genial spiritualism of Drummond. In our judgment, humanity has grown up like a child in his father's house. God has loved and guided him from his cradle, rejoicing whenever a smile crossed the youthful face; God has treasured lovingly every gleam of intelligence that has shown in his eyes, every word of truth uttered by his lips. And He has punished severely all his mistakes and faults, for humanity has sinned. But the child has grown, and soon he will recognize his Father, and will serve Him with eager love.

That is why we are entitled to search for traces of this divine education among primitive peoples. To do so is not only justifiable, it is useful and timely ; for in studying the African soul sympathetically we shall find points of attachment for the high and pure conceptions of Christianity.

The subject is an immense one, not to be exhausted in an article in this Review. I shall limit myself to an examination of the main features of religion, of magic, and of taboo among the South Africans, for these are the three principal departments of their psychic life. Let us enquire whether divine educational action may not have played some part in the formation of their characteristic ideas.

What I have just said applies particularly to the Thongas of Delagoa Bay and of the Transvaal—of whom I have made a special study—but also to the Zulus, the Soutos, and the majority of the Bantu tribes. The languages of these tribes present such affinities that it has been found

possible to class them as one family ; and in the same way their customs and rites, or rather the ideas from which these have sprung, appear to be very similar throughout the whole Bantu country.

The Bantu religion invariably exhibits a strange dualism. On the one hand, the pagan adores the manes of his ancestors, naming them *shikwambo* (plur. *psikwambo*) in Thonga, and *badimo* in Souto. On the other, he believes in a Supreme Being, a kind of All-Father, to whom however he does not always pay worship. Let us consider first what modern anthropology calls manism. I said that the Bantu adores the manes of his ancestors. Is 'adore' the precise word ? At all events, he does not kneel before these spirits of the departed ; he is not afraid to insult them in his prayers or to address them with extreme familiarity ; really the manes are still in his eyes the spirits of men, and in no way transcend the human level. None the less he fears them ; he scrupulously discharges his duties towards them ; he will not eat an ear of millet from the new crop without having first performed the rite of *luma* ; he will solemnly consecrate the first-fruits of the field to these mysterious beings, and will pray them to bless the village. These gods are essentially personal ; they are the father, the grandfather, the uncle, the grand-uncle whom he has known, and who perhaps have died recently ; further, they are the ancestors on the father's and the mother's side—indeed, the whole pantheon of the dead whose memory has been preserved. And they will be irritated if one forgets to give them their share ; they will raise stormy winds ; they will crush men by falling trees ; they will send epidemics ; they will destroy the produce of the fields ; they will give free course to sorcerers' enchantments. Thus in a certain degree they possess omnipotence ; omnipresence too they enjoy, for they are able to follow with their eyes all their descendants scattered over the country ; finally, they have the omni-

science which follows from omnipresence : in a word, they are gods. To sum up, I should say that these ancestor gods of Bantu manism in no sense possess the transcendence and moral excellence which we attribute to Divinity as properly defined ; nevertheless they are gods as much as and more than many of those whom the Greeks called *theoi*.[1]

Beside this essentially animistic cult of ancestors the Bantus—I think I may say all the Bantus—have beliefs of a quite different kind, which must resemble deism. They believe in a Being indicated by different names according to the different tribes (*Leza*, *Nyambe*, *Nzam*, etc.), confused or blended sometimes with a hero who created humanity, sometimes with the sun, sometimes with the heaven or sky (*ciel*). This Being is rarely the object of a cult, but he is feared as one who transcends the level of humanity. Among the Thongas he is called *Tilo*, the sky ; but in his character there is very little which is personal. He is a formidable power manifested on certain occasions, above all in unusual phenomena. He presides at the birth of twins ; he sends storms and rain (hence the curious custom of conjuring the thunderbolt through twins as intermediary). His function seems very subordinate, but the more one scrutinizes the background of the tribal mentality the more clearly this function is defined. Thus the other day I learned that albinoes also are regarded as born under the special influence of the sky ; they were 'scorched' by him prior to their birth ; hence their character in part, and the repugnance felt towards them. The sky knows thieves and aids magicians who help him to discover them. In short, he is a god. But is he God ? In any case the sky is transcendent, but among the Thongas he is hardly personal, and no sacrifice is offered to him. He is a god of magic rather than of religion.

These ideas may be formless, they may amount to

[1] For a more complete statement see *The Life of a South African Tribe* (Macmillan), vol. ii. pp. 346–88 and pp. 389–408.

animism or deism, but they are really a valuable preparation for the acceptance of Christian theism. In fact, the surprising experience men have had over and over again is this : Proclaim the God of the Bible among these tribes, and you will meet with virtually no opposition, hardly with astonishment, on the part of the most convinced pagans. The natives, it is true, are extremely polite ; they rarely contradict the white man, whom they regard as much superior in wisdom to themselves. Is it from politeness that they concede your point of view so promptly? I think not ; for if you attack one of their social customs—polygamy, for example, or cattle marriages—they will show much less disposition to accept your argument. Even if they adopt it in a platonic sense, to please you, they will soon return to these practices to which they cling, while if a native abandons his belief—his pagan theology, I was going to say—he abandons it for ever. He will perhaps be a very imperfect Christian, and, morally speaking, a very inconsistent one ; you may even have to exclude him from your congregation for grave faults ; he will go the length of breaking off all connexion with the Church ; but he will never return to the cult of the *psikwembo*. His faith in the ancestor gods has received its death-blow. The only explanation of this fact, verified a thousand times, is that Christian theism has in a way absorbed and thus destroyed his previous ideas. And this is how I conceive the psychological process in the soul, for instance, of a converted Thonga. When he hears proclaimed the God of Heaven, *Shiwembo leshi mga tilwen*, the Being who is at once Father and the Creator who resides in heaven, the native unites in a living synthesis his vague conceptions of the ancestor gods and the sky god. A combination never before effected takes place, and the notion of the heavenly Father captures his intelligence with such power that it can never be relinquished.

Although the experiences just described belong to the domain of moral liberty, not of physical necessity, I should

not hesitate to compare them with certain well-known facts in physics and chemistry. Just as the union of a base and an acid produces a salt, and it is often impossible to decompose the substance thus obtained into its primitive elements, so the mind of the black who has once believed in the Christian God is unable to return to belief in the ancestor god and the sky god. Or rather, I should say, comparing the genesis of the new conviction to the production of the electric spark : just as the meeting of a charge of negative electricity with a charge of positive electricity gives rise to a flame due to the union of these two forces, so the combination of the idea of the ancestor god and that of the sky god, produced when faith in the heavenly Father is born, so illumines the mind of the convert that he no longer gropes in the darkness of his old animism. A revelation has taken place which can never be forgotten.

Here, I am convinced, is the reason why the Bantu accepts the Christian God so easily. The thought imposes itself upon him as beyond dispute. But what does this prove, except that under the imperfect form of animism and primitive naturism, the divine Father had begun His work in the pagan soul ? He had made Himself known in some measure to this child of the bush, giving him a presentiment of His Fatherhood by means of the relationships of the human family, and of His infinite greatness by means of the cosmic phenomena of which the sky is the scene. To raise to unity this dualism in which so many peoples have remained, was the work of another race. What was needed above all was a special revealing influence in which the strong God of Abraham became, in man's consciousness, the holy God of the law and the prophets, and the loving God of Jesus Christ. But all this in germ was in the Bantu's heart, and he has found no difficulty in grasping, in the plenitude of His manifestation, the God whom he had confusedly perceived through the rites of ancestor worship, and the superstitions of naturism.

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Magic holds in the life of the Bantu a place even more important than religion. By magic I mean all those rites and practices by which the savage strives to deal with hostile influences, either impersonal forces of nature, or living men acting as wizards, or personal spirits taking possession of their victims. In perfect ignorance of the true succession of causes and effects, and never having scrutinized scientifically the processes of nature, they believe in the existence of forces which they seek to subdue, in order that these may be forced to contribute to their happiness or at least not plunge them in misfortune. Among certain tribes these forces are conceived rather in a pantheistic fashion, that is as *mana* ; among the Bantus they are almost always referred to personal agents by whom they are exercised. The aim of the magician is to succeed in discovering them, to conquer them, and to make them his servants. And what pains he takes to succeed ! See him consult his small divining bones, which by their admirable arrangement answer all possible questions regarding the cause of sickness, the reason for accidents, and the means of preventing either. Here the magician is still only a diviner. But in order to struggle with the hostile force and subdue it, he becomes in turn medicine-man, administering charms and drugs, exorcist, forcing the hostile spirit to make itself known and allow itself to be appeased, and witch-doctor, unveiling the dark intrigues of the so-called casters of lots, and denouncing them to public punishment or to the rigours of trial. Here we plunge into superstition at its worst, and assuredly magic is the dark side of paganism. For magic, basing its practices as it does on certain absurd axioms (such as the action of like upon like, or of the part on the whole [1]), is absolutely anti-scientific, and frequently anti-moral and anti-religious. Could God use this truly diabolic means to prepare the advent of His kingdom in the Bantu heart ?

[1] Cf. *op. cit.* vol. ii. pp. 412, 521.

Christianity is absolutely opposed to magic practices, and the more opposed the more spiritual it is. At the same time there is one point at which it approximates to magic. It believes in the existence of a supernatural force for the acquisition of which man can hope, namely the Spirit, the Spirit of God, the Spirit of Christ—not merely an influence void of personality, but the power of regeneration, of salvation, of new life. Now I can testify that the converted Bantu believes in the Spirit with all his heart. The predominance given to this element in the Christian life in the religion of the Africans is most striking. They wait for the Spirit somewhat like a charm to bring them always victory, occasionally perhaps to the detriment of individual moral effort. It is always easier for them than for others to surrender themselves to the working of the *Moya*, as the Spirit is called ; and do they not owe this happy disposition to their old belief in the existence of independent forces ? If it be so, the magic which has wrought them so much ill has nevertheless not been wholly useless.

The same may be said of taboo. Taboo plays an immense *rôle* in the life of primitive peoples, from one end of our planet to the other. Anthropologists have said so much on the subject that it is perhaps superfluous to recall what taboo means. But to make sure, I may be allowed to quote the definition I have given, in the work cited above, with special reference to the South African tribes. 'Any object, any act, any person is accounted taboo or *yila*, that implies a danger for the individual or for the community and that must consequently be avoided, this object, act, or person being under a kind of ban.' There are taboos of all sorts—alimentary taboos, certain eatables being forbidden to certain classes of persons or to the whole tribe ; cosmic taboos, certain actions having to be avoided lest nature should refuse rain to the thirsty ground ; physiological taboos, inspired by the excessive fear of defilement which is thought to attach to certain

phenomena, such as sickness, death, or the birth of twins —all of them phenomena which yield a fatal contagion. This contagion can be avoided only by the performance of a crowd of protective or purificatory rites. Such conceptions are as old as the world.

There are scholars who see in taboo—these essentially utilitarian prohibitions intended to avert dangers whether fictitious or real—the source of morality. I do not share their opinion, at least so far as the South Africans are concerned ; for in their case one finds a whole code of elementary and natural morality which is independent of taboo. The notion of moral evil (in Thonga, *biha*) is certainly different from that of taboo (*yila*). There is no doubt that God has illumined the conscience of the pagan Bantu by revealing to him long since, and with clearness, the distinction of good and evil. The folklore of these tribes is irrefutable proof. In it one regularly finds goodness, pity and modesty rewarded, while pride, disobedience, sloth and even egoism are punished.[1] The anonymous writers to whom we owe the popular tales of South Africa have done a moralizing task ; and if, as is probably the case, these writers are not isolated individuals, but the tribe itself creating its folklore by a work of collective invention, is not this a demonstration that God Himself has directed the evolution of these races and has committed to them the seeds of truth ?

But taboo itself, this strange and on the whole absurd code of prudential prohibitions, does even it not reveal preparatory divine action ?

We must note the extreme importance of the notion of defilement in the bulk of these taboo prescriptions—the defilement arising from contact with a corpse or with certain specially dreaded secretions ; the defilement caused by sickness of whatever kind ; the defilement of certain inferior conditions, such as infancy or adolescence, from which extrication is secured through very painful initiatory

[1] *Op. cit.* vol. ii. p. 203.

rites; yet men and women submit voluntarily to suffering, even to shame, and to practices which wound a very lively feeling of decency, in order to escape from these contaminations and, in addition, to reach a state of higher purity. There is a real aspiration after purity in certain pagan sexual rites which to us Europeans of the twentieth century—so little prepared to understand the mentality of these primitive peoples—appear most repulsive; and one is amazed at the seriousness with which these strange ceremonies are carried out. But let the Bantu, enlightened by science and instructed by revelation, satisfy himself that physical defilement is of little importance; let him understand that moral defilement is the great taboo, of infinite peril for human life, and in keeping himself clear of it he will exhibit the same energy which once he employed to purify himself from dreaded contacts. If once he sought no more than physical purity, thenceforward he will aspire to holiness. The longing for material and ceremonial purity will have traced out the path to aspiration after sanctity of heart and life.

Amongst the blacks there is a keen hunger for life, and for the Thongas, the word by which they denote life, *butomi*, is a great word. Life for them used to be principally health of body, the full expansion of physical being. But mark how Christianity has widened their horizon. They have learned that this word has a significance infinitely higher than they thought. Ours be the task of conducting them towards the summits of the spiritual life to which all unawares they are being led by the tortuous paths of paganism!

In closing this brief study, which might have been developed on a much larger scale, may I be permitted to draw the attention of my colleagues to the vast practical importance of these results from the missionary point of view? If it be true that paganism is not simply a mixture of gloom and vice, if, as Justin Martyr contends,

in the obscurity there are discernible streaks of light which foretell the advent of full day, the Gospel ought to be presented not merely in its antagonism to pagan error but also as the fulfilment of former aspirations. Missionary teaching will rightly seek points of attachment in the past, and will thus become more living and intelligible. Christianity will no longer be a crowd of white men's dogmas, to be accepted unreflectively. The native will understand that revealed truth is in harmony with the best elements in his ancient creed, and he will assimilate it much better. For the missionary himself, the study of the pagan system will be invested with a wholly new interest; his preaching will change its character and will inspire more confidence. He will no longer be the theorist teaching the ideas of a superior race, but the elder brother guiding his younger brethren towards the hill of holiness, where the Father bids all his children gather.

Far be it from me to extenuate the immense distinction between primitive animism and the theism of Christ. I believe in a positive revelation vouchsafed to Israel through the ministry of the prophets and through the mission of Jesus. As little as that of Buddha or Zoroaster could the religious genius of the Bantu priests and magicians have availed to procure for men the Gospel of salvation and holiness. But belief in the uniqueness of the Christian religion in no way forbids us to recognize the work of God among the most backward races; and for these beginnings also we may bless the Father of lights!

Henri A. Junod

A TOUR OF ENQUIRY INTO THE EDUCATION OF WOMEN AND GIRLS IN INDIA, 1912–1913

In consequence of a movement among English women engaged in teaching, expressing itself in a widespread and growing interest in the condition of women in the East and culminating in a conference held at Oxford in September 1912, Miss Roberts and I started in October of that year on a journey in India of which a report is given in the following pages. A very short outline of our journey will indicate the extent of our enquiry and the sources of our information.

We landed in Bombay on November 1, 1912, and proceeded to Madras, where we spent about a month, staying at various high schools and visiting Madura, Palamcotta, Bangalore and Mysore. On Dr. Mott's kind invitation we attended the South India Conference held in Madras, as also the Bengal Conference held in Calcutta in the following month. On our way to Calcutta we paid a short visit to Guntur in the Telugu country. We spent the month of December in Bengal, making Calcutta our centre and visiting Darjeeling, Barisal and Dacca, where we enquired into the proposed women's college to be established by Government as part of the new university. On January 3 we started on a journey through the north of India, staying at Benares, Allahabad, Lucknow, Agra, Palwal, Delhi, Amritsar, Lahore, Jullundur, Ludhiana, and Dehra Dun where we attended a conference of women teachers of the United Provinces. We then travelled south, calling again at Delhi and Agra, paid a short visit to her Highness the Begum of Bhopal, spent a day or two at Hoshungabad, Jubbulpore and Katni, and returned to Bombay on March 1. From Bombay visits

were paid to Ahmednagar, Poona and Hyderabad, and finally to her Highness the Maharani of Baroda. We also visited a number of village stations such as Tiruvallur and Batala, as opportunity offered in the various provinces.

In most of the places we had the pleasure of being the guests of missionaries of various societies and cannot speak too gratefully of the readiness of their co-operation in our enquiry or of their unfailing personal kindness to ourselves. We also had interviews with the Minister of Education and several of the Directors of Public Instruction, and received invaluable help from the government inspectresses who exerted themselves to give us every opportunity of seeing all that is done by the State for the education of girls. Indian men and women, too, engaged in the various indigenous schools set up in the interest of reformed Hinduism, were most kind in inviting us to see their work and in talking freely of their hopes and aims.

The situation as it became known to us by conversations with experienced workers revealed itself as full of promise and of danger. Until lately it has been taken for granted that illiteracy was the normal condition of womanhood, and the government estimate in 1907 of 7 per 1000 as the proportion of women able to read would have caused little remark if made some twenty years ago. But many causes have contributed to a gradual change in the public attitude towards the education of women : the patient, unrecorded toil on the part of women missionaries, the growing sensitiveness of India to western opinion which discredits a nation whose women are illiterate, the desire of educated men for educated wives, the obvious convenience in household affairs of the ability to read, write and keep simple accounts, the general spread of Christian ideals of human relations, and the strange spirit of unrest now abroad amongst women all over the world which seems to leave no nation untouched. So that in most parts of India we found a growing willingness to send girls to school and it is no longer necessary to pay them for attendance ; in some places a small fee

may be safely demanded. It is true that the education is cut short at far too early an age by marriage and the little girl leaves school very imperfectly prepared for life, but merely to establish the custom of schoolgoing is a great thing and will bear fruit in the next generation. India can no longer keep its women ignorant even if it wished to do so.

To meet and foster this growing demand three agencies are at work, the Government through its educational service, the Christian missions, and committees of Indians who found and manage schools in the interests of religious propaganda, with the object of counteracting what is perhaps correctly considered the Anglicizing tendency of the education given by the other two agencies. We saw not a few schools of this last class, especially in the Panjab, and felt great sympathy with the desire of their founders to establish a truly Indian education. But they present few original features, and largely imitative though they are of government and missionary schools, they are far below these in efficiency through lack of experienced management and capable teachers.

The government educational authorities are as a rule willing to set up a school for girls wherever there is a reasonable expectation that pupils will be forthcoming and where no school already exists. We visited many of these schools both in the large towns and the smaller municipalities and saw much good work done in them. But they suffer from several serious disadvantages. The code, originally designed for boys and very imperfectly adapted for girls, is in itself mechanical, and is, as a rule, too rigidly followed in detail. The system is English and if administered by Englishwomen, accustomed to adapt and supplement the syllabuses and to carry out the regulations in a spirit of loyal independence, it might work well. But the supply of English teachers is entirely inadequate. No motive other than the missionary one will bring out to India women of high qualifications to whom a thousand interests and a useful and varied career in the forefront of a

great movement lie open at home, to teach for a small salary, among almost incessant physical uneasiness, in an alien land and language, children who will be removed from their influence long before they can sympathize with the intellectual life of their teachers or become in any sense their companions.

It is rather by traditional interpretation than by original intention that the 'declaration' of 1854 has banished not only religious teaching but also religious influence from government schools, but in practice, as we were repeatedly told, government neutrality, when applied to education, is often in effect anti-religious. This proves injurious in many ways, of which two are especially important for our purpose: it deters many of the best women from entering government service, and, far from conciliating the Indian parent, it causes him to regard government schools with distrust. As we travelled through India, the curious fact became increasingly clear to us that Indians of all creeds and classes preferred in fact, though not always avowedly, mission schools to government schools for their daughters, partly because of the excellence of the English teachers, to whom, as Sir Valentine Chirol says, 'teaching is rather a vocation than a profession,' partly because of the moral tone and the adequate provision made for the safety of the girls, and partly on account of the spiritual teaching which, however frankly Christian, is greatly appreciated. The Indian parent has no wish that his daughter should become a Christian, but still less does he wish her to be irreligious.

In most places we found no eagerness on the part of Government to deal with the very difficult problems of the education of girls. It is generally recognized that the secular education which is alone possible in government and municipal schools is not suitable, and the English officials of the Educational Service are the first to admit their inevitable ignorance of the lives and natures of Indian women. It is hardly possible for any Englishman to gain

any personal knowledge of either pupils or teachers, and the government inspectresses, admirable as their work often is, are few and fully occupied. Many of the educational officials with whom we talked would probably value very highly the advice and co-operation of the teachers in mission schools, whose knowledge and experience in this field are far beyond their own. As the greater part of the work of educating Indian girls is still in the hands of missionaries their opinion should be more influential than it is, and we felt in each province that a much closer association between those responsible for government education and the missionary teachers was both possible and highly advisable. In the matter, for instance, of vernacular text-books, the lack of which is one of the most serious obstacles in the progress of education, the missionaries might supply the knowledge, and Government the money, necessary for bringing out more and better books. Details of curricula might be thought out in friendly conference, and experienced missionary teachers might do great service by helping the Government to bring the syllabuses for the classes in girls' schools into closer relation with the ordinary life of Indian women.

Regarded from every point of view, the mission schools seem to us to have at this date an extraordinarily great opportunity, the reward of years of self-sacrificing effort and of toil which must often have seemed wasted in the face of indifference, suspicion and even hostility. They can count now in most parts of India on a supply of little girls to fill any school which they open, on the general concurrence of parents, and on the goodwill of Government. Their work has proved most fruitful in result and seems capable of almost infinite expansion.

But the situation is also beset with difficulties and fraught with danger. The whole social system of India tells against any education of women which goes beyond the mere rudiments. The intellect of a woman has hardly been recognized as having any rights or claims, and the domestic

ideal which is all-prevalent in India has been held to exclude the development of any part of her nature other than the emotional and the practical. The custom of early marriage removes the child from school just at the age when an independent intellectual life is awaking. The great difficulty of many of the Indian scripts causes a very large part of the scanty school-time to be absorbed in merely learning to read and write, and in places where two or even three languages are current little more can be taught. It not infrequently happens that in a few years even these hardly won arts are lost for want of practice. But even so, the few years of attendance at school have conferred much that is very valuable. The whole mental outlook is widened by the mere contact with books, the lessons of concentration, perseverance and order are never lost, the door of knowledge, if not entered, is at least opened, and the acquaintance with a cultivated and friendly Christian woman leaves an unfading memory.

The mission schools have this advantage over government schools that daily use may be made of the Bible, which, apart from its religious importance, has great educative value as a storehouse of lessons of literary, historical and ethical significance. The numerous little primary schools, maintained by missions and staffed as a rule by Indian Christian women teachers under the supervision, as yet indispensable, of a missionary who may have a large number of such schools under her care, are among the most valuable of educative and religious efforts. Those who have attended them welcome the 'zenana lady' when she visits them in their homes and are far more open to her influence than others; they are familiar with a higher, clearer code of ethical duty, and they will certainly send their daughters to school and supply that home interest in the children's lessons which is so valuable an auxiliary to the work of the teacher.

Missionaries engaged in this kind of work may well feel that they are effecting something, and we could only wish

that such schools were in reach of every Indian girl. Of course the good results would be greatly increased if the children could have a longer school life. It is not necessary to set down here all that we heard of the evils of early marriage and the wrongs inflicted by the curtailment of childhood and the premature infliction of the burden of motherhood. But this evil cannot be cured from without, and any attempt at a forcible change would probably do more harm than good. Only Christianity with its exaltation of the spiritual over the physical, its safe outlet for emotion, its wealth of new interests and its doctrines of self-control and unselfishness, can diminish the terrible absorption in matters of sex, and make possible higher ideals of marriage and other human relations.

The custom of early marriage is the greatest obstacle to the progress of the education of girls, in this especially, that it cuts off at the root the supply of teachers. Almost all the girls leave school far too young for any possibility of their training as teachers, the married women, if they care to take up teaching at all, are preoccupied with domestic cares, and though in some parts of India increasing use is made of widows, there are many prejudices and difficulties in the way of their general employment. The main fact of a widow's life is disappointment, and her position is often one of great moral danger. Many missionaries told us of the extreme difficulty of finding a safe and honourable dwelling for an isolated woman teacher, whether unmarried or widowed.

Such teachers as there are derive almost entirely from three sources : the Hindu Reform sects whose contribution is as yet small in numbers, the Indian Christians, and the Eurasian community. Among these the age of marriage though still very early is considerably later than in the Hindu and Moslem world, and though very nearly all become wives the position of the unmarried woman is better understood. These young women seemed to us the great hope of education in India and the ultimate reliance must

be on them. Yet we did not find that they are as yet capable of any sustained effort or heavy responsibility, and it would be a cruelty to themselves and an injury to their charges to set them to tasks which they are unable to perform. The English teacher is still indispensable both for the actual work and as an inspiring example. The Indian Christian women have as yet shown little desire to pass on to other women what they have learnt, and the Indian teachers seem strangely lacking in the sense of vocation. Yet they show great skill and tact in dealing with very young children and would succeed perhaps better in kindergarten work than in other kinds of teaching.

Eurasian women might render great services as teachers in Indian schools. Their mixed origin, on the one hand, makes the climate congenial to them and gives them a command of the vernacular and a knowledge of the country very difficult for foreign missionaries to acquire, and, on the other, gives them a greater degree of social freedom than Indian women have, and at least a nominal Christianity. Though we heard much in some places of the limitations and weaknesses of this community, which has had indeed little encouragement to energy and independence, yet we found that the missionaries and teachers who knew Eurasian girls best are the most hopeful about their capacities and possibilities. We were impressed by the need of further provision for the education of these girls and of those belonging to the so-called 'domiciled community.' They form an important class as so many of the government inspectors and teachers are drawn from amongst them. At present fifty per cent of those under instruction are in Roman Catholic convent schools, where in many cases the teachers are French nuns and the influence is not British.

We gathered, however, from much evidence that there is still an imperative demand for more English women in Indian schools. The system of education is English in origin and both the Government and the missions unconsciously count on English people to carry it out. It is

generally recognized that there are too few Englishmen in the Educational Service of Government and it must be confessed that there are far too few Englishwomen in the mission schools. We found that one of the greatest attractions of these schools is the presence of English ladies, and it appears to be true all over India that both parents and children prefer them to Indian women teachers. The high schools owe much of their popularity and efficiency to these missionary teachers.

But they are nearly always overworked, and few sights in India struck us as more pathetic than the life of such a teacher, bearing up against homesickness, loneliness and physical discomfort or even suffering, burdened with financial and domestic responsibilities in addition to her own proper load, in itself almost overwhelming, struggling to adapt herself to natures so unlike her own and enduring the endless disappointments incident to the work of the pioneer. But besides this distressing sense of over-pressure, the quality of the teacher's work is seriously affected by her want of leisure. Many young missionaries told us, with keen regret, that plunged as they are almost at once into class-work in English, they have not time to learn the vernacular to a degree at all satisfactory to their trained sense of scholarship; that, lacking this, they can never thoroughly understand their pupils or be understood by them; that Indian life beyond the walls of the mission compound must remain a sealed book to them; that in consequence they cannot rightly prepare their pupils for their future life, and, worst of all, that they cannot give their girls the individual attention which is so deeply needed. The most valuable part of the life in a boarding-school should be the training given by personal contact with ladies of the kind sent out by the missions, whose influence on manners, morals, ideals of conduct and intellectual habit would be wholly good. But this side of the teacher's work is apt to be the first to diminish under the stress of overwork, partly because it is the most congenial and partly because no time can be

definitely assigned to it. The girl must come when she feels inclined, confidence cannot be forced, and to find the teacher very busy and able to give a mere shred of time before some pressing engagement is enough to discourage a timid and sensitive pupil. The affection of the schoolgirl would give the teacher an easy entrance into homes where she might be of infinite service if she ever had time for such visits. Moreover, many complex problems of Indian education would probably prove capable of solution if experienced missionary teachers had leisure to think them out, either individually or in informal conference with each other.

It is partly a question of money. The financial burden lies very heavily on some missionary teachers, and if it could be removed there would be more energy and leisure for the proper work of the school. More convenient buildings and better equipment would often enable the teaching to be done under less trying circumstances. Teaching is a fine art and is best done under generous conditions.

Still more is it a question of workers. The supply of English teachers is wholly inadequate to the demand for them. We visited hardly one mission school which was not understaffed.

But even if the number of English teachers were greatly enlarged, the problem cannot be solved wholly by means of them. The education of a nation cannot ultimately depend on another nation and the task must be performed mainly by Indian hands. In this connexion we studied with the deepest interest the proposals for establishing Christian colleges for women in relation to the universities of Bombay and Madras. India at present needs as it never needed before a supply of native women trained to habits of independent thought and serious study. It is most important that the university women of India, whose influence will probably be out of all proportion to their numbers, should be trained by Christians and we are strongly of the opinion that a residential college will be far more effective than a hostel or a non-residential college.

But for a long time to come the great majority of Indian teachers will not be university women, but girls whose education has not gone beyond a middle, or at best, a high school certificate. The training of these is a matter of most vital importance and should be the task of the very best teachers that the missions can provide. We came to the conclusion that it is better done in central resident training colleges than in training departments attached to schools, where it not infrequently happens that the girl is successively pupil, student in training, and teacher in the same institution. At the same time senior girls are a very important element in mission schools, and it is a great advantage to them to be still under the influence of those who have brought them up. They should probably not go to the training college till they are sixteen years of age. They might then spend two years on their training and give five or six years of service before they marry.

Criticisms of the curricula at present in use in girls' schools referred chiefly to a lack of adaptation to the needs and natures of Indian women. It was generally felt that arithmetic claimed too much attention and that the whole education was too literary. It seemed to us almost everywhere that the nature study, children's games, songs, physical exercises, handwork and drawing taught in schools needed more careful adaptation to Indian conditions. In some schools there were distinct signs of over-pressure, and of too little exercise, sleep and food.

The problem of the teaching of manual work beyond the stage of the kindergarten seems as yet to have found no satisfactory solution. It is difficult to see to what useful ends the arts of sewing, knitting, or crocheting are to be turned when the girl goes home. To teach girls to make blouses, skirts and stockings is to train them in arts which the social life of their country does not need. It not unnaturally induces the girl to exchange her own graceful and suitable dress for a generally unsuccessful imitation of English clothing, and this manner of dressing, besides being

expensive and inconvenient, tends to increase the deplorable separation which now exists between the educated and non-educated Indian woman. In the same way, the usual occupation of women converts sheltered by missions, the making of lace and drawn thread work, is open to criticism. The market is entirely European and the sale is promoted by considerations other than economic; the charitable pay more than they wish for the sake of supporting the mission. Yet the cheapness of the material and implements, the ease of the manufacture and the fact that hitherto there has been a sale, if not a demand, for such things, naturally attract missionaries to this resource when seeking a livelihood for the women thrown on their hands.

We found much variety of practice among missionaries as to the use of English in high schools. Here there seems to be a want of clearness as to the aim of the education given. If the girls are being prepared for a university career a high degree of proficiency in English is of course indispensable, as English is at present the sole medium of instruction at all the Indian universities. And no one would wish to underestimate the value of a knowledge of English sufficient for reading English books and conversing with English people. Yet it seemed to us that too much is sacrificed to acquiring a perhaps unnecessary fluency in English, and the results as they affect both pupils and teachers must give rise to grave anxiety. A thorough knowledge of English seems in practice seldom combined with a love of the vernacular and enthusiasm for race and country, at any rate amongst girls. The missionary teachers, also, finding it possible to teach their classes in English, and being directed always to talk to the girls in English, gradually lose their zeal for learning the vernacular; and indeed it is very difficult at the end or beginning of a very strenuous day, to summon the fortitude necessary for severe study of a language which they have little opportunity at first of speaking except to the servants. Every missionary will admit that the two language examinations which all recruits take by no means

involve a thorough grasp of the vernacular, and nearly every one would continue her studies if she had time and a sufficient motive.

The most unfortunate result is that in consequence of the missionary's want of proficiency in the vernacular Scripture comes to be taught in English and in some schools the whole or a great part of the religious life is conducted in a language alien to the pupils. Educationally there is great value in familiarity with the beautiful language of the Authorized Version of the English Bible, but this seemed to us a small gain compared with the immense disadvantage of the alienation of the religious from the national life. If the missionary with every advantage of intellect, training and a strong motive finds it difficult to clothe her religious teaching in a vernacular dress, how impossible must it be for immature girls, with no particular motive for making a great effort, to understand religious conceptions presented to them in a language which they are only beginning to grasp. There is reason to fear that the docility and politeness of the girls and their ready acquiescence in whatever is said to them deceived the missionary as to the reality of their understanding. In one school we heard the questions put in English and answered in Panjabi, an excellent method for assuring an intelligent grasp of the subject, but it seemed to us that a still better method would be to allow the missionaries time and opportunity to learn the vernacular so thoroughly that they could convey religious teaching with ease and precision in the mother tongue of their pupils. It is not easy for a girl accustomed to carry on her religious life in English to explain her experience to a fellow countrywoman who can speak only her native language, and lack of knowledge of the vernacular Bible makes quotation difficult. Almost all the missionaries who spoke to us on this subject agreed in theory on the superiority of religious teaching in the vernacular, but many had found it practically too difficult.

Though the teaching given by women missionaries is

the best of its kind in India, yet many of the teachers told us that they felt the training which they received at home to have been inadequate or unsuitable as preparation for their difficult and complex task. If missionary societies could decide at an earlier stage to what work and country a candidate will be assigned, the training might have a closer relation to the work which she will be required to do. Experience in a good high school at home would form perhaps the most valuable part of the training and access to such schools might be arranged also for missionary teachers on furlough. We believe that many English head mistresses would willingly co-operate with missionary societies in this matter if they were invited to do so. Many missionaries also strongly expressed the need which they feel for centres of special training in India, where the language, religions and characteristics of the Indian races might be scientifically studied and taught.

In conclusion, we were greatly impressed with the importance of occupying the field at present open for Christian schools, both primary and secondary, before the popular demand for education increases and schools are established from which Christian influence is excluded.

ELEANOR MCDOUGALL

THE HOME MINISTRY AND FOREIGN MISSIONS

I. AN AMERICAN EXPERIENCE

The Rev. Raymond Calkins, D.D., of Cambridge, U.S.A., has had seventeen years' pastoral experience in large city parishes. He is a member of the American Board of Commissioners for Foreign Missions.

No greater responsibility rests upon the Christian minister and teacher of our time than that of bringing Christian men and women into a living and intelligent comprehension of their duty and privilege in promoting the evangelization of the world. The problem is primarily that of the proper attitude and the proper passion of the Christian preacher and leader. There is no congregation so prejudiced, or so ignorant or so indifferent that cannot with the right kind of teaching and training—a teaching that is patient and continuous, founded on the deepest implications of the Gospel, and a training that is wise in its adaptation of means to ends—be brought generously and enthusiastically to the support of the missionary ideal. The ideal itself is splendid in its program, irresistible in its appeal, magnificent in the personal illustration of heroism and sacrifice which it presents. The trouble, and well-nigh the whole trouble, is that the average congregation never gets a glimpse of it. The minister who contents himself with the preaching of an occasional missionary sermon out of a sense of loyalty to the cause, with the conduct of missionary meetings which are devoid of any real interest or appeal, and with exhortations to pay the missionary assessment which his parishioners regard as an unwarranted raid upon the church treasury,

is responsible for the apathetic response of his people to the glowing and tragic work of modern missions. But let a minister preach missions as his own personal persuasion, as of the very essence of the Gospel, and instruct his people in the meanings of a cause which lies warm at the roots of his own life and at the centre of his own heart, and apathy is turned into enthusiasm.

The deepest difficulties which confront the missionary pastor are the intellectual and moral obstacles which obscure the missionary ideal from the vision of thoughtful men and women. Deeper than all other causes, and more dangerous because more subtle and more easily overlooked, is the assumption, widely cherished by many Christian people, that the Christian faith is indeed preferable to all others, and even superior to all others; but is not therefore necessarily essential to the moral and spiritual welfare of all alien races or destined to be the universal faith of all mankind. How do we know that the faiths of other races, though they contain less ideal elements than our own, are not actually suited to their practical needs better than our own? Is there not an unwarranted assumption in the claim of Christianity to be the only true faith which is in itself a sign of moral inferiority? Is not the business of uprooting and transplanting that which is so sacred, so indigenous to the soil, as the faiths of men, both a dangerous and even an unholy undertaking?

Such are a few of the questions, many of which are never uttered vocally or even definitely formulated, which constitute the current scepticism and doubt of multitudes of Christian people concerning the program of Christian missions. And except by profound and intelligent teaching these questions be met, the conventional missionary appeal will fall upon the hearts and minds of these people with about as much penetrating power as a drop of rain upon macadam.

The first necessity, therefore, for the labour of securing

the intelligent and loyal sympathy of thinking men and women for the work of modern missions is for intelligent and convincing preaching of the mind of Christ regarding the evangelization of the world. Such preaching will set forth continuously the universal nature of the Gospel; it will make plain that the teaching of Christ and the plain language of the New Testament contemplate nothing less than the good news which shall be to all people. It will be made clear that if Christ be not a universal saviour, then He has no message of salvation at all. One cannot accept the New Testament for himself and reject it for others. One cannot say the Gospel is true, and at the same time deny the innermost truth of that very Gospel.

Again, such preaching will set forth the possibility of a universal faith, because of the ultimate unity of the race and because of the practical identity of the deepest experience of men. In the words of Max Müller: 'At this deepest moment of their life—the yearning of the soul after God—all men clasp hands and are brothers.' It is upon such a universal brotherhood that the foundations rest of the universal faith.

The moral difficulties which prevent men from seeing anything but arrogance in the claim of Christianity to be the universal faith, will be met by making plain that Christianity neither claims nor desires 'a monopoly of revealed truth.' It does not deny the undoubted truths that exist in other faiths. It does not desire to supplant them, it seeks only to supplement them. The Christian faith does not exclude all other faiths, it includes them all in itself. Christianity does not claim to be the only faith. It claims only to be the manifold wisdom of God: the only faith that unites in itself the full truth of God, which finds in other faiths its partial utterance.

Finally, such preaching will set forth the unparalleled glory of the Christian message to the world. The finality of Christ's Person, and the cosmopolitanism of His appeal, the uniqueness of the dynamic of His life and of His

Spirit, and the correspondence between the ruling ideas of Christianity and the ruling needs of men—these constitute the three avenues of approach whereby the men and women of Christian lands may be brought to see that for all others, as for them, there is no other name under heaven whereby men may be saved.

My own experience has been that as a result of patient preaching setting forth in some such way the reasonableness of the missionary ideal, nearly every practical difficulty vanishes. The people who understand, accept, and thoroughly believe the missionary ideal, are ready to support it. Such teaching underlies and prepares the way for all other methods.

The practical method for getting the best results, once the missionary idea has taken root, which I have found most effective is the focusing of the interest of the congregation upon some one portion of the great field of modern missions. Interest in missions in the abstract is often apathetic. But let a congregation assume the support of a concrete missionary, a mission church, a mission field, and that interest is quickened at once. A congregation which had been giving indifferent support to foreign missions recently undertook the partial support of a certain missionary district in the Marathi mission in India. This district was to constitute its foreign missionary parish. The church was to operate that parish abroad just as it was seeking to operate its parish at home. It was to take the same interest in the churches, schools, teachers and scholars in that district that it took in the church, school, workers and children at home. Reports and letters were to be sent to it, and the Christian congregation in America was to assume the intelligent and responsible care of its foreign parish and to cultivate a personal relationship with its workers. It is not to be understood from this that all the money expended in this district was contributed by the home church. Its gifts

were supplemented from other sources. But enough was given to make the district in a real sense the missionary field of the congregation, which now supports it with the same regularity as it supports its work at home.

For the successful operation of this plan, the constant co-operation of the missionary in the field is absolutely necessary. Reports from the field need to be sent regularly; a budget of expense must be made up yearly; letters must be translated and forwarded; occasional photographs are helpful; and a practical superintendence of the whole plan is indispensable. But when this can be secured, the results are most rewarding. In the particular instance that I have in mind, the gifts of the congregation to foreign missions increased fourfold, and were maintained year after year. Because of personal letters exchanged between the workers at home and those abroad, the bond of union became beautifully intimate and real. Each year at least forty personal letters were exchanged, the receiving and answering of which constituted an important part of the enterprise. Prayers of intercession both by the church at home and by the church abroad became a precious part of this Christian fellowship. The whole missionary program was made warm and real by the spiritual currents which flowed through it.

Some such plan I believe to be within the reach of many Christian congregations. If it is undertaken, there is the danger to be guarded against that the missionary interest of the congregation become narrow by being focused upon only one spot in the whole program of modern missions. The educational work of the various missionary organizations and the teaching of the minister must be depended upon to keep the general missionary outlook intelligent and sympathetic.

The ideal of every missionary pastor must be that no member of his church shall fail to make his own personal response, to give his own personal support to missions. The weekly benevolent offering, the 'every member canvass,'

the vigilant oversight of an energetic body of men and women devoted to missions, and the personal approach of the pastor himself must tend to diminish each year the number of those who withhold their personal allegiance from the great cause of modern missions. The work cannot be done in any congregation in a day or in an hour. But the contagion of a personal enthusiasm, the results of a patient setting forth of the fundamentals of the Gospel, a practical program of missionary work, and a wise training in missionary giving cannot fail, in the end, to place the cause of missions at the heart of the life of the church.

RAYMOND CALKINS

II. IN A LONDON SUBURB

The Rev. Canon R. C. Joynt has been Vicar of Christ Church, Gipsy Hill, London, for eighteen years. The nature of his parish appears in his article. Canon Joynt is a member of some committees of the Church Missionary Society.

THE terms of reference from which this paper springs are 'to get men to state simply and fully what their parishes or congregations have done for foreign missions and the means used to stir them to such service.' Thus the writer is absolved beforehand from all possible accusations of personal or parochial egotism.

The financial report for the year ending March 31, 1913, shows an amount of £2233 given exclusively to foreign missions, and £787 to societies working partly at home and in the colonies but mainly in the foreign field. The figures are possibly lower than the average for a period of previous years, and the current year's report will very likely show a greater decline. They are the voluntary offerings of a parish of comparatively small population — under 5000 — which no stretch of language could call wealthy, and in which the shifting of residents to more favoured districts has effected a most

extraordinary social and therefore financial deterioration. It is quite within the mark to say that the financial possibilities of the place have diminished in ten years by quite one-half ; probably much more.

Then, too, it must be said that the sister claims, or as some would say the prior claims, of home missions and local needs are not disregarded. As to the latter, the parish is without endowments, so that the maintenance of its clergy and of a somewhat extensive organization is provided by the voluntary offerings of the congregation ; while of the place given to home missions it is enough to say that the oldest home missionary society of the Church of England, the Church Pastoral Aid Society, has for several years received its largest parochial contribution annually from this parish ; that an average of about £100 a year has for years been given to a very poor London parish towards the payment of its workers ; and that voluntary helpers are engaged in various missionary efforts in some of the poorest parts of London south of the Thames.

The means employed to stir the church to this service are, roughly, (1) Inspiration, (2) Intercession, (3) Instruction, (4) Organization, (5) Specialization.

(1) To speak quite frankly, the missionary claim will only seize the affections and stir into activity the conscience of the flock if the Divine Spirit has inspired the pastor with a well regulated zeal for this sacred task of the Church. His heart's devotion must be first kindled. The study and the pulpit must be ablaze as a condition of all missionary enthusiasm. He must, in St. Augustine's phrase, feed the flame of his people's devotion by his own life. A stiff-jointed, apologetic, perfunctory churchism is not the material out of which a missionary Church is made. From the watch-tower of prayer he sees at once its Redeemer's passion and the needs of the world. It is to those who habitually take that position that He shows His hands and His side, His power and His love.

(2) £3000 in one year for missions can come forth from slender purses by nothing but by prayer. From no prayer-meeting, therefore, is the missionary theme allowed to be absent; for, speaking generally, missionary intercession is in its most effective place when it is combined in a quite natural way with all the other topics of the ordinary prayer-meeting. Almost insensibly people are led to feel that missionary service is an organic part of the work of the Church, and as such is to be mentioned as a matter of course at the throne of grace with the most domestic parochial wants. I am sure that a wrong attitude towards missions is encouraged by placing them in a special compartment which some whose 'sympathies do not lie that way' may pass by.

Separate departments of missionary effort will, even then, call for their own arrangements for prayer, as the C.M.S. Gleaners' Union, Junior Associations and the like; but nevertheless things are at their best where the facts and needs of the foreign field are not regarded as foreign at all, but out-crop in every stratum of the parochial system.

(3) But such prayer must be intelligent, as based on wide general knowledge, and definite, as resting on an intimate familiarity with special portions of the mission field. No fire can burn without fuel, and facts are the coal-cellar of a sustained missionary service. So we try to get missionary literature read by men and women and children. The supply is almost unlimited, and the general quality is very attractive and very good. But to get it read is not an easy task. A competent magazine secretary is a *sine qua non*; a pastorate well-read in the annals of the spiritual warfare equally so; facility in illustrating the public ministry by fresh (and true) missionary anecdote; study-bands for groups of the interested; an occasional campaign to enlist new readers—all these are attempted with varying results, but never with complete failure.

(4) Money in large sums is not gathered without real labour and extensive organization. Obviously the pastor's

own mind must be an orderly one in which first things come first and the foremost place, after local evangelization, is given to teaching that God's redemption must be made known by the redeemed who know to the (as truly) redeemed who do not know. And this duty is enforced not only on a missionary anniversary but as part of the warp and the woof of the church's general work. Hence we have a simple network of parochial arrangements for making this kind of practical service practicable. The following may be mentioned here :

(*a*) Missionary sermons with collections and preceded by the distribution of selected literature at fixed intervals during the year. Eight or nine Sundays are this year (for example) assigned to missionary work. Sometimes the preachers are 'deputational,' sometimes not. The local voice always emphasizes on the previous Sunday the greatness of the coming opportunity, and except under necessity the incumbent is never absent on a missionary day. Meetings, too, are frequent.

(*b*) Sales of work are a most valuable part of our system. Five or six such sales for missionary objects take place yearly, and their total contribution for the past twelve months exceeded £650. No bazaar elements are admitted. No entertainments of any kind accompany these sales. A little well-selected sacred music breaks the monotony of selling and buying in the course of the day. They are thoroughly happy occasions for good fellowship. In the arrangements and attendance men are an important element.

(*c*) There is a Junior Missionary Association which raises over £200 a year ; a branch of the Gleaners' Union with about 300 members embracing a considerable proportion of the keenest missionary enthusiasts ; and some other minor groups. The members of the Gleaners' Union meet very frequently for prayer, and at the meetings letters from the field are read and not seldom a missionary is available locally to give an address.

(*d*) Medical missions are with many the favourite class of missionary work. So their idiosyncrasy is encouraged. There are two medical men on the list of our own supported missionaries, and one woman doctor and beds in various mission hospitals are maintained by individuals or sections of the congregation. Letters from these missionaries and from the hospitals where beds are maintained help to keep the interest alive in hearts that really care.

(*e*) In the parochial life as a whole there is no part from which missionary opportunity is entirely missing. School, Bible class, mothers, and so forth, all have their apparatus for collecting and conveying contributions to the service of this great cause. A point is made of having one individual responsible for each department. The sales of work, for instance, are not all directed from the vicarage. Each has a leader who gets up the sale and asks whom she will to work under her. The vicarage, of course, seeks to provide inspiration, general direction and encouragement, but otherwise the leaders work out the success of things in their own way. We pick them with great care and then leave them alone, until they disappoint our confidence.

(*f*) It follows that offers of personal service are not unknown and a good many men and women have gone out to the colonial and foreign fields. But the number is far from being satisfactory. Perhaps some parishes may be strong in providing money and others in manning the ranks.

(5) The provision of funds for special fields or needs is not popular with the treasury department of missionary societies, and it is perhaps apt to weaken the general fund. But even so specialization is a valuable auxiliary and should not be discouraged. In our own case several missionaries, five under the Church Missionary Society, one under the Church of England Zenana Missionary Society, and one under the London Jews' Society, are

supported because we can link our appeals with a personality which is known to many in the congregation. A friend gives me £200 a year for one 'own missionary' who would not give anything like so large a sum to a general fund. Similarly our little mission church pays for five beds in a Chinese hospital but would not respond with equal strength to a general call on behalf of medical missions. Kept within proper limits the system of appropriated contributions, or what I call specialization, is a powerful factor in promoting intelligent intercession and generous giving.

R. C. Joynt

III. IN DENMARK—COUNTRY AND TOWN

The Rev. Fr. Schepelern of Aarhus was for thirteen years in charge of a small village pastorate in Denmark with a population of about 1000 farmers and cottagers, mostly uneducated. He is now pastor of a city parish of 15,000 inhabitants, and occasionally takes part in the work of extending missionary interest among students in the University of Copenhagen.

The fundamental question is how the members of the Church can be brought into a living and intelligent sympathy with the mind of Christ regarding the evangelization of the world.

Whatever opportunities an Established Church comprising ninety-eight per cent of the whole population may present, it does not present an opportunity for appealing to church membership in matters of church duties and church responsibilities. To be a member of the Church practically means to have certain rights, but not to have duties and responsibility.

Such are the conditions under which the pastors of the Danish Evangelical Lutheran Church have to do their best to arouse a missionary spirit within the congregations entrusted to them. It has, therefore, everywhere proved to be a sound method to begin with those people in the parish who are not only church members but also really converted to Jesus Christ. Having once overcome the

objection, 'We do not lack heathen in this country,' we have never in vain presented to them the great commandment: 'Go ye into all the world, and preach the gospel to the whole creation.' Our first task is to show them that bringing our infidel and worldly-minded fellow countrymen into salvation and converting the non-Christian nations are not contradictory to each other, but are only two parts of the same enterprise. We want them to form a mission circle that will be the backbone of all work within the parish for the benefit of foreign missions. The education of the members is often very limited. At a mission circle meeting held at the house of a cottager, the author of these pages had once to draw in chalk upon the table a map of the world in order to show the company that India is not close to England. Yet the members of that little company are the best supporters of the missionary enterprise in those parts, knowing to a turn the Danish mission in South India, praying for it with perseverance, and giving to it out of their poverty in a most touching manner. Another of these small circles—a circle of country women—has during thirty-nine years held a sale connected with an open-air meeting, and has known how to organize all in such a manner that this meeting has become a real country festival, where the advocates of missions find an opportunity of recommending the great cause to hundreds of people who during the rest of the year hear no word of missions.

The problem lying before us is how to gain the interest of the wider circles of church members in order to obtain a sufficient home base for our foreign missions. The question is not yet a really burning one, for the appeals for wiping out the deficits have till now taken effect; but the experience of other countries teaches us that one day it may be burning.

In order not to repeat what will probably be mentioned by others and from other countries about missionary exhibitions—which have lately gathered immense and

very mingled crowds in several Danish towns and villages —about the Mission Study Movement, the Young Men's Christian Association, the Young Women's Christian Association, and the Student Volunteer Movement, let me especially emphasize the following two means as being under actual Danish church conditions of the greatest importance in the expansion of missionary interest.

In the first place—and the most prominent—when speaking about creating a sufficient home base for foreign missions, we must mention the preparation of candidates for confirmation. The pastors of the Danish Church practically have all children at the age of fourteen under their personal influence twice a week for six months. We have perfect freedom to conduct the instruction after our own plan; none of our superiors inspect the work being done, nor do they inquire about our methods and choice of subjects. What is more natural in an era like the present one than to use a good part of the time to present to the minds of the children an outline of the history of missions, a short and plain statement of the present situation throughout the world and of the claims of that situation on young people? The result of such instruction will be that the young people go out into life imbued with a correct conception of what 'foreign missions' really means, and immune from the effects of the cheap criticism of missions now and then served up in the daily press. It is not unusual for some of our confirmation candidates to get the call to go to the front even in that early period. When they do it is of great value not only to themselves, as enabling them to arrange for their whole education in view of that distinct calling, but also in the spreading of missionary interest to the wider circle of church members. In a small village congregation nothing will so effectually make missions a reality to the whole population as if one of the young people of the parish goes to the training-school in order to become a missionary, just as student volunteers make missions a reality to the student world.

In the second place I shall mention as a means of spreading missionary interest—our pulpit. Here also we may rejoice in great freedom. But just because of that I must point out the danger that the abuse of that freedom (i.e. a missionary agitation not fully loyal) would result in the very opposite of the object aimed at. I should like to explain this more precisely. As to our Sunday sermons we are bound to follow two authorized series of texts, taking this year (1913) the gospel in the first series in the morning and the epistle in the evening, and next year the gospel and epistle in the second series in the same way, and so on. This limitation should be respected, or else our efforts will have no effect at all or even become a hindrance. Our audience would easily be tired and dulled by having forced upon them, in season and out of season, applications about the missionary enterprise which have no footing in the text : they would say, ' That is the fancy of this man.' If, on the contrary, the preacher preaches about missions only when his text is a missionary one, the audience feel it as a call of the Church, even as a call of God. A warm and eloquent witness will always be of great immediate effect, but in the end it will prove a wise policy to keep closely to the text without adding or taking away.

In speaking about promoting missionary interest in our parishes and congregations, we must of course remember that this local work will grow strong and sound only when being placed in a wider connexion. And this wider connexion is the world mission, that has been brought to bear upon our minds as never before through the Edinburgh Conference of 1910 and through the work of the Continuation Committee.

No single event has to such a degree inspired us here in Denmark as this Conference. It seemed to us who had the privilege of attending that wonderful gathering of Christian leaders from all the world, that during the first two years after the Conference only little interest was paid to our appeals on behalf of the great ideas of

unity and co-operation; but this year has proved that our labour has not been in vain. Nowhere are these ideas so absolutely necessary as in a little country with only small missionary societies. Under such circumstances there is a constant danger that after a short time of enthusiasm the interest will vanish just owing to the smallness of the work going on. Here nothing will become established until it is placed in a wider connexion, and until the feeling permeates the Church: 'Our work is necessary as a part of the world wide work.' That vision gives courage and perseverance, and teaches us to understand that we cannot carry on our work according to home-made prescriptions, but that we must do it in such a manner as will agree with the whole of the great enterprise to which it belongs. And the fact that on behalf of the whole we are obliged to break with, or at any rate to put under revision, long established working methods and views relating to foreign mission work, again reacts in a releasing and smoothing manner on many small home church antitheses which were serious obstacles to co-operation, and thereby increases our strength to work.

This movement towards unity is mostly felt in the towns, but has some difficulty in prevailing in the country, where all that is new is met with distrust. I am going to touch upon only one point. In days past, the Danish mission obtained nearly all its missionaries from the village congregations. Now a change is taking place, mainly through the instrumentality of the student missionary movement. To an increasing degree university men and women are becoming candidates for foreign service, and their religious character differs not a little from that of the rural communions. For example, they do not share the horror of those simple-minded Christians of every kind of higher criticism; and their view of the importance of education and culture for the work of the kingdom of God seems strange to the Christians of the other type. To prevent a rupture between those who

have for many years supported the missionary cause and the recruits of the student type is the most difficult task before the pastors. We know the weak points and the strong points of each party; we stand in the midst of the congregations and know and understand their way of thinking—and on the other hand we ourselves are university men and consequently familiar with the views of the students. Until men of the present Christian student movement get out among the population as doctors, lawyers and officials, we pastors are the sole natural link between the new and the old school. The distrust of all that comes from the student movement is so profound that in a missionary periodical a layman recently expressed the following opinion: 'One thing more is perilous to our work: missions are becoming fashionable. Many pastors and congregations quite destitute of a desire to convert men at home have now taken a part in carrying on foreign missions, and some young men and women interested in church matters, but without any contact with the real Christian communions, are now giving themselves to the service. If such people are accepted and sent out, a lamentable rupture between the home Church and foreign missions will follow, and at length that will be fatal to the latter.' The more deeply we are rooted in these Christian communions the more deeply we feel the necessity of averting such a rupture. And the easiest and safest way of counterworking is to introduce to the communions the ideas of the Edinburgh Conference. When facing the serious and yet encouraging situation that mightily calls the Church to new labours, they will forget all suspiciousness and replace it by earnest prayer for the power of the Holy Ghost that they may master the great task; then young people burning with holy flame will be accepted, though not being of the accustomed type.

Fr. Schepelern

SOCIAL SERVICE IN EDUCATIONAL INSTITUTIONS

I. IN THE FORMAN CHRISTIAN COLLEGE, LAHORE

For six or seven years there has been a growing spirit of service in the Forman Christian College at Lahore. This was the outgrowth of the realization that 'that which is not expressed dies.' If the Bible period was to awaken new impulses it should also find natural outlets for these new forces. We began with excursions with Christian students to adjacent villages; and then Mayo Hospital with its two hundred in-patients presented an opportunity. Groups of students went to this hospital with flowers for the patients, sometimes with a phonograph, and were always prepared with paper and ink to write messages to the relatives or friends of those who needed it. Occasionally some of the four hundred and fifty non-Christian students would accompany one of these groups. It was their surprised response to opportunities for service that opened up a vision of possibility. We saw here the means of putting real content into such words as love, forgiveness, service, vicarious, which in the Bible periods are too often vague symbols. Here was a chance to plow up and loosen the soil into which the seed was to fall, and to allow Christ's principle to operate, 'If any man willeth to do My will he shall know.'

Severe malaria the next autumn sent numbers of students out with quinine, and when a high caste student told how it had been necessary for him to pick up a little low caste child, in order to get it to take quinine, we felt that this experience was worth a dozen sermons. In order better to train the men and awaken their sympathies, a dispensary

was started in the densely populated native city under the charge of a medically qualified member of the staff. He took groups of students with him that they might learn how to bandage, to administer lotions and care for the sick. A picture comes to my mind now of an excursion with these men. The people of a village had been gathered together under a big tree by means of a phonograph; simple remedies were given to those who needed them; and some helpful talks were given to the villagers. Enough of this was done to discover that only a full-time person in charge of a social settlement could adequately meet this opportunity.

So ready was the response on the part of students that the first problem was to find suitable and sufficient practical things for them to do. Various possibilities were finally gathered together in a volume of some two hundred pages entitled *Suggestions for Social Helpfulness*. The aim of the book was to direct the students during their long vacation when they are absent from the College and to suggest veins of thought, study and service. And that the religious springs and principles of service might be as plain as possible, a short series of Bible studies[1] was worked out.

Just before the next long vacation a serious presentation of the opportunities for social service was made to the students. At the close of this inspirational meeting a declaration form was passed round. It contained twenty definite suggestions for preparation for social usefulness which the students might make before college closed, such as securing a set of small prizes from the city bazaar to be given out in village schools to the best speller or reader; the securing of books for loan libraries; the selection of lantern slides; the securing of pamphlets on sanitation for distribution; laying in temperance songs and literature, etc. At the bottom of the form was the following declaration with a blank for signature:

[1] *The Positive Life*, Y.M.C.A., 86 College Street, Calcutta.

'I intend with God's help to devote some portion of my vacation to Social Helpfulness in the following ways: . . . . . .'

This custom has been continued, the last form being headed 'Some Noble Cares for the Summer of 1912.' Last summer, of those stating their intentions, 183 wanted to take up something along the line of education; 66 signed for sanitation; 27 for temperance; 7 for translation; 11 for prevention of cruelty to animals; and 22 for the encouragement of the spirit of play and the introduction of games.

Experience has shown that men forget about these pledges, and so about two weeks after college closes, a letter is sent to each student with some word of information, encouragement and suggestion.

When the students return in the autumn a slip is placed in their hands asking them to make a brief but definite statement of the things actually accomplished and of the things attempted. The way in which their results have been secured and the manner in which obstacles have been overcome naturally have value for the other students. These reports, or extracts from them, are printed and given to the students simply to make accessible to all the experience gained by each. One can see the beginning of the development of a body of experience in the upper classes that will enable the incoming classes to begin their service for their communities with yearly increasing intelligence and more experienced advice. Three pamphlets composed of students' reports have been issued.

Thus far to each student handing in a report a copy of some book has been given, not in the nature of a prize, but as a recognition of interest in service and as an aid to further work. Such books have been used as *Suggestions for Social Helpfulness*; Booker T. Washington's *Up from Slavery*; and Drummond's *The Greatest Thing in the World.*

Twice we have ventured to send to the outgoing classes a card which they might sign and pin up where they might

often be reminded of their intention. It reads : ' I intend with God's help :—(*a*) To make a regular and definite study of at least one of the main social problems of the day. (*b*) To devote some portion of my time to helping personally the poor and needy. (*c*) To make these things a matter of constant prayer.'

It was found, however, that students could really accomplish little without training and assistance. So for two years a lantern class has been conducted. This year forty men were trained in the manipulation of the lantern. Four different kinds of lanterns were used and every volunteer was expected to learn how to use each. Permission was secured for students to borrow sets of slides from the scores owned by the Municipal Museum. Many letters of recommendation were written for the men to head masters of schools in the towns to which they would be going ; for in almost every community there is an unused lantern which can be turned into an educational instrument, if only there is someone with enthusiasm and knowledge to use it. In the actual training for lantern use the given set of lantern slides was divided among six or eight men. If there was a printed lecture this was copied by them, mastered and compared carefully with the slides. The lecture was given and the lantern manipulated by this group before the other students. Later the lecture would be given by them in some centre in the city.

The regular literary societies have also been used in various ways. Translation contests have been arranged in order to turn attention toward this means of passing on to the masses the fruits of higher education. Other contests have been held in the vernacular, the award being given to the student who makes the best speech adapted not to the city or advanced conditions, but to a village audience. Temperance programmes have been worked up and given ; and students have been urged to write essays on Indian social reformers. The staff has encouraged the students to take advantage of the St. John's Ambulance

Association and over fifty men have been trained in the First Aid to the Injured or hygiene courses of this society.

The hostels have furnished their reminders of the service ideal. We have made it a point to place in hostel common rooms, for general reading, pamphlets on the value and the working of co-operative banks or on temperance, and reports of various leagues for service as they could be secured. Over the gateway of our main hostel are the words :—' Go out to serve your country and your fellow-man.' In a passage-way through which each student goes many times a day is that fine bit by Browning :

> ' One who never turned his back but marched breast forward, . . .
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.'

The class of vernacular literature read by the people is not very high, so the students are encouraged to purchase a few books to use as loan libraries. But so few have the means to buy books for their own use that the College has set apart one shelf for vernacular books which the students are encouraged to withdraw in sets of five or six for loaning purposes. These books are generally eagerly taken, and we could use a far larger number in thus enabling the students to encourage reading in their towns and villages. One student reported that he could find only two men in his village who could read, but each of them had read his loaned books. Several little libraries have sprung from these efforts. In the College Library, also, is a book in which the published translations of the students are placed as an encouragement to them and as a permanent record.

Many of our students have found that without the prestige of years and means and experience, they needed the help of older friends. We therefore have issued a complete list of our *alumni* arranged by cities. We are sure that in them the students have found a band of men to whom they can go with confidence for sympathy, help and advice in their attempts to serve their communities.

Through the college magazine the *alumni* have been kept in touch with what the students are doing and their help has been enlisted.

None of the expense of this work has come from the college funds for it was easy to secure a sum of £60 from interested non-Christians of Lahore. This has been sufficient, so far, to pay for needed printing, books, postage, carbide for the lanterns, and such like.

We feel our work has largely been experimental. We have found that a willingness to serve exists in a large number of students; that there is abundance of practical work that students can do; but that without a more systematic study of social conditions and a more careful training, the actual results are by no means commensurate with the opportunity. A book[1] has therefore been issued in which three distinct yet closely related objects have been kept in view. First, a series of detailed studies as a guide to groups desiring to master the social forces and conditions of their community; second, suggestions for definite and practical service; third, definite lines of thought and specific directions for community exhibits in connexion with some fourteen subjects.

Hundreds of definite though faltering and unskilled efforts have been made by the Hindu and Mohammedan and Christian students of the College; and not a few noteworthy results could be mentioned. Yet with such training as our staff has been able to give the students the results seem almost trivial compared with what is possible. Although many of the reasons for engaging in this work are not dependent on the obtaining of large results, yet would not efficiency here help the more directly religious purpose? Literature and exhortation can stimulate a limited amount of work. But men are needed who can say not 'go' but 'come,' who can train students by generously sharing in the work.

The Kingdom is not to come through social service.

[1] See Review, p. 191.

But the thirty-one thousand college students of India—non-Christian though most of them are—can be enlisted in removing many obstacles to the Kingdom for which we long. And surely the Master who gave answer to John that 'the blind receive their sight, the lame walk, and the lepers are cleansed' longs that Christian students shall manifest this same great witness to the spirit and power of their Lord, along with the preaching of the Gospel to the poor.

D. J. Fleming

II. IN THE C.M.S. BOYS' SCHOOLS, SRINAGAR[1]

The motto of the Srinagar C.M.S. School is 'In All Things Be Men.' This, stamped on a small aluminium medal, and worn by the boys, means service. The boys understand that if they wear this badge they must be ready to render service to anyone who calls upon them in difficulty and danger, and I am glad to say that of late many boys have not been called upon in vain. This idea has quite taken on, and the badge of honour adds much to their self-respect. On several occasions I have been told that when asked why they did a certain kind action the boys answered: 'It is the school motto.'

Citizenship is a matter which grows with years in these boys who have hearts and who have grasped the general tone of the school and learned to admire the life of Christ; and many a boy has suffered in trying to play the citizen among a people who have not yet learnt the pleasure of serving their neighbours without payment. Cases of citizenship which have come to my notice range from the simple service of carrying waterpots for women up the river ghats to using their knuckles on villains who assault them in the street, from teaching their little brothers to swim to jumping into the river to save from drowning.

[1] Most of the information in this article will be found also in the school reports, such as *Scouting in Kashmir*.

I shall never forget my first sight of the assembled boys in the school hall twenty-two years ago. Some two hundred dirty, evil-smelling bipeds were squatting on the floor with mouths open, a sort of vacant expression on their faces. With great keenness they devoured the wisdom from the West, for to them it meant state employment which in its turn meant rupees: literally they drank in wisdom, making a nasty sucking noise as they read. This interesting way of reading was caused by over-zealousness, by the desire to demonstrate to the teacher their keenness for the knowledge that he was imparting. Each wore a holy Brahmanical mark on his begrimed face—a great smear of red paint stretching from the forehead down the bridge of the nose. These creatures I was to call 'boys!' 'Jelly-fish' was the only appropriate term to apply to them. And I was to teach and preach Christianity daily to these. *Cui bono?* What good could these things be to their country, of whatever religion they called themselves? One's sense of smell cried loudly 'Scrub them.' One's common sense told one that it is as useless to preach to idiots as it is to preach temperance to those who are dead drunk. Help the idiot to become sane and the drunkard to regain his senses, and then they will be in a fit state to listen to reason.

We believe that service of the community is an essential part of education for these Brahmans. In the Character Form Sheet which is filled up for each boy thrice yearly a space is assigned to 'Conduct towards City,' for which two hundred marks are given. Our belief is in action rather than talk. We, like other schools in this country, had our debating society, but have long discontinued it, as I found that it only encouraged the far too common disease of 'wind-in-the-head.' The Eastern loves hearing his own voice even more than the Western. It has taken many years, much patience and some physical coercion to persuade our high caste teachers and scholars that swimming, rowing and even walking at a rate above two miles an

hour can conceivably be regarded as gentlemanly pursuits. Much more difficult has it been to induce them to concern themselves in the affairs of their low caste neighbours and to lend manual assistance when necessary. But now week by week cases of active kindness and even pluck are brought before me. Let me give one week's record of deeds from my private Citizenship Book for 1913:

January.

Sunday 12th.	Nothing recorded.
Monday 13th.	M. P. took a dog out of a well. (This boy is a Brahman, and should not have touched an unclean animal.)
Tuesday 14th.	K. K. took a woman with her sick child to the State Hospital. N. T. helped a mother on a very rainy day (when the streets were flooded with black filth) by carrying her child in his blankets.
Wednesday 15th.	H. M. found a glove on the road and restored it to the owner. N. L., V. L. and A. N. helped the household of a fellow student by bringing firewood.
Thursday 16th.	N. K. and M. A. N. helped an old man by carrying his load. P. S. and a party of boys seized on the public road three wounded pack ponies and a donkey and brought them to the school Animal Hospital, notwithstanding the angry protests of the drivers. This was followed up by the owner being taken before the magistrate and punished with a fine. This was the first case of a conviction for cruelty under the law against cruelty which had just been enacted. So we were exhorted to be the first to make use of it. The result of this conviction was to put fear into the evil doers, so that from that day to this our scouts have not found another case to bring to the hospital whereas last winter we had sixty wounded animals in hospital for treatment, and of course not a single conviction.
Friday 17th.	S. carried a water pot for an old woman from the river to the house. (Water carrying is considered to be a woman's job in this country.) D. N. K. helped a blind man. A party of the boys carried sand from the river bed to the Hostel ground to fill up a ditch in order to save money for the poor fund.
Saturday 18th.	S. N. carried a sack of rice for a widow. J. L. B. carried firewood for a neighbour.

J. L. R. found a sick boy on the road and carried him to his mother.

R. K. and A. N. carried two little girls to Miss Fitzes' school on a very dirty day and washed their feet.

Here are instances of the daily self-imposed tasks of our Kashmiri scouts recorded a few years ago. We hear of an old man having fallen out of his window and broken his leg. The scouts hasten to the house and offer to take him to the hospital. He is in great pain, but, under the influence of native priests, he and all his relations refuse the offered help. But the boys talk the relations round and make up the old man's mind for him by carrying him off to a boat, which is commandeered in spite of the reluctance of the boatman. The scouts propel the boat themselves, so that in less than an hour the old man finds himself in a comfortable bed with his leg in splints. A few days afterwards he is blessing both doctors and scouts.

A great flood burst upon us one summer and parts of the town were swamped. One of our boats was on the prowl for something to do in the saving line when they heard a chorus of yells in the distance. On nearing the spot they saw a lot of men and women standing on the roofs of their huts calling for help to the passing boats, but boat after boat passed them, for they were only low caste sweepers, and the boatmen were on the look-out for a more paying job. Fortunately our boys were not on the money tack, and, although the crew was composed mainly of Brahmans, they gladly went to the rescue.

On several occasions our boys have given plucky help in extinguishing fires—another object-lesson to the bystanders, who either avail themselves of this excellent opportunity for looting, or wait to give help until the sight of his burning house has induced the frantic owner to offer a suitable reward. The boys and teachers have for the last few years saved from drowning ten lives a year on an average, this in spite of the natural aversion to swimming and indeed to water under any circumstances. Contrary

to the custom of the country (for the women do all the hard work while the so-called men look on), it has become the practice for the scouts to carry loads for women and to defend them when in trouble. The sick and suffering are always with us, and every summer over two hundred sick folk are taken out in boats on the lake by our boys for the fresh air. Much has also been done in the work of promoting cleanliness in the city: by creating voluntary corps of engineers and showing the citizens how to clean their own yards and streets, by backing up the municipal officers, and by scouts becoming preachers of sanitation and altering public opinion. An incident which happened last week will show the need of this. The newly appointed sanitary inspector had ordered a certain street near a temple to be paved on account of its filthy condition, but when the workmen went to commence the work the Brahmans came to protest, and to show their earnestness they lay down on the street and dared the officer to move them. The reason they gave him was this, that if the street were made a decent street they could no longer use it as their latrine as they and their forefathers had always done.

In all such social service the boys are led by their masters. Our staff numbers seventy-five, most of whom have been trained in our mission schools and therefore understand and appreciate our methods. We have now numerous social societies all worked by these masters.

The Dixon Benevolent Fund, which all must join by paying five per cent of their wages monthly. They are thus able to look after themselves in sickness and when past work, and provide for their widows.

The Waif and Stray Society, to which all masters and boys subscribe monthly, and thereby pay the schooling of fifty poor boys, clothe a score, and feed and look after those in real distress. This teaches them to give charity on right lines and to economize public money and lay it out to the best advantage, besides widening their hearts and teaching them to sympathize practically with those in distress.

We want to start a small home for incurables in the school compound so that the boys may daily learn the joy of relieving suffering.

The Sanitation Committee, run by masters and boys to help and to induce the city people to put their houses and compounds in a sanitary condition.

Our Vigilance Committee, which has had much work to do of late in breaking up bands of animals in the shape of men, and in putting them in fear of the law and in wholesome dread of the closed fist.

The Knight-Errant Society which aims at the protection and raising up of women. The knights pledge themselves to do all in their power to prevent girls being married under the age of fourteen.

We have many more societies worked by the staff, attached to which are old boys serving in offices in the city who are doing their little to help on the crusade.

Now when one is depressed one need only look back twenty-two years and see once more those 'jelly-fish' of old, who have now become self-respecting citizens, some of them leading the present generation of boys in those very sports which they once believed would defile their high caste. I think you will agree with me that talk would never have changed them. Christianity is a life that has to be lived. Christ Jesus was a perfect man as well as God, and to be a Christian one has to strive after perfect manliness—strength of body, strength of intellect, strength of soul and everything that will make a perfect man—and to show that strength by practical sympathy for the weak. It is only those who are true men who can appreciate the Ideal Man. Someone has to create a desire for the ideal, and this cannot be done by talk. But it has been done by putting before the boys our great example Christ Jesus, and by asking them to join us in trying to follow that life, the life of service.

C. E. Tyndale-Biscoe

GITANJALI

AN APPRECIATION AND AN ATTEMPT AT INTERPRETATION

I

Rabindranath Tagore has long been recognized by Bengal as one of the greatest in that great company of seers of whom India is so justly proud—her poets and mystics. But I do not think that he was widely known outside Bengal until his wonderful prose translation of *Gitanjali* appeared : then in a moment he leapt into world-wide renown. No religious poems of our day—except possibly Francis Thompson's *Hound of Heaven*—have been so universally acclaimed as this little collection of prose odes. For not only are they exquisite in the simplicity and purity of their style but the thought is of a delicacy and pathos that has rarely been equalled in English verse ; and these ' song-offerings ' breathe a restrained passion and a pure devotion to the Unseen Lover which remind one constantly of the psalms or of the utterances of Christian mysticism at its best. Mr. Tagore belongs, in fact, to the company of the mystics—men of every race and religion who are yet one in the inner core of their experience.

Thus it is that his poetry haunts us and arrests our imagination as with the memory of the most poignant and exquisite moments of our lives, appealing to those depths in us which are seldom stirred but which when stirred cannot be effaced from memory. Some solemn music in a great cathedral, a sunset, or some word of a friend in our hour of darkness—these things belong to the ineffable and sublime in us, and it is to this that *Gitanjali* makes its appeal. I would venture further and say that in many of us it will stir still deeper depths of feeling—depths that

we associate with the sacrament of the Lord's Supper, when we realize that the Master of the Feast is in our midst and our hearts go out to Him in wonder and love and awe. For the Great Lover of whom our poet sings is to me none other than Christ.

We Christians rejoice that it is so : at least I hope we do. Personally I have found in these poems a wonderful message of hope and joy : and I am quite sure that the poet would not refuse his tribute to our Master, and that he thinks of Him very much as Tennyson and Browning and other great souls have thought, even though they prefer not to attempt to rationalize a mystery, and leave the Person of Christ a little vague in their thinking.

The purpose of this article then is to show that the God of *Gitanjali* is no impersonal, imperturbable Absolute of Hindu philosophy, but that in fact whether he be explicitly Christ or not, He is at least a Christ-like God, and that the experience of His suppliant and lover is one with the deep core of all Christian experience. For *Gitanjali* belongs to the same spiritual kindred as Thompson's ' O world invisible we view thee ' and Matheson's ' O Love that wilt not let me go.'

II

In the first place the God of these poems is a God of beauty as well as of righteousness, One who is found ' in the stars and in the flowering of the fields, but also in His ways with men.' ' Beautiful is thy wristlet, decked with stars and cunningly wrought in myriad-coloured jewels . . . but thy sword, O lord of thunder, is wrought with uttermost beauty, terrible to behold or to think of.' (53)

> When I bring to you coloured toys, my child, I understand why there is such a play of colours on clouds, on water, and why flowers are painted in tints —when I give coloured toys to you, my child.
>
> When I sing to make you dance I truly know why there is music in leaves, and why waves send their chorus of voices to the heart of the listening earth —when I sing to make you dance. (62)

I do not know where else in literature except in the psalms and the book of Job and the parables of Jesus are to be found such descriptions of the majesty and righteousness and beauty of God : ' The heavens declare the glory of God ' : ' The heavens are the work of thy hands ' : ' O Lord how manifold are thy works ! In wisdom hast thou made them all : the earth is full of thy riches ' : ' Bless the Lord, O my soul. O Lord my God, thou art very great ; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment ; who stretchest out the heavens like a curtain : who layeth the beams of his chambers in the waters ; who maketh the clouds his chariot ; who walketh upon the wings of the wind.' ' Behold the lilies of the field how they grow : they toil not, neither do they spin ; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these.' The God of *Gitanjali* is then in these aspects—His majesty, His righteousness, and His beauty —the God of the Bible. He is moreover a God high and holy who inhabits eternity, yet who delights to dwell with the humblest of His servants—a God ' full homely and full courteous.'

Here is thy footstool and there rest thy feet where live the poorest, and lowliest, and lost.

Pride can never approach to where thou walkest in the clothes of the humble among the poorest, and lowliest, and lost. (10)

Leave this chanting and singing and telling of beads ! Whom dost thou worship in this lonely dark corner of a temple with doors all shut ? Open thine eyes and see thy God is not before thee !

He is there where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on dusty soil !

. . . Meet him and stand by him in toil and in sweat of thy brow. (11)

Who is this God of the human heart and the toil-stained brotherly mien if not the ' suffering servant ' of Isaiah liii, the Christ who invites all who are lowly and weary and heavy-laden to come to Him, and who is

recorded to have spoken the wonderful words 'Cleave the rock and I am there, hew the wood and I am there, draw the water and I am there'?

Very certain is it that He is a God with a passion for holiness, by loving whom the soul of man is purified and raised from bondage to glad freedom:

> Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.
>
> I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind. (4)
>
> Drunk with the joy of singing I forget myself and call thee friend who art my lord. (2)

So we come to the heart of mysticism, which is ever discovering anew that God is best known as Friend and best worshipped by love.

Now much Hindu poetry is mystical, but the *Gitanjali* excels it all in its emphasis upon the ethical nature of God: the God of the mystic is here also the Father of righteousness:

> This is my prayer to thee, my lord—strike, strike at the root of penury in my heart.
>
> Give me the strength lightly to bear my joys and sorrows.
>
> Give me the strength to make my love fruitful in service.
>
> Give me the strength never to disown the poor or bend my knees before insolent might.
>
> Give me the strength to raise my mind high above daily trifles.
>
> And give me the strength to surrender my strength to thy will with love. (36)

And this beautiful prayer is summed up elsewhere in the exquisite words, 'Only let me make my life simple and straight, like a flute of reed for thee to fill with music.' (7)

That is the Christian ideal—but so far we miss the tragic note which sin has introduced into the harmony; and ask ourselves: Does *Gitanjali*, like so many Hindu writings, minimize the awfulness of sin? In it we do not indeed find so tragic a note as is struck by St. Paul or St. Augustine or Luther; and yet we do find a sense of struggle,

a clear recognition of the *vis inertiæ* of the human will, and of the tragedy of the divided allegiance :

> Obstinate are the trammels, but my heart aches when I try to break them. Freedom is all I want, but to hope for it I feel ashamed.
>
> I am certain that priceless wealth is in thee, and that thou art my best friend, but I have not the heart to sweep away the tinsel that fills my room.
>
> The shroud that covers me is a shroud of dust and death ; I hate it, yet hug it in love.
>
> My debts are large, my failures great, my shame secret and heavy ; yet when I come to ask for my good, I quake in fear lest my prayer be granted. (28)

It is a perfect description of the wavering allegiance of the divided will, ' When the higher wishes lack just that last acuteness, that touch of explosive intensity . . . that enables them to burst their shell and make irruption efficaciously into life, and quell the lower tendencies for ever ' : and it reminds us of the classical passage in St. Augustine's *Confessions* : ' Often does a man when heavy sleepiness is on his limbs defer to shake it off and though not approving encourage it ; even so was I sure it was better to surrender to thy love than to yield to my own lusts, yet though the former course convinced me, the latter pleased and held me back. There was naught in me to answer thy call " Awake, thou sleeper " but only drawling, drowsy words " Presently, yes presently ; wait a little while." But the " presently " had no present, and the " little while " grew long. . . . For I was afraid thou wouldst hear me too soon, and heal me at once of my disease of lust, which I wished to satiate rather than to see extinguished ' (Conf. xi.).

May we not say that *Gitanjali* in the emphasis it lays upon sin, and upon the need of self-surrender strikes further chords which set the Christian heart vibrating, and make it long to claim this master-singer as a fellow-disciple ?

III

But *Gitanjali* is more than an isolated unique expression of genius : it is a token and a symbol of what is

happening in the depths of many a soul in this land of spiritual thirst. For the sub-conscious mind of India is becoming more and more Christian, in the sense that it is tending more and more to bow down to the Father of our Lord Jesus Christ, and more and more to realize that though the vision of God is not denied to any pure soul, and though all her great seers have been lovers of God, yet in Jesus Christ the dim far-off vision is made radiantly clear and near, and has passed from being fitful and uncertain to being permanent and sure.

No longer need men covet the mystic trance, seeking in solitude and silence the beautiful vision; for though we all need periods of quiet contemplation, yet 'beatitude,' as Savonarola said, 'is the prize of virtuous deeds'; and the lesson of the Incarnation is that 'thus'—by rubbing shoulders with the crowd, and bearing one another's burdens—'it becometh us to fulfil all righteousness.'

It is here that *Gitanjali* towers above all other Indian poetry—here that it most nearly touches the heart of Christian mysticism: and as an Indian friend has claimed for Mr. Tagore 'he is the first among our saints who has not refused to live, but has spoken out of Life itself, and that is why we give him our love.' 'That is why we give him our love'—the words might well be spoken of Him at whose feet the poet has sat: we love God because He first loved us and dwelt among us full of grace and truth.

That *Gitanjali* springs from the contact of a deeply religious spirit with the quickening power of the Gospel—that the singer learnt from Christ the great secret of being in the world but not of it seems clear, for the Brahmo Samaj to which he belongs gives highest honour to Christ: and surely his eyes are turned to Christ and to the Father when he pours forth his patriot soul in yearning for his country:

> Where the mind is without fear and the head is held high;
> Where knowledge is free;
> Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake. (35)

Such is the heritage of the kingdom of God, the eternal life which Christ is establishing in India: and the signs of its coming are not far to seek. We can see it in the quickened national life, and in the new emphasis of the past ten years upon social rather than political reform: in the bands of young Indian patriots who in every student-centre are at work helping those whose need is greater than their own with real devotion and perseverance.

But perhaps the chief note of *Gitanjali* as its exquisite cadences fall upon Christian ears is its wistfulness: and very wistful are the eyes of India as she turns to Christ: very passionate is the longing of her students for One whose friendship is unfailing and whose love is holy and uplifting.

The 'fact of Christ' is, moreover, coming home to the Christian students of India with ever-increasing power, awaking in them a sense of corporate responsibility and self-sacrifice: they are beginning in real earnest to think out its meaning, and to organize their scattered forces for effective evangelization.

And some of them at least have a clear and persistent vision of an Indian Christ in the midst of the toiling and hungry millions of their fellow-countrymen: a Saviour and King for these brave men and patient women and beautiful little children who so stir the imagination and reverence of even the foreigner who is not blinded by prejudice. For this Christ whom they worship is alone of all the 'gods' a brother: He alone suffers for and with them: He alone calls them to take their place at the great festival of life: He alone by His life on earth and

by His death opens a window through which all men may see the Father, and a door through which all may come to Him.

'These verses,' says Mr. W. B. Yeats in his Introduction to *Gitanjali*, 'will not lie in little well-printed books upon ladies' tables, who turn the pages with indolent hands that they may sigh over a life without meaning, which is yet all they can know of life, or be carried about by students at the university to be laid aside when the work of life begins, but as the generations pass, travellers will hum them on the highway and men rowing upon rivers. Lovers, while they await one another, shall find, in murmuring them, this love of God a magic gulf wherein their own more bitter passion may bathe and renew its youth.'

It is almost certainly a true prophecy: and when the day of the Lord comes in India, when the ploughman sings at his work of the Christ of God, and the driver of the bulls answers his mate in antiphonal praise of Him who for ever lifted the dark pall of transmigration from their hearts and showed them the meaning of Eternal Life, when the father greets his family on Easter morn with the great salutation 'Christ is risen,' and the child sleeps safely and in peace because He that is greater than the Prince of Darkness is at hand—then in the providence of God it may well be that the songs of Rabindranath Tagore shall be on every tongue and that churches of Indian architecture and having their own liturgy and ritual shall resound with these exquisite words.

Meanwhile the Church of Christ cannot do better than ensure them the widest possible circulation.

K. J. Saunders

THE FOURTH MEETING OF THE CONTINUATION COMMITTEE

THE HAGUE, NOVEMBER 14TH TO 20TH, 1913

THE first meeting of the Continuation Committee was held in 1910 immediately after the Edinburgh Conference which brought the Committee into being. The second meeting took place in May 1911, at Bishop Auckland in England, the Committee being the guests of the Bishop of Durham. The third meeting was held at Lake Mohonk in North America, in September 1912. The fourth meeting has just taken place in picturesque, hospitable, and historic Holland, where the Committee met from November 14th to 20th, in the spacious and comfortable Hotel Castle Oud-Wassanaer, near the Hague.

The welcome extended to the Continuation Committee by the friends of missions in Holland would of itself have sufficed to make a profound impression upon all the members, but the visit to Holland has been made especially memorable by the deep interest which Her Majesty the Queen of the Netherlands took in the meetings and work of the Committee. At the opening session, after it had been constituted with prayer, the first act of the Committee was to receive, standing, the following message from the Queen, read by Ds. J. W. Gunning :

'It affords me a twofold pleasure to bid you welcome to my country, as I thus have an opportunity of assuring you how warmly my feelings coincide with those of the Committee in its sacred work, and also gives me occasion to declare my affinity of soul with the grand task which is aimed at by the continuation of the efforts of the Edinburgh Conference.

'Your aspiration to unity and co-operation in mission work is re-echoed in the Netherlands. Here too we aim at a sympathetic understanding of foreign races as faithful disciples of Him who came to serve. I consider your visit and your presence at the Dutch Missionary Conference as a good omen, showing that those among my compatriots who are interested in the missionary cause persevere in realizing these principles.

'My earnest wish is that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity, and that our Saviour may direct our hearts and develop the strength of our combined prayer.

'May our zeal be inspired and sanctified, and we all be fitted for the several vocations to which Christ calls us individually; so that the Sun of His Truth may shine over the whole world, shedding light in the darkness of human misery and gladdening the hearts of all mankind with the ineffable richness of His divine Love.'

THE SPIRIT OF THE MEETING

The recent meeting served to deepen the impression, in a measure made by former meetings, that one of the most unique features of this Committee is its international character. On the Committee are representatives of France, Germany, the Netherlands, Sweden, Norway, Finland, Switzerland, Australia, South Africa, Great Britain, the United States and Canada. The discussions and devotional periods of the Committee involve the use of at least three languages. In the recent meetings, the international character of the Committee became still more evident as reports were given of journeys taken and mission fields visited during the past year. It is suggestive of the world-wide contacts of the Committee that on November 1st, while one group was starting on its journey eastward from America, another was starting westward from Korea, and a few weeks earlier another group sailed from Madagascar, that they all might come together at

the Hague on November 14th. At this meeting, as at no former meeting, the Committee seemed to become deeply conscious of its distinctive corporate life as an international body. What was formerly a desire now seemed to be lifted to the level of a sanctified purpose, as the question was asked, again and again, how the Committee might overcome the barriers of language, race and geographical separation, which have divided in the past the Christian forces engaged in the missionary enterprise. A new loyalty to its unique international task was developed, and with it came a deeper recognition of Christ's need for all races and nations with their differing points of view and their mutually enriching interpretations of Him and of His will.

The meeting at the Hague was also characterized in a unique way by a sense of the presence of God. Was this due to the immensity of the world task which the Committee was facing, or to a sense of helplessness in view of the limitations and imperfections of the human agencies through which the work is being carried on, or to the strangeness of the way by which the Committee found itself led ? Or did this sense of the presence of God come from the fact that through the bringing together, representatively, of the nations and the Churches that are serving Him, and through the deeper fellowship of these representatives with each other, it became possible for God, in a new and richer way, to reveal His unchanging character and His infinite resources ? Whatever the answer, the fact needs to be recorded with gratitude that not merely, nor chiefly, through the daily devotional periods in which the Committee sought the presence of God, but in the deliberations and discussions themselves, was that gracious Presence revealed ; and even that which might be called the transaction of business was again and again lifted to the level of a spiritual vision and of a spiritual experience.

Another general characterization of the meeting at the Hague may be made before entering upon a detailed

account of its proceedings. This fourth meeting seems to have been in an exceptional way determinative in the development of the Committee's life. It may be that many have been unable hitherto to gain a clear idea of the purposes and functions of the Continuation Committee. Many others may have wondered why greater publicity was not being given to the work and plans of the Committee. If there has been an absence of large publicity and a lack of clear definition of the Committee's work, it has not been at all due to a policy of secrecy, but solely to the fact that the Committee was seeking to 'find itself.' Delay was unavoidable in perfecting organization. Time was required to give to the membership of the Committee a consciousness of corporate unity. Contacts required to be effected both at home and abroad. Lines of investigation and work required to be studied. The Committee represented a new idea, even as it was itself a new organization. More rapid development was prevented by the very difficulties which the Committee was set to overcome: a widely scattered membership with national differences and geographical separations, and a world task of infinite complexity and outreach. Three brief years must not be reckoned any tedious delay when dealing with processes that are so far-reaching and complex. Yet it is with gratitude to God that one looks back upon the Hague meeting, recognizing to what a remarkable degree it has served to determine the character and work of the Continuation Committee. Its Special Committees revealed such a completeness of organization and such hopeful beginnings of work, that, with assurance, the Continuation Committee found itself able to bid them go forward with their work. Still more, the call to Dr. Mott to serve the Committee's interests in a larger way than ever before, to which reference will be made in a succeeding section, gave a decisive character to this meeting of the Continuation Committee. Viewing the matter from the standpoint of a missionary board, the present writer is confident that

the lines of work projected and the relationships which it is proposed to sustain toward the recognized missionary agencies and Churches are such as must receive the cordial endorsement of all these authorities. The investigations of the Continuation Committee will bring information and its world relationships will secure contacts that cannot fail to be of service to all boards, in this age of the scientific treatment of all subjects and in this era of co-operative or united effort. Wherever the Continuation Committee can aid boards or Churches to carry forward their own plans and purposes more effectively, it stands committed to render such service. So little is it the aim of the Continuation Committee to seek for itself official authority, that this meeting has fixed irrevocably as the guiding principle of the work of the Committee that it should be the servant of the constituted missionary and ecclesiastical authorities.

RELATION OF THE CONTINUATION COMMITTEE TO BODIES ON THE MISSION FIELD

During the past winter, the Chairman of the Committee has been engaged in carrying out the commission given to him by the Committee at its meeting at Bishop Auckland. Accounts of the important conferences of missionary leaders over which he presided in the principal mission fields of Asia have already appeared in this Review. Dr. Mott presented to the Committee as part of his report the 'findings' of these twenty-one conferences in a carefully arranged and indexed volume, which will be invaluable to mission boards, to missionary students and to the Special Committees of the Continuation Committee in their several investigations. The extended statement made by the Chairman with reference to his tour, the results of the conferences and the demands which they make upon the Continuation Committee for help was heard with the deepest interest and sympathy. The conferences in the chief mission fields on their own initiative called into existence permanent representative committees—the National Mis-

sionary Council of India, the China Continuation Committee and the Continuation Committee of Japan. It was evident that the creation of these bodies in the mission field called for a careful consideration of the relation of the Continuation Committee to them, and to other similar bodies that have been or may be organized. After the fullest discussion and deliberation the following resolutions were adopted :

1. In the judgment of the Continuation Committee the only bodies entitled to determine missionary policy are the home boards, the missions and the Churches concerned. It believes, however, that the missionary movement is passing into an era in which missionary policy in any particular area can be rightly determined only in view of the situation in that area as a whole, and in relation to other work which is being carried on. The Continuation Committee is of the opinion that in this situation its function is to serve the boards by placing at their disposal all information accumulated by its Special Committees, by inviting the boards to come together as occasion arises in order that they may consider in common particular questions affecting more than one board, and by helping them through its special international connexions to study missionary problems in the light of all the facts.

2. The Continuation Committee welcomes the formation of the committees which were created on the initiative of the missionaries and native leaders in various mission fields in Asia during the tour of Dr. Mott, 1912–13, and cherishes the hope that they may be able to serve the missions and Churches in the mission field in ways similar to those in which the Continuation Committee desires to serve the home boards. The Continuation Committee is not organically related to these bodies nor responsible for their findings in conference, nor for any action which may result therefrom. It trusts, however, that there will grow up between itself and them a relation of mutual understanding and helpfulness, and it desires to assist them in plans they may develop for the extension of Christ's kingdom. In doing this, it will be careful to confer in all matters with the home boards concerned or affected.

3. The Special Committees of the Continuation Committee, and corresponding special committees of these bodies on the mission field will collaborate in investigations in which they have common interest.

4. If the committees on the field desire the help of the Continuation Committee on any matter, the Continuation Committee will be prepared to render such service as may seem desirable after consultation with the boards concerned or affected.

5. It is suggested that there be an interchange of minutes and reports between the Chairman and Secretary of the Edinburgh Continuation Committee and the corresponding officers of these committees.

6. That with a view to maintaining close contact between the Continuation

Committee and the committees on the mission field, it is desirable that arrangements should be made, when this is judged to be desirable by the Continuation Committee or its executive, for conference at the regular meetings of the Continuation Committee with representatives of the committees on the mission field.

SPECIAL COMMITTEES

The main work of the Continuation Committee is carried on by means of Special Committees, which are carrying on investigations of great importance for the missionary cause with a wealth of international and united experience that has not until now been available. Much of the work is not yet at a sufficiently advanced stage to permit of definite statement, but an indication of the lines on which each committee is proceeding may be of interest.

The Committee on Survey and Occupation has been investigating certain large missionary areas to discover the exact extent as well as the character of their missionary occupation. This survey, in so far as it relates to the Near East, is to appear in print during the coming year. That of Africa is also in hand, but is naturally both a more laborious and a more extended undertaking. The surveys of India and the Far East remain to be worked out after a full understanding with the permanent committees recently appointed on the field. The Committee is further engaged in the study of what constitutes adequate occupation. It also aims at raising the standards of occupation in such a way as to assist boards in their efforts to secure adequate reinforcements for missions that are now undermanned and inadequately equipped. To these tasks is naturally to be added the more primary obligation of calling attention to fields entirely unoccupied. The Committee is also prepared to supply the information at its disposal to boards desiring to discover new fields of work. On the other hand, the Committee desires to receive information concerning unoccupied territory which has been recently explored and concerning new missionary work undertaken. The work of this Committee received a distinct impulse

through the investigations initiated by the recent conferences in India and the Far East.

The Committee on the Development of Training-Schools for Missionaries on the Field reported the formation or development of language schools at Cairo, Lucknow, Bangalore, Poona, Calcutta, Nanking, Peking, Tokyo and other centres. Distinct progress with regard to some of the questions with which the Committee is concerned has been made during the year through contributions which have appeared in the *International Review of Missions*. The Committee is giving special attention to the question of the co-ordination of training at home and training on the mission field, and is taking steps to ascertain the best modern methods of language study with a view to communicating this information to those responsible for language schools in the mission field.

The Committee on Christian Education presented reports on behalf of each of its two sections : the American and the European. The Committee has frequently been consulted by the leaders of missionary and educational organizations, desiring to get from the Committee that specialized knowledge which their investigations would give them. The American section is seeking to bring together a large and varied equipment of standard books, maps, survey charts, missionary and government reports, and other matter bearing upon Christian education in the fields with which it is primarily concerned. It is co-operating with the American Board of Missionary Preparation in the particular study of the most suitable preparation for educational missionaries. A bulletin is to be issued by the American section reporting the most significant developments, especially in higher education, within its territory. Members of both sections of the Committee have visited a number of the larger mission fields, studying the educational situation in those areas. The investigation of women's education in India by two women members of the European section has led to valuable results, and a

most important proposal is now under consideration for the establishment of Christian colleges for women in the Bombay and Madras Presidencies. Industrial education generally and the social outlook of elementary education in India and the adaptation of India's education to the needs of Indian womanhood, are receiving special study.

The Committee on Christian Literature reported extended investigations of the missionary situation in respect to Christian literature. The situation is so complex that, for the present, no definite proposals could be made. The Committee hopes, however, to present at the next meeting of the Continuation Committee a report dealing with some of the vital and far-reaching questions relating to the production and distribution of Christian literature.

The Committee on Work among Moslems is carrying forward a very important study of the spread of Islam in Africa. Conferences at the home base—at New York and at Bethel near Bielefeld—have been held, to awaken wider interest in the claims of the Moslem problem and the new missionary opportunity. A request for the holding of a conference or of several conferences in the Moslem world of the Near East, to consider the new missionary situation, has been presented by the Committee to Dr. Mott. The Committee has also made plans for the preparation and issue of a series of volumes on the Moslem problem with the purpose of educating public opinion.

The Committee on the Church in the Mission Field is one of the most recently appointed and is still in the midst of a preliminary study of the subject assigned to it, with a view to discovering the most vital problems requiring to be solved and the most effective way of undertaking their study.

The Committee on Medical Missions has prepared memoranda which are now being used as a basis of criticism and investigation, dealing with three important subjects: The Provision and Education of Nurses for Work in Mission Hospitals Abroad; The Missionary Preparation of the

Medical Missionary; and Co-operation in Medical Education in the Mission Field.

The Committee on Principles underlying the Relations of Missions and Governments prepared a statement which was published in the July issue of this Review. This statement is now being sent to the missionary societies in Europe and North America for their consideration, and when their replies have been received will be issued by the committee in a final form.

The Committee on Missionary Statistics has done an immense amount of detailed and painstaking work which resulted in the submission to the Continuation Committee of a scheme for uniform missionary statistics. The scheme as approved by the Continuation Committee is now to be submitted to the missionary boards and societies for criticism. Considering the careful study which has been made of this subject and the general agreement which has finally been reached, it is hoped that the scheme will be found acceptable to missionary bodies generally and that progress may be made in the direction of uniform and clear world missionary statistics. The acceptance of this scheme does not exclude other supplementary statistics or tables which the individual mission or society may judge necessary.

The Committee on Co-operation and Unity, also one of the committees more recently appointed, proposes during the coming year to gather information regarding the progress in co-operation and unity in different mission fields.

the committee's call to dr. mott

Two years ago, at Auckland Castle, the Continuation Committee, recognizing the need for an adequate and personal presentation to the missionary bodies on the foreign field of its underlying principles and corporate mission, requested Dr. Mott to give as much of his time as possible to this special work. At its meeting at the Hague, the Continuation Committee found itself confronted with a task which, far from appearing less after the accom-

plishment of the particular task entrusted to Dr. Mott, had actually become so enlarged as to possess overwhelming proportions. In view of the expansion of the work of the Special Committees and of new vistas of opportunity for serving the missionary enterprise opened up by the Chairman's visit to the Far East, the Continuation Committee was impelled, after the fullest discussion, to take unanimously the action contained in the following resolution :

Looking at the world field again in the light of the facts presented at the Edinburgh Conference, and of those further facts brought together as a result of this Committee's work, and especially of the recent series of conferences in the East, held at the instance of this Committee under the chairmanship of Dr. Mott, we recognize the fact that the Church is still far from making an adequate response to the call of God in our own time. This call comes for a larger use of the gifts of intercession, of corporate life, of personal service and of material wealth for the speedy occupation of the entire world field in the name of our Lord Jesus Christ. We therefore believe that the time has come when this Committee should offer its services to the missionary societies in order that that which has been entrusted to it of experience, knowledge and influence may be placed at the disposal of the Church for calling it into a more daring faith and a more devoted service.

As a vitally important means to this end, we ask our Chairman to devote a large part of his time and energy to the work of this Committee. We recognize his responsibility in regard to other work, which we do not feel we can ask him to relinquish. We do, however, believe that in connexion with the work of this Committee he can render a unique service of the most far-reaching significance at the present time.

Among the duties for which we believe him to have been specially fitted and to which we now call him are the following :—

1. The representation of the Committee's work and aims to missionary boards and societies, and to such bodies as they may represent.
2. The leadership in a deliberate, new and larger effort, so far as the boards may call us to this task, to bring home to the whole Church the call to the service of the world, and to claim for this service in the name of Christ the highest and best gifts of mind, leadership and influence.
3. The maintenance of intimate relationships between this Committee and representative bodies on the field.
4. The organization of further conferences on the field, especially in Africa and the Near East.
5. The assistance of the various Special Committees in such ways as may, from time to time, seem to be desirable and possible.

The session in which the foregoing resolution was considered and finally passed was characterized by an overwhelming consciousness of the presence of God and a subdued spirit of prayer. A solemn sense of responsibility, mingled with the assurance of God's leadership, seemed to possess every heart as this most important step was taken, and the invitation was extended to Dr. Mott to give himself more fully than ever to the work for which the Committee was appointed. In calling Dr. Mott to this fuller service, the Committee felt that it was also thereby consecrating itself in a new way to the same work.

APPOINTMENT OF ASSOCIATE-SECRETARY

It was recognized at the meeting at Lake Mohonk that the work of the Continuation Committee had assumed proportions which urgently demanded an increase of executive strength at the central office, especially in view of the fact that Mr. Oldham held the double office of secretary of the Committee and editor of the *International Review of Missions*. The Committee therefore extended an invitation to Mr. H. W. Hicks, secretary of the Missionary Education Movement in North America, to become the associate-secretary of the Committee. Mr. Hicks, after prolonged consideration, found himself unable, for personal reasons, to accept the invitation. It was evident at the meeting at the Hague that the need for such an appointment had become still more urgent, and after full and prayerful deliberation the Committee invited Mr. Kenneth Maclennan, secretary of the Laymen's Missionary Movement in Scotland, to accept the post of associate-secretary. Mr. Maclennan was unable to give an immediate answer to the invitation of the Committee, but promised to give the request his careful consideration.

OTHER MATTERS

Space does not permit of detailed reference to a number of matters, many of them of importance, which were brought

to the attention of the Committee. It was decided that the next meeting should be held in Great Britain in September 1914, when the Committee will be the guests, by his generous invitation, of Sir George Macalpine.

The meeting at the Hague closed with a devotional meeting led by the Bishop of Winchester, at which thanksgiving was offered to God for His very manifest presence and guidance in this meeting.

AUDIENCE BY THE QUEEN OF THE NETHERLANDS

No account of the Hague meeting would be complete which did not make mention of the audience granted to the Committee by the Queen of the Netherlands. The members of the Committee were entertained at lunch at the Palace at Het Loo near Apeldoorn. After luncheon the members of the Committee were presented to the Queen, and Dr. Mott and Mrs. Creighton were allowed the opportunity of giving some account of the present missionary situation and of the plans and methods of work of the Committee. After these addresses had been delivered, Her Majesty conversed individually with different members of the Committee, showing a keen personal interest in the work in which each was engaged. The gracious interest of the Queen in the work of the Committee and her manifest and deep sympathy with its aims have made upon members of the Committee so deep and moving an impression that there will ascend through the coming years much earnest prayer that her life may long be spared and that peace and blessing may be vouchsafed to her and to her people.

CHARLES R. WATSON

NOTES ON CONTRIBUTORS

Mr. T. R. Glover is Fellow and classical lecturer of St. John's College, Cambridge, and author of several books, including *The Conflict of Religions in the Early Roman Empire.*

The Rev. Henri A. Junod of the Mission Romande has for sixteen out of his twenty-four years in South Africa been head of a training institution for native converts, first in the Transvaal and now at Lorenzo Marquez. His *Life of a South African Tribe*, reviewed in our issue for July 1913, has been generally recognized as one of the most important contributions to the study of the customs and beliefs of African peoples.

Miss Eleanor McDougall, M.A., classical lecturer at Westfield College, Hampstead, is already known to our readers as a writer in the series on *The Ideal of Womanhood as a Factor in Missionary Work.* Her article appeared in July 1912.

Mr. Kenneth J. Saunders was a member of the staff of Trinity College, Kandy, from 1908 to 1912, and then for a year Principal of the Y.M.C.A. Training School, Calcutta. He is now Warden of the Y.M.C.A. Hostel at Rangoon. Two of his studies in Buddhism were noticed in this Review a year ago.

The Rev. D. J. Fleming, M.Sc., is professor at Forman Christian College, Lahore, and has for some time edited the social service section in *Young Men of India.* A review of his book, *Social Study, Service and Exhibits*, will be found on page 191.

The Rev. C. E. Tyndale-Biscoe is a C.M.S. missionary in Kashmir where he has worked since 1890.

The Rev. Charles R. Watson, D.D., is secretary of the Board of Foreign Missions of the United Presbyterian Church of North America.

REVIEWS OF BOOKS

'THE CROWN OF HINDUISM,' AND OTHER VOLUMES

The Crown of Hinduism. By J. N. Farquhar, Literary Secretary, National Council of Young Men's Christian Associations, India and Ceylon. London: Oxford University Press. 7s. 6d. net. 1913.

The Soul of India: An Introduction to the Study of Hinduism, in its Historical Setting and Development, and in its Internal and Historical Relations to Christianity. By George Howells, Ph.D., Principal of Serampore College, Bengal. London: James Clarke & Co.; The Kingsgate Press. 5s. net. 1913.

Hinduism, Ancient and Modern, viewed in the Light of the Incarnation. By John A. Sharrock, Principal of St. Boniface College, Warminster. London: Society for the Propagation of the Gospel in Foreign Parts. 2s. 6d. net. 1913.

To show that Christianity—that is, the simple, pregnant teaching which we receive direct from our Lord Himself—is the crown of Hinduism, and incidentally to justify the missionary enterprise so far as India is concerned, this is the professed purpose of Mr. Farquhar's new volume. It is a great purpose, and it has produced a distinguished book. The instinct for essentials and suppression of distracting details, the scholarly touch manifest in the precision of statement in matters that have been sufficiently investigated and the corresponding caution where results are uncertain, the breadth of treatment and the massiveness of the resulting argument, awaken admiration and gratitude in the reader. 'The book was begun,' writes Mr. Farquhar, 'in the hope that all that had to be said could be built on foundations already laid by the great scholars; but that proved impossible, and it became necessary for me to undertake several pieces of original investigation myself.' But in the case of subjects, like 'sacrifice' and 'priest,' where the amount of exploration required was too extensive to admit of being thoroughly carried out, Mr. Farquhar has preferred to be silent altogether rather than to build upon a foundation of precarious hypotheses. The result is a book to be depended on; its impressive argument rests on a solid basis.

Within the limits of this brief notice, we must be content to illustrate rather than survey the line of treatment which the author adopts. Take the chapter entitled ' The Divine Social Order,' in which he discusses the institution of caste. After a survey of early society and some of the forms which social advance has taken in different lands, the chapter proceeds to sketch historically the rise of the Hindu social order and to outline in an illuminating manner the caste system. Then follows a sympathetic estimate of the work which caste has done for India. Not until a thorough basis has been thus laid for a historical and sympathetic understanding of caste on the reader's part, does the author address himself to his critical thesis. His first step in developing it is to give an account of modern anti-caste movements, or the criticism of caste which has arisen within the pale of Hinduism itself. Then follows a very telling point—one which has its parallels in other chapters ; it is this : the agitation against caste may for all its volubility be comparatively ineffective, but caste is bound to fall ; for it rests on certain religious beliefs, and those beliefs are dying, killed by the impact of the Christian West. So the argument runs to its close. India urgently needs what will create a substitute for this doomed form of social organization. Christ can create a substitute which will preserve and ' crown ' all that was good in caste.

This chapter well exemplifies Mr. Farquhar's method in his discussion of other institutions and, *mutatis mutandis*, of matters of religious cult and theology, and the unfailing impressiveness of his general argument—though we must confess that Mr. Farquhar does not seem to us to be at his best in theology, and in at least one passage (his section on the nature of God) claims that Christianity provides a solution of a problem that has baffled Hindu theology, where we should have claimed no more than that it proclaimed a deeper postulate. If we must criticize, our criticism is this. We feel that Mr. Farquhar proves that Christ, working on India through the impact of Christendom in all its forms, has brought her to the point at which none but He can satisfy her need. On the other hand, we feel that the claim that Christ is the crown of Hinduism is little more than a debating-point. Doubtless Christ fulfils what is good in Hinduism. But then He leaves out so much of what was in Hinduism, and He fulfils so much of what was never in Hinduism, that Mr. Farquhar's tracing out of the aspect of fulfilment sometimes seems far-fetched. What Christ directly fulfils is not Hinduism

but the need of which India has begun to be conscious, the need of which He has made her begin to feel conscious, the need, by making her feel conscious of which, He has made her no longer quite Hindu. We do not think this criticism of ours trivial. In the first place, if Mr. Farquhar is right in his claim, then India ought always to have been hungry for Christ. But the reason why mission work is so slow of success is that we have first to be used to make India hungry for Christ before we can be used to give Christ to her. In the second place, we think that the message, 'You need Christ now,' is really more telling than 'Christ fulfils your old religion.' The latter message can hardly be freed from condescension. In a leading article on Mr. Farquhar's book in a Madras daily, *The Hindu*, the reviewer found copy enough in the title to enable him to write a long notice without really entering in any degree upon the substance of its argument.

We do not remember to have come across a book more strangely named than Dr. Howells' *The Soul of India*. It is true that the preface relieves us from any uncertainty as to the idea underlying the title. Dr. Howells refers to the struggles and difficulties attendant on his own first attempts to unravel for himself the maze of Indian religion. 'All my reading,' he says, 'seemed to bring me very little nearer to the goal I had in view—an understanding of the inner heart and soul of India, and a clear grasp of the course of Indian religious development. Light dawned only after I had devoted very considerable time to a study of the land and the people, the evolution of their civilization, in its social, literary, political and religious bearings.' We are ready to agree that a many-sided course of detailed study such as this, when combined with practical experience of missionary work such as Dr. Howells enjoyed, is a promising road to an understanding of 'the soul of India.' But it is quite another thing to expect even the careful perusal of a compendium of the results of such a course of study to conduct the student to a similar understanding. In his choice of a title, therefore, Dr. Howells has gone out of his way to disappoint his readers. This book is not, as one might have expected, an effort at spiritual portraiture in which all the resources of sympathetic analysis, imagination and intuition are requisitioned to make the great central ideas and dominant attitudes of an alien faith and culture lose their disconcerting foreignness and become such as the reader can, by a stretch of fancy, imagine himself sharing. On the contrary,

it is a small encyclopaedia of closely packed information, grouped into five articles or 'books.' Of these the first deals with the land, its languages, and its races; the second is a historical survey of Indian civilization; the third outlines the course of evolution of Indian religion and philosophy; the fourth is called 'A Comparative Study of Hinduism and Christianity'; while the fifth consists of a number of chapters somewhat loosely grouped together under the title, 'Hinduism and Christianity in Historical Contact.' Taken for what it is and not for what it calls itself, as a handbook for the student rather than a work of interpretation, Dr. Howells' volume is a book to be very grateful for. To possess it is like having the privilege of access to the garnered treasure of a student — his notebooks; in this case the notebooks of one who is encyclopaedic in his range of study, expert in marshalling his information, sympathetic in his general attitude, and versed in the practice as well as the theory and history of the missionary undertaking in India.

The only part of his volume for which Dr. Howells claims substantial independence is the fourth book, 'A Comparative Study'; and this part, not excepting the 'Essay' which forms its kernel, suffers in interest from being much more obviously a comparison—a placing in parallel columns (to borrow the phrase by which Mr. Sharrock characterizes his own book)—than a study, or an attempt to explore the significance of the phenomena both of difference and identity. Mr. Sharrock's work, on the other hand, is something more than his own phrase just quoted might suggest, for he does make an effort to trace to its source the contrast between Hindu and Christian dogmas and not simply to signalize the resemblance. The reader, however, does not receive the impression that Mr. Sharrock has done much really independent thinking on theological or philosophical fundamentals, and even on historical questions he occasionally speaks with less guardedness than the best scholars have done. Nevertheless, his presentation of the topics which he handles will, we believe, be found instructive and suggestive by many readers.

A. G. Hogg

Madras

NEW BOOKS ON THE RELIGIONS AND PHILOSOPHY OF CHINA

The Three Religions of China. By W. E. Soothill, M.A., F.R.G.S. London, New York, Toronto: Hodder and Stoughton. 6s. net. 1913.

Religion in China. By J. J. M. De Groot, Ph.D., LL.D., Professor of Sinology in the University of Berlin. New York and London: G. P. Putnam's Sons. $1.50 net; 6s. net. 1912.

Liä Dsi. Das wahre Buch vom quellenden Urgrunde. By Dr. Richard Wilhelm, Tsingtau. Jena: Eugen Diedrichs. Br. M. 4; geb. M. 5. 1912.

Dschuang Dsi. Das wahre Buch vom südlichen Blütenland. By Dr. Richard Wilhelm, Tsingtau. Jena: Eugen Diedrichs. Br. M. 5; geb. M. 6. 1912.

During the Long Vacation of 1912, the Rev. W. E. Soothill, a missionary of thirty years' standing in China, delivered a series of lectures on the three religions of China, which are now published in one volume and dedicated to the memory of the Rev. James Legge. These lectures were prepared for students designated for work in China, and are therefore meant as an introduction to the three recognized religions of that country. Mr. Soothill begins with an introductory chapter on the three religions commonly known amongst Europeans as Confucianism, Buddhism, and Taoism, of which, broadly stated, Confucianism represents the politico-religious and moral side of Chinese life, the community and the state ranking foremost in the mind of its founder. Taoism is considered as standing for the individual, for the ascetico-spiritualistic and magical side of the national life, while Buddhism is also reckoned as individualistic, and in especial as representing eschatology and soteriology and the *vanitas vanitatum* of mundane existence. In the second lecture, on Confucius and his school, the question, which has been much discussed of late especially amongst the Chinese, whether Confucianism is a religion or merely a philosophy is dealt with. The writer asserts that Confucius after all was more than a mere philosopher and that he rightly claims a place as a religious leader. The third lecture introduces the reader to the founders of Taoism: Lao-tzu, Chuang Tzu, and their school, full of wonder and enchantment, a cult very different from that of Confucius with its unbroken plane of human duty and formal observance. The fourth lecture is devoted to Buddha and Buddhism. So far we see very little that is new in the method of presentation, but when

Mr. Soothill in the following lectures elucidates the idea of God as conceived by the Chinese, when he shows what are the Chinese ideas concerning man's relationship to the unseen, and his approach to the divine, when he treats of Chinese cosmological ideas and moral ideals, of sin and its consequences, we find not only rich mines of information but also a method of presentation which makes the reading of these lectures a very pleasant and interesting task. The last two lectures are devoted to what Mr. Soothill calls the official cult, or public religion and private religion. He is by no means assured that the past is wholly past. A nation of four hundred millions does not in a sudden paroxysm for ever cast off all its hoary traditions. Though things are moving rapidly in China, the pangs of travail are not yet over. The new faith is not yet born.

Very different from Mr. Soothill's book is Professor De Groot's *Religion in China*, with the sub-title *Universism: a Key to the study of Taoism and Confucianism.* This book forms part of the series of American lectures on the history of religions and sets forth the learned writer's view of the primitive and fundamental element of Chinese religion and ethics, based on independent research into the ancient literature of China and into the actual state of Chinese religion. There are two ways of approach to the religions of a people. One is to seek directly the fountain from which they sprang. The other is to examine the channel through which runs the living river into which the spring has swelled. The latter is the method adopted by De Groot. By it he arrives at the conclusion that the old groundwork of the Chinese system of religion is a universist animism. While the state religion of China is fully two thousand years old, its basic principle, universism, is of course much older, in fact it is lost in the darkness of antiquity. The three religions of China, according to Dr. De Groot, are three branches growing from a common stem which has existed from pre-historic times. This common stem is the religion of the universe, its parts and phe nomena. And this universism is the one religion of China. In the age of Han, two centuries before and two after the birth of Christ, the ancient stem divided itself into two branches, Taoism and Confucianism, while simultaneously, Buddhism was grafted upon it. Indeed, as De Groot has shown in his book *Le Code du Mahayāna en Chine*, Buddhism at that time found its way into China in a universist form called Mahayāna, and could therefore live and thrive upon the ancient stem. So the three religions appear before

us as three branches of one trunk ; as three religions, yet one. In eight chapters the following subjects are exhaustively treated : The Tao or Order of the Universe ; The Tao of Man ; Perfection, Holiness, or Divinity ; Asceticism ; Prolongation of Life, Immortality ; Worship of the Universe ; Social and Political Universism ; Fung-Shui, i.e. the science of building houses, graves, and temples under the beneficial influence of the universe. Though the reader will not agree with everything Professor De Groot says, he will have cause to thank him for much when reading the book before us.

The two next books under review are parts of Dr. Wilhelm's monumental undertaking, which aims at a complete and unified presentation of Chinese thought—Confucianism, Taoism, ethical pessimism, ethical indeterminism, sceptical mysticism, and the secret sects. The whole work will include ten volumes, of which four have been published in the last three years. The *Gespräche des Kungfutse* (Analects of Confucius) formed the second volume of the first division, which is devoted to classical philosophy. *Das Buch des Alten vom Sinn und Leben*, which is a translation of the Tao-te-king of Lao-tzu, formed the seventh volume in the great collection which Dr. Wilhelm has undertaken to publish. The present two volumes are in fact only half-volumes, forming together the eighth volume, which is devoted to the later development of Taoistic philosophy. The exponents of this later development are the two philosophers Liä Dsi (Licius) and Dschuang Dsi (Chuang Tzu), under whose names the two books are known. These two books, well translated, enriched by critical comments and preceded by most valuable introductions, give far more than the personal opinion of these two men. They rather open a vista into the whole evolution of thought in their time. In the book of Liä Dsi are incorporated also the teachings of the great arch-heretic Yang Dschu, in the fifth century before Christ. Better known than Liä Dsi and Yang Dschu is Dschuang Dsi, the great expositor of Lao-tzu, who belongs to the third and fourth centuries before Christ. He is one of the most brilliant writers of Chinese antiquity. His genius and literary skill have always been acknowledged even by his rivals. The English-reading world has for some time had two good versions of this philosopher, one by Professor Giles, the other by Dr. Legge. Dr. Wilhelm's German version will certainly be hailed with great appreciation in Germany, as it enables the student to make the acquaintance of a man whose humour and

creative force often remind one of Shakespeare, and who for his idealism and depth of thought has been likened to Plato and Heracleitus.

I. Genähr

Pr. Oldendorf

DUTCH LITERATURE ON MISSIONS

Neerlands Indie. Land en Volk. Door H. Colijn. Amsterdam: Elsevier. f 6.75. 1911.

Verspreide Geschriften van Dr. G. A. Wilken. 4 dln. 's-Gravenhage: Van Dorp en Co. f 35. 1912.

De Bare'e-sprekende Toradja's van Midden-Celebes. Door Dr. N. Adriani en Alb. C. Kruyt. 's-Gravenhage: M. Nijhoff. 1912.

De Bataks. Door M. Joustra. Leiden: van Doesburgh. f 0.75. 1912.

De Protestantsche Zending, een reeks monographieen. Baarn: Hollandia-Drukkerij. f 3.

Zending en inlandsch onderwijs. Door J. W. Gunning. Utrecht: Kemink en zoon. f 0.25.

Islam en Christendom. Door J. C. Rutgers. Den Haag: Zendingsstudieraad. f 1.40. 1912.

Animisme en Christendom. Door A. Winckel. Den Haag: Zendingsstudieraad. f 1.50. 1913.

Lief en leed uit de Zending op Nieuw-Guinea. Door J. L. D. van der Roest. Rotterdam: J. M. Bredee. f 0.15. 1912.

Kiekjes uit de Soendalanden. Door B. M. Alkema. Rotterdam: Nederlandsch Zendingsvereeniging. f 0.60. 1911.

There is in Holland a growing interest in the colonies and in colonial problems. This interest is largely aroused by the excellent literature which has been published of late. The East Indies are brought near by descriptions of habits and customs, of modes of thinking, of religious ideas of the natives and, last but not least, by good photographs and maps.

The first book in the list at the head of this review is issued under the supervision of Mr. Colijn and contains much scientific matter. Many scholars have assisted in its production. It begins with a geographical description of the islands of the Malay Archipelago, and then deals with the social conditions and religious ideas of the people. Prof. Snouck Hurgronje, the man who saw Mecca and the Kaaba, writes about Islam. The history of later years has been written by Mr. Colijn himself, who as an officer of the colonial troops made extensive voyages through the East Indies

and was subsequently appointed by the Government to carry on investigations in these territories. Missionsdirektor Gunning, a member of the Continuation Committee, contributes a review of missionary work.

It is also of great importance for the study of colonial problems that the scattered works and articles in magazines and papers written by Professor Wilken, son of the well-known missionary, who was born in Minahassa (N.E. Celebes), and who died in 1884, have been collected and reprinted. For many years he was a government official. Wherever he lived he collected important information, specially concerning the *Adat* (native law). Increasing attention is being given to his studies on hereditary right, administration of justice, possession of land and other things. We are now building upon the foundations laid by him. Such studies are of paramount importance for missions. The opinion is gaining ground that if a man would do missionary work well, he must possess a thorough knowledge of the country and the people, of the customs and the habits, of the language and the religious ideas. The better the missionary knows the people, the better will he be able to realize the vital forces of the Gospel.

The value of this study is apparent in the working methods of Dr. Adriani, the linguist of the Dutch Bible Society, and Mr. Albert C. Kruyt of the Dutch Missionary Society, the author of *Het Animisme in den Indischen Archipel.* As soon as they arrived in Central Celebes they began to study the people. One result of their labour is the standard work in three volumes about the Toradjas, which they have written in co-operation and in which all that they know about this tribe is collected. Maps and excellent photographs have been added. The book is published by the Dutch Colonial Government.

Mr. Joustra, a former missionary, has done the same thing on a much smaller scale for the Karo-Bataks of Deli (Sumatra). He is now in the service of the Batak Institute at Leyden, which aims at getting thorough knowledge of these people and aiding their social and intellectual development. Such work tends also to advance the cause of missions.

In view of the increasing interest in the East Indies, it has proved necessary to bring before the public fuller information about the work of the mission, and its great value in the religious and social life of the natives. A series of booklets edited by Missionsdirektor

Gunning has been issued for this purpose. The editor himself writes a rational review of the character of the work which is done to-day in the different islands. Pastor Simon, who has been a missionary in Sumatra, discusses the place of the missionary in native society. Mr. Limburg, for long years a teacher in the mission field, deals with elementary education, showing that the teaching must relate itself to the social life of the children in order to mould them for their future. Missionsdirektor Gunning tells how the money is spent on the mission field. A review of our medical mission work is also given, not only as done by hospitals and by doctors, but by the missionaries in their homes. Another booklet deals with the question of the Government and the mission, showing how these two powers may co-operate for the welfare of the population. It is a well-known fact that the Dutch Colonial Government supports the schools and hospitals and is willing to help in many other ways. Dr. A. M. Brouwer, rector of the Dutch Missionary College, writes about the preparation of missionaries, a subject which he also dealt with in this Review for April, 1912. Missionsdirektor Gunning discusses the influence of the mission on social conditions and also describes the native Christians in different parts of the colonies, meeting a number of common accusations. In the year 1912 the Dutch Parliament discussed the affairs of the mission. A pamphlet was therefore written refuting some wrong impressions regarding the action of the mission and urging that the question of the education of the natives should not be mixed with the struggle of political parties, but be looked at as a national interest.

The other books mentioned in the list are more specially written for the Mission Study Movement, the necessity for which is felt in Holland as well as in other lands. The first handbook issued by the Board of Mission Study (Zendingsstudieraad) is a translation of Gairdner's *Reproach of Islam*, adapted to suit the special forms of Islam found in the Dutch colonies. The first edition soon ran out of print so a second edition has been issued which has profited by the advice of several specialists such as Professor Snouck Hurgronje. For circles desiring to study animism a handbook is provided in Winckel's *Animisme en Christendom*, compiled from two greater books : *Animisme* by Albert C. Kruyt, and *Die Lebenskräfte des Evangeliums*, by Joh. Warneck, D.D.

The last two books on our list are popular pamphlets for the

propagation of missionary interest. Missionar van der Roest recounts his experiences in New Guinea, and Missionar Alkema gleans a few stories for children from his work among the Soendaneses of West Java.

Interest is not only rising as to the problems of our colonies, but also as to the mission work undertaken in them. In these islands, as everywhere on the globe, the opportunities are now more favourable than ever. Many a tribe awakes and asks for something other than it has had up till now. The mission must seize these opportunities.

JOH. RAUWS

ROTTERDAM

FIVE BOOKS ON COMPARATIVE RELIGION

TIELE'S KOMPENDIUM DER RELIGIONSGESCHICHTE. Vierte völlig umgearbeitete Auflage. Von D. NATHAN SÖDERBLOM. Berlin: Theophil Biller's Verlag. M. 5.60. 1912.

CHRISTUS. Manuel d'Histoire des Religions. Par JOSEPH HUBY. Paris: G. Beauchesne & Cie. 7 fr. 1912.

STORIA DELLE RELIGIONI. NICOLA TURCHI. Roma: Fratelli Bocca. 6s. net. 1912.

COMPARATIVE RELIGION. By J. ESTLIN CARPENTER. Home University Library. London: Williams & Norgate. 1s. net. 1913.

COMPARATIVE RELIGION. By F. B. JEVONS, LITT.D. Cambridge Manuals of Science and Literature. London: Cambridge University Press. 1s. net. 1913.

THESE volumes are written from a more objective standpoint than that occupied by the majority of those who read this Review, but they are not irrelevant by any means to the intelligent pursuit of Christian missions. They exhibit the features and phenomena of the non-Christian religions. They do not intend as a rule to show that the name of Jesus Christ is above every name, but neither do they attempt to discredit Christianity, or to advocate any one religion in particular. Indirectly, they promote insight and sympathy among those who are brought into contact with other religions, and thus it may be held that they contribute to the Christian propaganda, even when such is not their aim. In a word, they spread light rather than heat. Hence it is not to be expected, in the nature of the case, that any one of these books, with the possible exception of the second and third, should yield

readers of this journal the same positive results as Professor J. H. Moulton's recent study of *Religions and Religion.* Their object is different. The first three are manuals, and of them Dr. Söderblom's new edition of Tiele is at once the cheapest and the smallest. But it is riches in a little room. He has added new sections on Christianity, Manichean religion, Sufiism, etc., besides re-writing many paragraphs. The scope and character of the epitome do not permit the reader to feel the vivacity which is one of the charms of Dr. Söderblom's lecturing, but for sheer pemmican, for compressed, accurate information upon the various religions of the ancient and modern world, there is no book of its size to be compared with the new edition of Tiele. The fact that Christianity follows Greek and Roman religion, instead of Judaism (which closes with six pages on Jesus Christ), is perhaps significant. But Dr. Söderblom has not obtruded unduly his view of the connexion of Christianity with contemporary syncretism and the mystery religions. Japanese religion is dismissed in a couple of pages, which seems curt, and there is no index. But in the main this is the most reliable and orderly introduction to the study of the subject which could be put into the hands of beginners.

The second and third volumes are more ambitious, particularly the French volume, which includes chapters on the history of Israel and Christianity. Both manuals are intended for the use of members of the Roman Church. The bibliographies, particularly in the Italian manual, are full and serviceable. Professor Huby has been able to enlist several experts; thus Dahlmann discusses the religion of Japan in forty pages, and there is a succinct account of Buddhism and the Indian religions by L. de la Vallée Poussin. The Italian editor follows the same plan, though the religions of the Far East are grouped together in a single chapter. The exclusion of Christianity from the survey tends to make it rather more objective than its French rival, though it must be admitted frankly that neither is unduly dogmatic or apologetic. A specially good chapter in the Italian handbook is written by G. Schmidt, the editor of *Anthropos*, upon the religion of savage peoples in Africa, Mexico and Peru, and the South Sea Islands. Books written by various hands are never quite so satisfactory in some ways as a volume by one author. A certain amount of unevenness is bound to appear. Still there are advantages, and, as I have said, the Christian standpoint is not forgotten.

The two shilling manuals, which close the above list, are designed for a different audience. Both are written by masters of the subject, and intended to afford guidance to its general study rather than details upon particular religions. Dr. Söderblom begins by defining religion as ' the relation between man and the super-human Powers in which he believes and on which he feels himself to depend ' ; but the task of ' Religionsgeschichte ' is to show ' how religion has developed during the course of centuries among the various peoples and families of nations, and thus in humanity itself,' not simply to chronicle the different forms of religion and religious expression in a certain order. The two manuals attempt to indicate this evolution of religious faith ; they busy themselves with principles, not with details ; but both tend to view religion from the side of anthropology. Dr. Carpenter's aim is ' to set some of the principal issues of such historical evolution side by side, and show how similar reactions of the mind of man upon the field of his experience have wrought like results.' Like Professor Jevons, he pays particular attention to Buddhism and the Indian religions, from which the majority of his illustrations are drawn. Like him, also, Dr. Carpenter confines the philosophical study of the subject to about a couple of chapters. The emphasis thus falls upon the more primitive forms of religion, and, from the standpoint of the general reader or beginner, it is perhaps a pity to have the interest concentrated upon these initial stages. Not that the facts and phenomena are uninteresting. On the contrary, they are often graphic. But to be graphic is not always to be salient ; the child may be father to the man, but reminiscences of the nursery do not constitute a biography, and the rich amount of material in Dr. Carpenter's pages, though shot through with repeated criticisms that are penetrating and suggestive, is apt not only to bewilder the unlearned but unintentionally to produce a wrong impression. Professor Jevons is more dexterous. He conveys less information, and does his best to initiate the reader into the fundamental conceptions of religion—or rather, into the acts and usages and feelings prompted by religion. Chapters on sacrifice, magic, and ancestor-worship follow one another in an orderly sequence. The study of comparative religion is defined as ' the study of one way in which our personality expresses itself,' and the author manages to adhere to this conception of his theme. At the same time, the encroachment of anthropology upon comparative religion is sorely felt at several points. The larger manuals at the head of our list naturally manage

to avoid this danger as a rule. Their scale saves them from it. Thus a beginner would be well advised to start with Söderblom, and then follow it up by reading either of the smaller books. If he wishes fuller information upon any particular religion, let him turn to Professor Huby's manual—to the Italian work, if he is specially interested in Islam or savage religions. In any case, the importance of the relation between the comparative study of religion and missions should be recognized. The former implies no reflection upon the paramount claims of the Christian faith. Even when, as in the case of the majority of these manuals, the religion of Jesus Christ is viewed as one of many forms of the religious instinct, the outcome is a heightening of conviction among those who are engaged in its propaganda. The science of comparative religion, as Professor Moulton puts it, enables us to write a new chapter of the *Praeparatio Evangelica*; and that holds true, even although the preparation may seem to have been largely negative.

JAMES MOFFATT

OXFORD

AUGUSTINE THE MISSIONARY

SAINT AUGUSTINE OF CANTERBURY. By Sir HENRY H. HOWORTH, K.C.I.E. London: John Murray. 12s. net. 1913.

IT is difficult to give a satisfactory account of this book, for it presents such contrasts. There is a good deal of first hand work and handling of the principal authorities, combined with a tiresome amount of cheap, second hand writing. The volume is finely got up, but is full of inaccuracies. The writer shews considerable enthusiasm for his topic, so far as it is concerned with 'The Birth of the English Church'—a phrase which he sets at the top of his title page; but he is evidently lacking in sympathy for his hero, he unduly depreciates him and his circumstances; he discourses, unwearied but wearying, on the futility of monasticism and the ideals that were large factors in the great movements of the time; and he greatly misunderstands and mis-states the situation in consequence. Yet the book, apart from such things as these, is pleasantly written, and will be read with pleasure by any one who can bear with the constant and elaborate digressions. It is, no

doubt, a fine ideal which the author sets before himself, of setting this history in its European surroundings: but the frame often overpowers the picture, the want of proportion produces a sense of mere distraction.

It is unfortunate also that one with such a genius for digression should be tempted away on to ground where he is not at home, and where his guidance is faulty. Thus the mention of the Litany *Deprecamur te*, which the Italian monks sang, betrays him twice into a wholly misleading account of Rogation Days: a disquisition on the rise of the Mohammedans, into the statement that Allah is 'their name for Jehovah': the establishment of a festival of St. Augustine, into an erroneous explanation of double feasts: and so on. The points cited are not in themselves large; but they are characteristic.

Readers of this Quarterly would naturally expect to find much more than there is about St. Augustine's methods of work, in a large volume which is lettered 'Augustine the Missionary.' In fact there is a great insufficiency of treatment of these and many like questions of real importance; and such treatment as there is is unsympathetic and unintelligent. The pages of Bede supply much valuable information as to the methods of the mission. Their message was a real gospel message—'a joyful message,' telling of 'the everlasting joys of heaven and a kingdom that would never end, with the living and true God.' We hear little or nothing of the minatory preaching in which many medieval missionaries indulged. Again, the process of conversion was unusually peaceable. The English Church of the period had no martyrdoms on the home soil. The king of Kent welcomed the mission, though with caution: he gave the envoys opportunities, which were at first much restricted but became much more ample after his own conversion. When that took place it was followed by no forcible conversion of his subjects. The life of the missionaries, even more than their words, made the appeal that was successful. Ethelbert learnt from his instructors that the service of Christ ought to be voluntary, not by compulsion; and he compelled none to embrace Christianity—again a marked divergence from the methods of other Christian conquests.

Of special importance as illuminating this area is the letter of Gregory to Augustine containing replies to the nine questions which he had addressed to him. Sir Henry Howorth gives a vindication

of the authenticity of this document, and a somewhat superficial, and, in parts, contemptuous account of its contents. The questions were for the most part such as arise continually in the mission field : and the author is strangely obscurantist if he supposes that questions of marriage, marital relations and purity ought not to be handled by Christian missionaries. The conversion of married heathen, or of one of the partners, is continually raising similar difficulties in the mission field to-day, while the habits of many heathen tribes cannot be brought face to face with Christian ethics without inaugurating a conflict which must be settled one way or another. Such things as these, then, are really evidences of a statesmanlike policy on the part of Augustine rather than of the incapacity or worse with which Sir Henry Howorth charges him. It is clear also from Gregory's reply that some, at least, of the questions were sent by Augustine not because he was ignorant of the right answers, but because he wished to have an authoritative decision from headquarters wherewith to strengthen his hand.

Gregory's letters shew also a liberality and ability which, if we believed the author, we should not expect from a mere monk. In some respects they are of great interest and even value still. Take, for example, some rulings that he gives on that perennial topic, the relation of the missionary to heathen religious observances. The pagan sacrifices were the occasion of much feasting and merriment : when the sacrifices disappear, are the festive occasions to end also ? Gregory in his letter to Mellitus says that they are not. On Christian festivals the people are to be allowed, as of old, to build booths round the places of worship, and to celebrate the occasions with religious feasting, killing their beasts to the praise of God, and giving Him thanks for their sustenance.

More interesting still is the ruling given on the subject of temples. The earlier decision had conformed to Roman practice ; for in Rome, unlike some other parts of Christendom, heathen temples were as yet regarded as places unreconcilable to Christian worship. In the later letter to Mellitus already cited the Pope went back upon the previous instruction given a few years earlier to Augustine. ' I have determined,' he says, ' after mature deliberation about the English situation, that the idols only need be destroyed, the temples themselves after purification and consecratory rites may be devoted to Christian uses.' This change of front foreshadows the change inaugurated in Rome itself later on by Gregory's successor Boniface,

when he consecrated the Pantheon in Rome to be the Church of the Virgin Mary and the Martyrs.

Another interesting topic which the history raises is that of comity on the mission field. The position in this island was peculiar and delicate. Augustine's management of it was not by any means a happy one. But it was he who gave the invitation to the British for a common effort of evangelization, and they who refused it. If he seemed to them intolerant and arrogant, they cannot claim to have been guiltless in those respects; and their failing was the outcome not of efficiency but of inefficiency, and was due not to a pride in being up to date, but to the self-satisfaction of being in a backwater.

The history of English evangelization is full of interest, and practical, living, not mere historic, interest to the missionary of to-day. These are but a few of the points of interest. This book will be of real value to him, if he reads it with caution; but he will still need to go back to his Bede for much of the best that he is seeking.

W. H. FRERE

MIRFIELD

THE MISSIONARY OCCUPATION OF CHINA

SURVEY OF THE MISSIONARY OCCUPATION OF CHINA. THOS. COCHRANE, M.B., C.M. Shanghai: Christian Literature Society for China. 3s. 6d. net. 1913.

ATLAS OF CHINA IN PROVINCES. A companion work to a Survey of the Missionary Occupation of China. THOS. COCHRANE, M.B., C.M. 22 double-page maps. Shanghai: Christian Literature Society for China. 6s. net. 1913.

THIS first extended discussion of survey and occupation in a single field is written by an experienced missionary whose advocacy of federation and co-operation is well-known. A goodly company of missionaries have contributed information, though Dr. Cochrane gives us no hint of their number or of their distribution throughout the provinces. M. Richard and, less authoritatively, Mr. Ridge, are his chief dependence for matters non-missionary. A brief preliminary chapter is followed by twenty others devoted to the provinces and to the dependencies of Mongolia and Tibet. Under most of these the author concisely states those facts bearing directly or indirectly upon occupation, such as area and population, phy-

sical features, communications, products, trade and manufactures, climate, people, cities, language, missionary occupation, the forces, and items which are peculiar to each province. In a few cases his information has apparently been full enough to enable him to outline a policy of occupation with data as to the force required and its expense. Two chapters follow in which general considerations and education are discussed; the closing chapter embodies a summary of the author's conclusions.

Dr. Cochrane fails to bring out with any clearness the exact work remaining to be done, whether in point of the numbers of people not yet reached, or the conditions which differentiate unworked fields and populations from those where missionaries are labouring. Only occasionally does he refer to overlapping. The Chinese force is too little emphasized, though in his advocacy of a policy calling for concentration at prefectural head stations he suggests the use of from 320 to 480 Chinese workers for each prefecture. Wives of missionaries are eliminated from his enumeration although he regards their work as being equivalent to fifty per cent of that undertaken by single women. We are not informed as to the source of his statistics, but despite the somewhat arbitrary allotment of undivided totals they are probably the best that we have at present for the purpose in view, although they do not coincide with those of the Continuation Committee's recent conferences, nor with those of the *China Mission Year Book*.

The atlas is disappointing. Its twenty-two ample double-page maps contain one and seven-tenths as many square feet as the *Atlas of the Chinese Empire*, published by the China Inland Mission, yet the places entered are only twenty-eight per cent as numerous. It is, of course, designed for a special purpose, and only for use in connexion with the companion volume, as the numerals attached to the place names indicate. At its low price the elaborate detail of other atlases cannot be expected, yet having so much space, Dr. Cochrane might easily have entered by the symbols used in Chinese maps all towns of *hsien* rank and higher grade cities, even if he did not print their names. His entire number of towns is only ninety-seven per cent of the cities of county rank. Emphasizing communications as Dr. Cochrane does, one is surprised to find no main road mapped, while the China Inland Mission atlas shows the location of all the important highways. But the atlas is not only a disappointment as regards its barrenness, it is also wanting in accuracy.

An authority on Chinese geography makes the statement that in a single province he has noted ten errors. Dr. Cochrane has no doubt suffered from the want of skilled collaboration in China, for had an expert cartographer undertaken the atlas section we should have had two volumes which could be more cordially commended.

Happily Mr. Marshall Broomhall of the China Inland Mission has issued a 1913 edition of his *Map of the Chinese Empire* with some two hundred alterations bringing it up to date, and this with Dr. Cochrane's text will give indispensable aid to the various provincial committees in the local study of occupation likely to be undertaken under the direction of the China Continuation Committee.

HARLAN P. BEACH

YALE, U.S.A.

ROMAN CATHOLIC MISSIONS IN GERMAN COLONIES

DIE KATHOLISCHEN MISSIONEN IN DEN DEUTSCHEN SCHUTZGEBIETEN. Von Dr. J. SCHMIDLIN, Professor der Missionswissenschaft an der Westfälischen Wilhelms-Universität, Münster. Seiner Majestät dem Deutschen Kaiser zum 25-jährigen Regierungsjubiläum dargeboten vom Internationalen Institut für missionswissenschaftliche Forschung. Münster i. W.: Aschendorffsche Verlagsbuchhandlung. Br. M. 7.50; geb. M. 9. 1913.

No pains have been spared in the production of this handsome volume on Roman Catholic missions in German colonies. The excellent paper sets off to advantage the almost too numerous illustrations, and in other respects also the volume is very attractive. The book begins with an account of missionary life in the home Church and of the general organization and activities of Roman Catholic missions in German colonies. Each colony is then taken up in turn, and the development, present position, and branches of work of the missionary societies at work in them are described. The three concluding chapters of the volume are devoted to a general review of Roman Catholic missions, a sketch of Protestant missionary work in German colonies, and a discussion of some of the fundamental questions of missions and colonial enterprise, the last chapter especially being well worth reading. The work is based on scientific study and on a mass of information which in accuracy and detail is in advance of anything that has hitherto been published on the subject. At the same time it is written in a popular style, and is free

from footnotes and other apparatus of scholarship, though at the end there is a selected and valuable list of the chief sources of information. The attitude of the writer is of a kind which evokes sympathy, though there are not wanting traces of the self-laudation which is so common in Roman Catholic missionary literature. The incidental references to Protestant missions and their methods are frequently critical. The account of the invasion of the sphere of the Berlin Mission in German East Africa by the Benedictines (page 122) is inaccurate and quite inadequate, and the chapter on Protestant missions in German colonies fails altogether to do justice to them. Professor Schmidlin's assumption that, apart from their larger numbers, Roman Catholic missionaries have received a far superior education (page 21) and show a more unwearied devotion to their calling (page 254) than Protestant missionaries, is not likely to be readily accepted in Protestant circles. On the whole, however, Professor Schmidlin is very cautious in his judgments. When he makes assertions to which he thinks exception is likely to be taken, he is fond of quoting in support of his contention Protestant scholars like Mirbt (page 285), Harnack (page 270), Schlunk and others. The book has been carefully printed, though the chapter on Kamerun contains an irritatingly large number of printers' mistakes, and is also full of carelessly constructed and consequently inaccurate sentences. The volume as a whole is a notable achievement of Roman Catholic missionary science, and we welcome it with pleasure as an incomparable advance on the earlier type of Roman Catholic missionary literature, such as Marshall's notorious volume, and on the tone which still sometimes finds expression in *Die katholischen Missionen.*

JULIUS RICHTER

BERLIN

SOCIAL SERVICE IN INDIA

THE SOCIAL MISSION OF THE CHURCH IN INDIA. 2 annas net. SOCIAL STUDY, SERVICE AND EXHIBITS. 10 annas. By D. J. FLEMING, M.Sc., of the Forman Christian College, Lahore. Calcutta: The Association Press. 1913.

THESE two form together one book, giving an attractive and most useful account of social work that is being done in the name of Christ in India, together with a plea for much more effort of a similar kind. The plea is embodied in the first-named pamphlet. In so

small a compass the argument is necessarily slight, but it is enough to make clear the basis of faith and devotion upon which such social service is founded, and the outlines of a programme of service proper to the Christian Churches in our day.

The Indian Church, to summarize in Mr. Fleming's own words, has already entered into the heritage of social example and inspiration which it received from the Hebrew prophets and lawgivers and most of all from Jesus Christ Himself. In the struggle for higher standards of home life and housing, in customs of marriage and divorce, in intelligent charity, in the training and freedom given to womanhood, in uplifting the depressed classes, strong souls have broken with past traditions and customs and are through struggle making adjustment easier for the next generation. Yet many feel that renewed emphasis must be placed upon the social mission of the Christian Church. It is the social mission of the Church to recognize and to encourage every effort for the uplift and development of man; to study existing conditions, their origin and consequences, so as to know what principles and measures of social work or reform are so evidently righteous and Christian as to demand the specific approval and support of the Church; to create a public sentiment through which relief and reform may be effectively secured in harmony with Christ's ideals for family and village life; to inspire in its members a spirit of self-sacrifice for the poor, the sick and the oppressed, and furnish the necessary laboratory training in social service by organizing social efforts of its own; to demonstrate by means of deeds its virile leadership amongst all forces which seek to lift the plane and better the conditions of life; not losing itself in social activity to such an extent that men think of how busy it is rather than of how close God is, but through its social activity asserting Christ's authority alike over the individual heart and the associated life of men.

The same religious spirit animates the book on *Social Study, Service and Exhibits*, in which it is shown by many examples how useful social action may be taken locally by bands of Christian people, thinking and acting together. Fourteen chapters deal with as many departments of service, but not until a method of work has been carefully laid down in an introduction of twenty pages. This is a most useful account of social study method, applicable for town or country the world over, as well in Europe, Africa or America as in India and the rest of Asia. It calls men

and women to meet together and study their own community by careful observation and investigation, 'find out what it needs ; think out a plan to satisfy that need and do the thing for yourself. Three elements are required : Energy enough to keep thinking ; patience enough to keep trying ; faith enough to believe that there is a plan somehow which will attain the result desired.' That being so, each chapter is prefaced with guidance for prayer and Bible study upon the theme that is approached. The action recommended sometimes involves a considerable course of local research before any outward deeds can be done; sometimes there are needs indicated that can immediately be met; frequently the only effective course of action lies through the conducting of a public campaign of instruction upon some question where needs are widespread and remedies applicable provided only that the public conscience is aroused. Hence the place of importance given in this volume to the preparation of social exhibits.

The book has a fascinating interest for the western mind in its interweaving of the familiar and the unfamiliar. It treats of citizenship, education, libraries, popular lectures, housing and sanitation, school hygiene, recreation, relief of sickness and poverty, temperance, the prevention of cruelty to animals, the work of bringing the depressed castes of India into the circle of human brotherhood, and the translation of the literature of other countries into the vernaculars of India. Many of these headings are familiar but their handling is fresh. There is throughout the book a delightful sense of novelty, as for instance when it is necessary to teach schoolboys to play football, or when we have recipes for eye lotion and the treatment of fever, or when we follow the action at a boys' school in capturing starving donkeys to bring their owners to book and teach them how the animals should be treated.

These instances will be sufficient to show that the book does not hang in the clouds of generality. Indeed it is most specific in its recommendations and in its references to existing societies and books. The bibliography is largely Indian and American, but this we believe is to be expanded in a second edition which will soon be called for.

MALCOLM SPENCER

LONDON

SHORTER NOTICES

Winning a Primitive People (Seeley, 5s. 315 pp.) is an account by the Rev. Donald Fraser, of the United Free Church of Scotland, of his work in Nyasaland, west of Lake Nyasa, best known as the Livingstonia Mission. Mr. Fraser will be remembered by many as the chairman, in his undergraduate days, of the memorable first Student Conference at Liverpool in January 1896. In that same year he went to Africa; and this book gives us the experiences of his sixteen years' labours, among both the powerful tribe of the Ngoni and the less warlike Senga and Tumbuka peoples. It is especially valuable for its full and detailed accounts of the social and religious customs of these tribes; and Mr. Fraser's distinguished namesake (with a *z*) would find much in these pages to illustrate his *Golden Bough* researches. The missionary chapters are not so full, but they exhibit conspicuously the truly Scottish wisdom and tact (we had almost written canniness) with which the evangelistic, educational, and industrial work is carried on. Missionaries among uncivilized peoples would get from them important suggestions. We have only one criticism: the book deserved better maps.

Missionary Principles, by the Rev. Roland Allen (R. Scott, 2s. 6d. 168 pp.), is in effect a supplement to the author's important work, *Missionary Methods*, which was reviewed in this periodical in October 1912. He then discussed the actual methods of missions abroad; he now considers the motives and principles and spirit that should actuate the home Church in engaging in foreign work. His main object is to emphasize the spiritual nature of the whole enterprise; and while he recognizes that human machinery is necessary—including money—he thinks that too much attention is concentrated on it. His practical counsels are generally good and useful, and his warnings against some current ideas and habits of thought are certainly needed. There may be a little confusion caused by his use of the word 'Spirit' with a capital S, which sometimes means the Holy Spirit and sometimes our own; and apparently this is intentional, and not accidental. But the book deserves to be pondered over.

The Appeal of Medical Missions, by R. Fletcher Moorshead, M.B., F.R.C.S. (Oliphant, 2s. 6d. 224 pp.), is, we suppose, the most

complete book on the subject yet published. The character, purpose, origin, authority, justification, need, value, practice, of medical missions are successively treated; also woman's sphere in them, the training of the medical missionary, and the home base; and, even, the 'failure' of medical missions through being inadequately manned and equipped. The whole arrangement is excellent; the views expressed are sound; the spiritual tone is high. Dr. Moorshead, who is secretary of the Medical Mission Auxiliary of the B.M.S., needed no introduction; but Sir Andrew Fraser's preface is none the less welcome.

The Spirit of Japan, by the Rev. G. H. Moule (United Council of Missionary Education, 2s. 300 pp.), is the senior mission study text-book for the current year adopted by ten leading missionary organizations, each of which can issue its own edition with a supplement. We think there can be no better missionary handbook on Japan than this. Mr. Moule is a member of the family which has given so many of its members to China, he alone of them having been commissioned by the C.M.S. to Japan. His book is excellent. He not only follows the lead of previous text-books on other fields, by enlarging on the moral and religious characteristics of the people under review, but he also gives what some of those books have not given, an adequate account of the missions themselves. Both departments are in Japan of fascinating interest, and while we appreciate Mr. Moule's discriminating account of Bushido, and of Shinto and Buddhism, we are especially glad that he has provided for the study circles a graphic sketch of the history of Christian effort among the Japanese from the Jesuit Mission downwards. An unusually good bibliography is appended.

The Emergency in China, by the Rev. F. L. Hawks Pott, D.D. (New York, Missionary Education Movement, 50 cents, 300 pp.), is another study text-book, compiled by a distinguished missionary of the American Protestant Episcopal Church. We say 'compiled,' because it consists rather of a mass of information, admirably arranged, than of narrative or descriptive matter in literary form. Moreover, the information is remarkably up-to-date, events and measures and figures of 1913 being freely referred to. Whatever other books students may find necessary for the history, position, and prospects of Christian missions in China, this book is a valuable *vade mecum* to

be constantly referred to on the more general subject of China before and after the Revolution. Two useful features, common to many American text-books, are that each chapter is followed by a few well-chosen extracts from current books, periodicals, and reports, and that there are excellent appendices.

James Addison Ingle (Yin Teh-sen), by W. H. Jefferys (Domestic and Foreign Missionary Society, New York, 1913, 286 pp.), is the biography of the first bishop of the American mission at Hankow. Bishop Ingle was born in 1867, educated at the theological seminary at Alexandria, Virginia, which has given twenty-nine of its alumni to the episcopate, and more than sixty to the foreign mission field. He was ordained in 1891, and sailed for China in the same year. In February 1902 he was consecrated bishop, and in December 1903 he died. The memoir is mainly composed of his own personal letters, which are chatty and familiar, but show much practical good sense regarding missionary work. The account of his illness and death, by Mrs. Roots, wife of the present Bishop of Hankow, is very moving, and more like the death-bed narratives of a century ago than we usually have now. The American Protestant Episcopal Mission lost a young leader of great promise by the home-call of Bishop Ingle.

EUGENE STOCK

BOURNEMOUTH

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach (New York), Professor Marc Boegner (Paris), Mr. Marshall Broomhall (London), Mr. J. N. Farquhar (Calcutta), Rev. E. C. Lobenstine (Shanghai), Mr. Jakob E. Lundahl (Stockholm), Professor H. M. van Nes (Leiden), D.Dr. Julius Richter (Berlin), Mr. K. J. Saunders (Rangoon), Rev. Fr. Schepelern (Aarhus), Eugene Stock, D.C.L. (London), Rev. S. H. Wainright, D.D. (Tokyo), Canon Lukyn Williams (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 208.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History

General

How Europe was won for Christianity. Being the Life-Stories of the Men concerned in its Conquest. M. Wilma Stubbs. Illus. 309 pp. New York: Revell. $1.50 net. 1913. *1.*

A well-written popular work based upon good authorities but partly imaginative, sketching the work of fifty missionary leaders from St. Paul to Schwartz. The work of Roman Catholic missionaries in recent centuries is included.

Missions since the Reformation

†A Missionary Survey of the Year 1913. Introduction; The Japanese Empire; China; The East Indian Archipelago; British India and Ceylon; The Moslem World; Africa; Other Mission Fields; The Home Base; Conclusion. J. H. Oldham. IRM, 1914 (Jan.), 3–84. *2.*

See also *105*.

History of Missionary Societies

Aus Allen Zonen. Bilder aus den Missionen der Franziskaner in Vergangenheit und Gegenwart. Trier: Paulinus Druckerei. Jedes Bändchen, 50 Pfg., geb. 80 Pfg. 1912. *3.*

XI. Der selige Johannes von Triora. Schwester Maria Paula. 127 S.

XII. Mit dem seligen Odorikus von Pordenone nach Indien und China. P. Patricius Schlager. 123 S.

XIII. Die Franziskaner in Japan einst und jetzt. P. Hippolytus Böhler, O.F.M. 147 S.
XIV. Fünfzig Jahre unter den Indianern Mexicos. Elizabeth Wörmann. 158 S.
These volumes complete the first series of *Aus Allen Zonen*. Previous numbers were noticed in IRM, 1912, April, Bib. No. 12, and Oct., Bib. No. 4.
See also *117*.

II. Missionary Biography

HEPBURN OF JAPAN AND HIS WIFE AND HELPMATES. A Life-Story of Toil for Christ. William Elliot Griffis, D.D., L.H.D. Illus. 238 pp. Philadelphia: Presbyterian Board of Publication. $1.50. 1913. *4*.
It is fitting that the biographer of *Verbeck of Japan* should chronicle the thirty-three years' service given in Japan (from 1859 to 1892) by James Curtis Hepburn, who died in America in 1911 at the age of ninety-three. Dr. Griffis records his noble work as medical missionary, educator, Bible translator, compiler of the first Anglo-Japanese dictionary and author of a Bible dictionary. The sketches of 'His Wife and His Helpmates' are slight but attractive. Such an authentic survey of the Japan of yesterday throws light upon the Japan of to-day.

JAMES ADDISON INGLE (Yin Teh-Sen). W. H. Jefferys. Illus. 286 pp. New York: Domestic and Foreign Missionary Society. 1913. *5*.
See review, p. 195.

GRIFFITH JOHN, DE APOSTEL VAN CENTRAAL-CHINA. Dr. G. P. Marang. 50 blz. Rotterdam: J. M. Bredée. f 0.15. 1913. *6*.

†FOCHER, EIN UNBEKANNTER MISSIONSTHEORETIKER DES XVI. JAHRHUNDERTS. Rob. Streit, O.M.I. ZM, 1913 (IV), 275–83. *7*.

III. The Home Base

†THE HOME MINISTRY AND FOREIGN MISSIONS. I. AN AMERICAN EXPERIENCE. R. Calkins, D.D. II. IN A LONDON SUBURB. R. C. Joynt. III. IN DENMARK—COUNTRY AND TOWN. Fr. Schepelern. IRM, 1914 (Jan.), 121–36. *8*.

THE MISSIONARY MOTIVE. Edited by W. Paton. 254 pp. London: S.C.M. Cloth, 2s., paper, 1s. 6d. 1913. *9*.
See p. 85.

†THE MISSIONARY MOTIVE. T. R. Glover. IRM, 1914 (Jan.), 85–95. *10*.

†SUPPLY OF MISSIONARIES. The Apostolic Way. Leslie Johnston. EW, 1913 (Oct.), 439–47. *11*.

†DAS WERK DER GLAUBENSVERBREITUNG IN DEUTSCHLAND. A. Schmidlin. ZM, 1913 (IV), 284–306. *12*.

†MISSIONSARBETETS KARAKTÄRSBILDANDE KRAFT. Prof. A. Kolmodin, D.D. SMT, 1913 (5), 193–204. *13*.

†MISSIONENS BETYDELSE I KAMPEN MOT OTRO OCH FÖRNEKELSE. G. Bergström. SMT, 1913 (5), 151–75. *14*.

See also *2* (Survey, 1913); *151* (Co-operation).

Conference Reports and Year-Books

†THE FOURTH MEETING OF THE CONTINUATION COMMITTEE, The Hague, Nov. 14–20, 1913. Charles R. Watson, D.D. IRM, 1914 (Jan.), 157–69. *15*.

VERHANDLUNGEN DER XIII. KONTINENTALEN MISSIONS-KONFERENZ. 183 S. Bremen: A. Guthe. M. 1.50. 1913. *16*.
See p. 75.

KONFERENZ FÜR MOHAMMEDANER-MISSION GEHALTEN IN BETHEL BEI BIELEFELD AM 6. UND 7. AUGUST, 1913. 16 S. Basel: Miss. Buchh. 20 Pfg. 1913. *17*.
See p. 49.

INFÖR MISSIONENS KRAF. Föredrag vid Akademiska Missionskonferensen i Göteborg 25–28 mars 1913. 152 S. Uppsala: Sveriges Kristliga Studentrörelses Förlag. Kr. 1.75. 1913. *18*.

KIRCHLICHES HANDBUCH FÜR DAS KATHOLISCHE DEUTSCHLAND. IV. Band: 1912–1913. Herausgegeben von H. A. Krose, S.J. xvi+495 S. Freiburg im Breisgau: Herdersche Verlagshandlung. London: Herder. 6s. net. 1913. *19*.
This volume, like the previous issue, covers a period of two years. The section devoted to foreign missions (pp. 414–42), by A. Huonder, S.J., deals this year with Roman Catholic missions in India.

IV. The Mission Fields

Japan (including Chosen and Formosa)

JAPAN'S INHERITANCE. The Country, its People, and their Destiny. E. Bruce Mitford, F.R.G.S. Illus. xx+384 pp. London: Unwin. 10s. 6d. net. 1913. *20*.
Fifteen chapters of this interesting book are occupied with descriptions at once popular and scientific of Japan and the life of its people. Mr. Mitford then discusses with insight, sympathy and moral force Education and Religion, the Political Fabric, Japan as a Colonial Power and in relation to western nations, and finally the destiny and mission of the Empire. He holds that 'China is the true field for Japanese expansion in the future.'

THE ISLAND DEPENDENCIES OF JAPAN: An Account of the Islands that have passed under Japanese control since the Restoration, 1867–1912. Charlotte M. Salwey. Illus. v+150 pp. London: Morice. 5s. net. 1913. *21*.
A series of instructive monographs, reprinted from the *Imperial and Asiatic Quarterly Review* with additions from native sources. Written with a desire to stimulate the Japanese to further 'deeds of kindness, justice and love.'

THE EVOLUTION OF NEW JAPAN. J. H. Longford. Cambridge University Manual. Illus. 166 pp. London: Cambridge University Press. 1s. net. 1913. *22.*

A well-written summary of the secular history of Japan in the past half-century.

†MISSIONSRUNDSCHAU. JAPAN. Pater Fr. Raeder. AMZ, 1913 (IX), 422–29; (X), 462–71; (XI), 510–17. *23.*

KOREA UND DIE KOREANER. Nach englischen Quellen dargestellt. Wilhelm Haegeholz. 295 S. Stuttgart: Verlag von J. F. Steinkopf. M. 4.50; geb. M. 5.50. 1913. *24.*

Eine umfangreiche Monographie über Korea, die Geschichte und Kultur des Landes, über das Leben in Familie, Staat und Religion, und über die römische und protestantische Mission im Lande.

KOREAN FOLK TALES. Imps, Ghosts and Fairies. James S. Gale. 233 pp. London: Dent. 3s. 6d. net. 1913. *25.*

These curious and highly attractive tales are translated from the Korean of Im Bang (1640) and Yi Ryuk (about 1440), by a well-known missionary of the Presbyterian Church in the U.S.A.

See also *2* (Survey, 1913); *4* (Biography); *143* (Church); *157, 163, 166* (Religion); *195* (Children); *198–9* (Outline lessons).

China

MORAL TENETS AND CUSTOMS IN CHINA. Dr. L. Wieger. Chinese Text trans. into English and annotated by L. Davrout, S.J. Illus. 604 pp. Hokienfu: Catholic Mission Press. $5. 1913. *26.*

An English translation (by a Frenchman) of *Morale et Usages Populaires* which is volume IV of *Rudiments*, an encyclopædic series of texts translated from the Chinese. It is divided into five parts as follows: Ten articles of the Sacred Edict; six moral tracts of Buddhist or Confucian origin; a section dealing with Taoism—'The Book of Rewards and Punishments;' another treating of Buddhism under the tract 'Precious Records' with an account of the Ten Courts of Hell; the fifth and longest section contains a large amount of information on various Chinese customs. There are a number of photographs and Chinese illustrations. The Chinese text is printed on one side of the leaf faced by Wade's romanization and the translation in double column. Cf. IRM, 1912 (Oct.), pp. 720–3.

A SKETCH OF CHINESE HISTORY. F. L. Hawks Pott, D.D. American Edition. Maps. 217 pp. New York: Domestic and Foreign Missionary Society. 1913. *27.*

An admirably condensed summary of the history of China, from the legendary date, B.C. 2852, to the present time. Just one half of the book is occupied with the events of the last hundred years; the story of the relations between China and the European Powers is painfully interesting.

MEMOIRS OF LI HUNG-CHANG. Edited by W.F.M. with Introd. by the Hon. John Foster. 440 pp. London: Constable. 10s. 6d. net. 1913. *28.*

Instructive as a character study, but containing little new matter concerning the Viceroy's share in political affairs.

BUDDHIST CHINA. R. F. Johnston. London: Murray. 15s. net. 1913. *29.*

This book discusses characteristic features of Mahāyāna Buddhism in China, and gives much information concerning Chinese monasticism and religious pilgrimages. Mr. R. Fleming Johnston's sympathetic attitude towards Chinese religions is well known (see IRM, 1913, Oct., Bib. No. 720. Cf. No. 31).

†CHINA'S MOSLEM MILLIONS. F. Herbert Rhodes. *India's Women and China's Daughters*, 1913 (Oct.), 183–5; (Nov.), 202–5; (Dec.), 229–32. *30.*

†THE RELIGIOUS FUTURE OF CHINA. R. Fleming Johnston. *Nineteenth Century*, 1913 (Nov.), 908–23. *31.*

An article emphasizing the value of Confucianism for China, and discussing the proposal of a state religion. See p. 17.

†THE CHINESE IDEA OF RIGHTEOUSNESS. T. H. Lee. CR, 1913 (Sept.), 531–42. *32.*

See also *World's Chinese Students' Journal*, 1913 (July), 389–96.

†MISSIONARY AND SOCIAL PROBLEMS OF CHINA. Charles R. Henderson. CR, 1913 (Aug.), 496–9. *33.*

†NYKYHETKEN LÄHETYSPROBLEEME JA KINNASSA (Den närvarande stundens missionsproblem i Kina). *Vartia*, 1913, 177–91. *34.*

INSTITUTIONS CONNECTED WITH THE AMERICAN CHURCH MISSION IN CHINA. Compiled by Rev. Gouverneur Frank Mosher. 93 pp. New York: Domestic and Foreign Missionary Society. 25 cents. 1913. *35.*

Cf. IRM, 1913, Jan., Bib. No. 25.

†GERMAN MISSION WORK IN TSINGTAO. C. J. Voskamp. CR, 1913 (Sept.), 543–8. *36.*

† A CHINESE MISSIONER AT WORK. Bishop Herbert J. Molony. CMR, 1913 (Oct.), 607–12. *37.*

CHINESE WOMANHOOD. Lucinda Pearl Boggs, Ph.D. 129 pp. Cincinnatti: Jennings & Graham. 75 cts. 1913. *38.*

Written by a Nanking missionary to promote understanding between Chinese and Occidentals. Of seven chapters on womanhood, the mother, the wife, the priestess, illustrious Chinese women, education of women and western education, civilization and Chinese women, the last two are up to date; the others deal largely with the old régime.

EVERLASTING PEARL. One of China's Women. Anna Magdalena Johannsen. Preface by Walter B. Sloan. Illus. 111 pp. Lon-

don: C.I.M., and Morgan & Scott. 1s. 6d. net. 1913. *39.*

The story of a Chinese woman convert. Suitable for reading at working parties. Incidentally there are graphic pictures of Chinese life.

REVOLUTION AND OTHER TALES. M. Baldwin. Illus. 100 pp. London: C.M.S. 1s. net. 1913. *40.*

Short records of individual work, written by a nurse in a hospital for women and children at Foochow.

SCHI-TSING. Plaudereien aus dem chinesischen Volks- und Missionsleben. Missionar Martin Maier-Hugendubel. 291 S. Stuttgart: Verlag von J. F. Steinkopf. M. 3.20; geb. M. 4.20. 1913. *41.*

Erzählungen in bunter Folge in Scherz und Ernst, im ganzen eine abwechslungsreiche Voranschaulichung des chinesischen Volkslebens und der Erlebnisse eines chinesischen Missionars.

LESSONS IN ELEMENTARY WENLI. F. W. Baller. 125 pp. London: China Inland Mission. 5s. net. 1912. *42.*

An introduction to current Wenli for those possessing a knowledge of Mandarin. This book is specially prepared to enable students to read the Chinese newspapers and magazine articles. The lessons, which contain many modern terms, are based upon the events of the recent Revolution.

FURTHER CORRESPONDENCE RESPECTING THE AFFAIRS OF CHINA. 83 pp. London: Wyman. 9d. 1913. *43.*

Covering the period from Feb. 18, 1912, to Dec. 6, 1912.

REPORTS FROM HIS MAJESTY'S MINISTER AT PEKING RESPECTING THE OPIUM QUESTION IN CHINA. 21 pp. London: Wyman. 2½d. 1913. *44.*

Contains much matter of missionary value. See *China's Millions*, 1913 (Sept.), p. 147.

See also *2* (Survey, 1913); *5* (Biography); *129* (Evangelistic); *138–9* (Medical); *158–9* (Religion).

Malay Archipelago

†MISSIONSRUNDSCHAU. DIE OSTINDISCHE INSELFLUR. Pater Fr. Schwager, S.V.D. ZM, 1913 (IV), 306–29. *45.*

DE BARE'E-SPREKENDE TORADJA'S VAN MIDDEN-CELEBES. N. Adriani en Alb. C. Kruyt. 2e dl. Platen en Kaarten. 468 blz. 's-Gravenhage: M. Nijhoff. f 7.50. 1912. *46.*

This second volume (cf. IRM, 1913, April, Bib. No. 234) deals with marriage, child-life, funerals, domestic animals, household-furniture, food and raiment, agriculture, commerce, industry, etc.

†HET SAOE'SCHE DOODENOFFER EN DE MASKERADE (met afbeeldingen). J. Fortgens. *Bijdragen tot de taal-, land- en volkenkunde van Nederlandsch-Indie*, 1913 lxviii[4], 508–20. *47.*

On funeral ceremonies (the festival of the dead) in Halmahera.

†OVER DEN BRUIDSCHAT. A. Hueting. MNZG, 1913 lvii[3], 197–205. *48.*

On the meaning of the marriage-dowry in Halmahera, and the attitude of the missionary towards it.

British India and Ceylon

STATEMENT EXHIBITING THE MORAL AND MATERIAL PROGRESS AND CONDITION OF INDIA DURING THE YEAR 1911–12 AND THE NINE PRECEDING YEARS. 427 pp. London: Wyman. 4s. 6d. 1913. *49.*

This annual Statement presented to Parliament is on the present occasion expanded to a review of the decade, and provides invaluable information regarding the progress and conditions of India in each department of administration. The notes on the condition of the people furnished by the various provincial governments are of special interest.

ANGLO-INDIAN STUDIES. S. M. Mitra. 562 pp. London: Longmans. 10s. 6d. net. 1913. *50.*

A book of unequal merit. The best chapters are those on the Indian press, the Hindu drama, British statesmanship and Indian psychology, and the Moslem-Hindu *entente cordiale*.

THE SILENT INDIA. Being Tales and Sketches of the Masses. Lieut.-Col. S. J. Thomson, C.I.E. Illus. 365 pp. London: Blackwood. 10s. 6d. net. 1913. *51.*

Stories and essays based upon knowledge gained during twenty-five years in the United Provinces. Side-lights are thrown upon aspects of village life in India. There is a topical index.

STUDIES FROM AN EASTERN HOME. Sister Nivedita. (Margaret E. Noble.) With a prefatory memoir by S. R. Ratcliffe. 213 pp. London: Longmans. 3s. 6d. net. 1913. *52.*

Twenty short sketches of life and religion in India written with delicacy and charm. The thought of the writer was largely influenced by Swami Vivekananda.

THAKUR PERTÁB SINGH, AND OTHER TALES. Sir Charles Crosthwaite. 376 pp. London: Blackwood. 6s. 1913. *53.*

Of these six vivid stories, reprinted from magazines, three deal with Indian social problems, and a fourth, *Ma Mè*, is a moving study of the spiritual desire of a Burmese woman.

†GITANJALI: AN APPRECIATION AND AN ATTEMPT AT INTERPRETATION. K. J. Saunders. IRM, 1914 (Jan.), 149–56. *54.*

THE APPROACH OF CHRIST TO MODERN INDIA. J. N. Farquhar. 47 pp. Calcutta: Association Press. Cloth, 6 annas; paper, 2 annas. 1913. *55.*

Lectures delivered in Southern India in 1913. For the writer's standpoint see review, p. 171, and IRM, 1913, July, Bib. No. 626.

†The Servants of India Society. G. K. Devadhar. *Indian Interpreter*, 1913 (Oct.), 114–23. *56.*
See p. 32.

The First Sexennium of the National Missionary Society, 1905–11. 49 pp. Rajahmundry: The Braun Industrial Mission Printery. 1913. *57.*
See p. 42.

†The National Missionary Society of India. Francis Kingsbury. HF, 1913 (Sept.), 336–44. *58.*

Thirty Years in Kashmir. Arthur Neve, F.R.C.S.E. Illus. 316 pp. London: Arnold. 12s. 6d. net. 1913. *59.*
Dr. A. Neve of the C.M.S. Hospital, Srinagar, is never so much an explorer and mountaineer as to let his readers forget that he is a wholehearted missionary.

The Village of Hope. Keroth M. Bose. Illus. 131 pp. London: C.E.Z.M.S. 1s. 6d. net. 1913. *60.*
A charming record of missionary work in Asrapur in the Panjab, carried on by Indian workers, of whom the writer is one.

Jungle Days: Being the Experiences of an American Woman Doctor in India. Arley Munson, M.D. Illus. xiv+298 pp. New York and London: D. Appleton & Co. $2.50 net. 1913. *61.*
Graphic descriptions of travel and of Wesleyan medical missions. The central Deccan is the background for most of the work described.

†My Twenty Years in the Cause of Indian Women. Prof. D. K. Karve. *Indian Interpreter*, 1913 (Oct.), 103–13. *62.*
See p. 32. This article also appeared in the *Indian Social Reformer*, 1913 (Sept. 7 to Oct. 12).

†Några drag ur Evang. Fosterlandsstiftelsens verksamhet i Indiens Centralprovinser under de första 35 åren. A. G. Danielsson, D.D. SMT, 1913 (5), 217–32. *63.*

Från Indiens Kvinnovärld. En 20-årsskrift om zenana-missionen. 83 S. Stockholm: Evangeliska Fosterlands-Stiftelsens Förlag. Hätt, Kr. 0.50; kart, Kr. 0.75. 1913. *64.*

†The Old Testament and Missions in India. G. E. Phillips. HF, 1913 (Aug.), 284–95. *65.*

†The Preaching of the Cross in India. W. E. Tomlinson. HF, 1913 (Sept.), 324–31. *66.*

†The Mass Movement. *Indian Witness*, 1913 (Oct. 2), 766–73. *67.*
A group of short articles dealing with these movements in the sphere of the Methodist Episcopal Mission.

En rundresa till Svenska Kyrkans missionsstationer i Syd-Indien. Gertrud Frykholm. 72 S. Uppsala: Svenska Kyrkans Missionstidnings Expedition. 75 öre. 1913. *68.*

The Gospel according to St. Matthew. H. U. Weitbrecht, Ph.D., D.D. Indian Church Commentaries. Maps. 720 pp. Madras: S.P.C.K. Depository. London: C.L.S. for India. 5s. net. 1912. *69.*
A volume in a series (general editor, Rev. C. F. Andrews) written primarily for use in India and for translation into the Indian vernaculars, but also valuable for missionary candidates. Indian life and thought are taken into account. The other published volumes, varying in size and price, are: *The Acts of the Apostles* and *The Epistle to the Philippians* (both by Rev. T. Walker), *The Epistles of St. John* (Rev. H. Pakenham Walsh), and *The Revelation of St. John the Divine* (Canon E. M. H. Waller).

A Common Alphabet for Indian Languages or Fifty-Three Alphabetic Letters for 20,000 Syllabic Symbols. J. Knowles. 26 pp. Eastbourne: W. H. Christian. 3d. net. 1913. *70.*

See also *2* (Survey, 1913); *19* (R.C. Missions); *128* (Evangelistic); *130–4* (Education); *140* (Medical); *144* (Caste); *145, 148* (Church); *150* (Unity); *160–2, 174* (Religion).

Mohammedan Lands and Work among Moslems

The Cambridge Medieval History. Planned by J. B. Bury. Edited by H. M. Gwatkin and J. P. Whitney. Volume II. The Rise of the Saracens and the Foundation of the Western Empire. Maps (in separate portfolio). 889 pp. London: Cambridge Univ. Press. 20s. net. 1913. *71.*

The Preaching of Islam. A History of the Propagation of the Muslim Faith. T. W. Arnold, C.I.E. 2nd edition revised and enlarged. xvi+467 pp. London: Constable. 12s. 6d. net. 1913. *72.*
A review of this and of the preceding entry is in preparation.

The Fringe of the East. A Journey through Past and Present Provinces in Turkey. H. C. Lukach. 273 pp. London and New York: Macmillan. 12s. net; $4. 1913. *73.*
Contains some curious information about Eastern Christians, Moslem sects, Jews and Samaritans. The journey was taken toward the close of Abdul Hamid's reign.

†The Hope of Moslem Progress. Marmaduke Pickthall. *Nineteenth Century*, 1913 (Sept.), 472–9. *74.*
This optimistic survey of Turkish advance in the past five years may be contrasted with the pessimism of Dr. E. J. Dillon in the *Contemporary Review*, 1913, June and July.

†Politisches und Soziales aus dem türkischen Reich. Dr. jur. H. Christ-Socin. EMM, 1913 (IX), 408–12. *75.*

†The Alevi Turks of Asia Minor. G. E. White, D.D. *Contemporary Review*, 1913 (Nov.), 690–8. *76.*

A valuable account of an interesting Shiite sect, whose shrine at Kir Shehr, between Cesarea and Angora, was visited by the author in 1912.

†The Russian Occupation of Northern Persia. S. G. Wilson. MW, 1913 (Oct.), 339–49. *77.*

The writer holds that the influence of Russia will further the cause of missions.

†Education and Evangelization in Persia. Annie W. Stocking. MW, 1913 (Oct.), 391–400. *78.*

†Einige Probleme der Mohammedanermission. Pfarrer H. Stübler. EMM, 1913 (X), 459–63. *79.*

†A Form of Prayer for the Admission of a sometime Mohammedan as a Catechumen of the Church. W. H. T. Gairdner. CMR, 1913 (Oct.), 613–5. *80.*

Based on an ancient form in use in the Coptic Church

†Religionsgespräche mit einem Führer der Daressalamer Mohammedaner. Missionssuperintendent M. Klamroth. AMZ, 1913 (IX), Beibl. 65–80. *81.*

Islamin ja kristinuskon tais teln pakanamailla (Islams och kristendomens kamp i hednavärlden). Dr. theol. Antti J. Peitila. 39 pp. Helsingfors: Finska Missionssallskapet. Fm. 0.75. 1913. *82.*

†Western Influences on Mohammedan Law. 'Jurist.' MW, 1913 (Oct.), 350–66. *83.*

†The Latest Muhammadan Mare's Nest. W. St. Clair Tisdall, D.D. MW, 1913 (Oct.), 407–15. *84.*

An *exposé* of a book recently published at Beirut by Mr. Muhammad Ṭāhir-u't Tanir, on *The Heathen Doctrines in the Christian Religion.*

†The Call of Moslem Children. Bishop Joseph C. Hartzell, D.D. and Samuel M. Zwemer, D.D. MRW, 1913 (Oct.), 769–79. *85.*

A report given at the World's Sunday School Convention at Zurich. See also *Blessed be Egypt*, 1913 (Oct.), 143–59.

See also *2* (Survey, 1913); *17* (Bethel Conference); *30* (China); *86* (Egypt); *142* (Literature); *167* (Islam Encyclopaedia).

Africa (General)

See *2* (Survey, 1913); *93.*

North Africa

(from Morocco to Somaliland)

†L'Egypte et le Khalifat ottoman. Seyid Kamel. *Correspondance d'Orient*, 1913 (Sept. 16), 250–54. *86.*

†Tribes of the Upper Nile and the Sobat Region. Hugh R. Magill. *Southern Workman*, 1913 (Sept.), 480–90; (Oct.), 547–54. *87.*

West Africa

(from the Senegal to the Cunene, including the West and Central Sudan)

Report of Missionary Conference held at Calabar, November 1911. 80 pp. Calabar: Hope-Waddell Training Institution. 1s. 1913. *88.*

The main resolutions of this Conference, which was attended by representatives of four societies working in the eastern province of Southern Nigeria, were summarized in IRM, 1913 (Jan.), p. 52. The Report is packed with valuable information and experience, and will repay careful study.

†Voyage au Sénégal. Jean Bianquis. *Journal des Missions évangéliques*, 1913 (Juin), 346–52; (Juillet), 25–34; (Août), 98–105; (Sept.), 194–201; (Oct.), 283–90. *89.*

Despatch from the Governor of Sierra Leone reporting on the measures adopted to deal with unlawful societies in the Protectorate. 13 pp. London: Wyman. 2d. 1913. *90.*

L'Islam au Soudan Occidental et Central. Professeur Westermann. Cartes. 59 pp. Paris: Foi et Vie. 0.fr. 75. 1913. *91.*

†Der Schlüssel der Sudansprachen. Bernhard Struck. AMZ, 1913 (VIII), 347–57; (IX), 408–22. *92.*

Ausführliche Besprechung und wissenschaftliche Würdigung von Prof. Westermann's 'Sudansprachen.'

Die sittliche Erziehung des Negers. Missionar Im. Bellon. Basler Missions-Studien, Heft 42. 72 S. Basel: Miss. Buchh. 80 Pfg. 1913. *93.*

Der Verfasser untersucht (1) den Naturtrieb und seinen (mangelnden) sittlichen Gehalt, (2) die Betrachtung von Natur und Geschichte und ihren Einfluss auf die Sittlichkeit des Negers, (3) die soziale Kultur und ihren sittlichen Wert, (4) den aesthetischen Geschmack als sittlichen Faktor im Negerleben. Besonders der dritte und vierte Abschnitt sind reich aus der praktischen Erfahrung in der Missionsarbeit auf der Goldküste erläutert.

†Slavery in Anno Domini, 1913. Joseph Burtt. *Contemporary Review*, 1913 (Aug.), 216–22. *94.*

DER NEFFE DES ZAUBERERS. Eine Erzählung aus Kamerun. Heinrich Norden. 207 S. Basel: Miss. Buchh. M. 2; geb. M. 2.80. 1913. *95.*

Eine mehr oder weniger auf Grund von tatsächlichen Erlebnissen frei erfundene Erzählung, welche das Kameruner Heidentum, besonders den wüsten Betrug des Losango-Geheimbundes, und das Werden und Wachsen christlicher Einflüsse darstellt.

See also *146* (Church).

East Africa

(from the Zambezi to the Juba)

PEMBA, THE SPICE ISLAND OF ZANZIBAR. Captain J. E. E. Craster. Illus. 358 pp. London: Unwin. 12s. 6d. net. 1913. *96.*

Though not entirely free from lesser errors this book is a mine of reliable and interesting information concerning the life and thought of the natives. Captain Craster conducted a government survey of the island, but had no touch with the mission stations.

PROPOSED SCHEME OF FEDERATION OF MISSIONARY SOCIETIES WORKING IN BRITISH EAST AFRICA. June 1913. 8 pp. *97.*

See pp. 57–8.

See also *135* (Uganda); *192* (Young People).

South Africa

(south of the Cunene and Zambezi rivers)

NATAL MISSIONARY CONFERENCE 1913. 60 pp. Dundee, Natal: Ebenezer Press. 1913. *98.*

See p. 62.

†CHRISTIANITY AMONG THE BANTU IN SOUTH AFRICA. Bishop Alan G. S. Gibson. EW, 1913 (Oct.), 383–96. *99.*

†SOUTH AFRICA AND ITS NATIVE QUESTION. *The Round Table,* 1913 (Sept.), 648–72. *100.*

THE REAL SOUTH AFRICA. Ambrose Pratt. Introd. by The Right Hon. Andrew Fisher, Prime Minister of the Commonwealth of Australia. Illus. 282 pp. London: Holder. 10s. 6d. net. 1913. *101.*

Written with the object of discouraging average white colonists from settling in South Africa. Mr. Pratt has collected useful statistics and general information about the blacks, showing their ability, their desire for education, and their racial cohesion. An appendix proving from official records that crime is decreasing rather than increasing among them is noteworthy.

See also *155–6* (Religion).

Madagascar

†PLIGTARBEJDET OG MISSIONEN VÄSENTLIG PAA MADAGASKAR. M. J. Horne. NMT, 1913 (Oct.), 197–215. *102.*

An investigation of land tenure especially in Madagascar.

TIL SEJR GENNEM NEDERLAG. M. Horne. 200 pp. Stavanger: Det norske Missionsselskabs Forlag. Kr. 2. 1913. *103.*

The story of the Norwegian mission to the S.E. coast of Madagascar.

See also *189* (text-book).

America and the West Indies

†ON CHRISTIANIZING THE ESKIMO. Vilhjàlmur Stefansson. *Harper's Monthly Magazine,* 1913 (Oct.), 672–82. *104.*

The writer, who has lived many years among the Eskimo, records strange combinations of their original beliefs with a partly understood Christianity.

PIONEERS OF THE CROSS IN CANADA. Dean Harris. Illus. 242 pp. Toronto: McClelland & Goodchild. $1.50. 1912. *105.*

An attempt on a small scale to remedy the defects of Parkman's *Jesuits in North America,* which in the author's opinion scarcely does justice to the asceticism, fasts, vigils and martyrdom of Roman Catholic missionaries. The book deals with the Franciscan and Jesuit missions to Canada in the seventeenth century.

NORTH AMERICAN INDIANS OF THE PLAINS. Clark Wissler. Illus. Maps. 147 pp. New York: American Museum of Natural History. 50 cts. 1912. *106.*

A lucid and scientific study of certain Indian tribes,—their material culture, social organization, religion and ceremonies, decorative and religious art, language, physical type, and origins. There is a good bibliography.

†AMERICAN INDIANS AND THE GOSPEL. John W. Clark. MRW, 1913 (Nov.), 830–6. *107.*

LA POLOMA. Eine Geschichte von Lust und Leid aus den Lagern der Indianer und Mexikaner im Westen Nordamerikas. Gustav Harder. 241 S. Hamburg: Agentur des Rauhen Hauses. Geb. M. 3.60. 1913. *108.*

Eine lebensvolle Erzählung aus dem Leben der Indianer und Mexikaner in einer Grenzstadt des amerikanischen Westens. Der Missionar und seine Arbeit stehen dabei im Mittelpunkte.

THE DIOCESE OF JAMAICA. A Short Account of its History, Growth and Organisation. J. B. Ellis. Illus. 238 pp. London: S.P.C.K. 3s. net. 1913. *109.*

A sketch of the history of the colony, a detailed record, written in a broad and sympathetic spirit, of the foundation, growth and constitution of the Anglican Church in Jamaica, and a partial survey of social and economic conditions.

MEN WITH BACKBONE. And other Pleas for Progress. C. A. Wilson. Second edition, enlarged. Illus. 100 pp. Kingston: Educational Supply Co. Edinburgh: U.F. Church of Scotland. 1s. 6d. 1913. *110.*

A frank and stimulating discussion of the mental and moral characteristics of his fellow countrymen, by a Jamaican minister of the Presbyterian Church.

See also *2* (Survey, 1913); *193–4* (Young People).

Australasia and Oceania

A Naturalist in Cannibal Land. A. S. Meek. Edited by F. Fox. Illus. 238 pp. London: Unwin. 10s. 6d. net. 1913. *111.*

An account of pioneering and adventure in New Guinea and the Solomon Islands, written mainly in the interests of Natural History, but including much useful information about native customs, health preservation, and the question of native labour.

†Kulturarbeit der Brüdergemeine in Nordaustralien. Th. Bechler. AMZ, 1913 (XI), Beibl. 81–96. *112.*

Les Polynésiens orientaux en contact avec la civilisation. Eugène Caillot. 292 pp. Paris: Leroux. 5 frs. 1913. *113.*

Two Years with the Natives in the Western Pacific. Dr. Felix Speiser. Illus. 304 pp. London: Mills & Boon. 10s. 6d. net. 1913. *114.*

A traveller's impressions of the charm and terror of the New Hebrides and Santa Cruz islands. Tribal customs and native religion are discussed, within the limitations imposed by ignorance of the vernaculars, also problems of native labour, and the decrease of native races.

General

The Continuation Committee Conferences in Asia 1912–1913. A brief account of the Conferences together with their Findings and lists of members. J. R. Mott, LL.D. 488 pp. New York: 124 East 28th Street. Edinburgh: 1 Charlotte Square. $2.00. 7s. 6d. net. 1913. *115.*

See p. 4.

Around the World Studies and Stories of Presbyterian Foreign Missions. By a carefully selected Company of Students who personally Visited and critically Investigated most of the Foreign Mission Stations of the Presbyterian Church, U.S.A., Charles Edwin Bradt, Ph.D., D.D.; William Robert King, Ph.D., D.D.; Herbert Ware Reherd, M.A., D.D.; assisted by Mrs. C. E. Bradt, Mrs. W. R. King, Miss Margaret Bradt. Illus. 488 pp. Wichita, Kan.: Missionary Press Company. $2.00. 1912. *116.*

The latest report of Presbyterian operations in Asia, omitting Persia which was not visited. The chapters on Syria, Siam and Laos, Korea and the Philippines are the most valuable for general readers.

On the Trail of the Pioneers. J. H. Morrison. Illus. 180 pp. London: Hodder. 2s. net. 1913. *117.*

Thirty-seven short well-written chapters, effectively presenting the history of the missions of the U.F. Church of Scotland.

†Umschau in der Mission von heute. Pfarrer Dr. Hering. ZMR, 1913 (VIII), 225–43; (IX), 257–64. *118.*

Sleeping Sickness. F. M. Sandwith, M.D. 56 pp. London: Macmillan. 4d. 1912. *119.*

A history of the disease, scientific but free from technical language. Missionaries living in the danger zone will find the pamphlet invaluable.

See also *2* (Survey, 1913); *141*; *178–9* (Religion); *183* (Social); *187–8* (Textbook).

V. Works of Reference

Map of China. Edited by John Bolton and Marshall Broomhall. 35 × 42 in. 47⅓ miles to inch. (1 : 3,000,000). Five colours. Mounted on rollers or on linen to fold. 3rd and revised edition. London: C.I.M., & Stanford. 21s. 1913. *120.*

This map, now used in all government offices, is based on the most recent surveys, British and foreign, and other latest information. Capitals of provinces, prefectures, sub-prefectures, departments, districts, treaty ports, Protestant mission stations, railways opened and in progress, canals, and telegraph stations are shown. The orthography of the names follows the Chinese Postal Guide, 1912. A complete index of the 7000 names on the map is supplied giving latitudes and longitudes with province.

Religions-och-Missionskarta. På initiativ av Svenska Folkskolans Vanner utarbetad av Allmänna Svenska Missionskonferensens Arbetskommitte. Forläggare: Evang. Fosterlands-Stiftelsens Förlags-Exped. och Svenska Missionsförbundets Expedition. Kr. 10. 1912. *121.*

VI. Theory and Principles of Missions

Missionary Principles. Roland Allen. 168 pp. London: R. Scott. 2s. 6d. net. 1913. *122.*

See review, p. 193.

†Begriff, Aufgabe und Methode der Missionsapologetik. Julius Richter. AMZ, 1913 (VIII), 337–47; (IX), 399–408. *123.*

Deutscher Text des Artikels der IRM, 1913, July, 520–41.

†Die Definition des Missionsbegriffes. Th. Grentrup, S.V.D. ZM, 1913 (IV), 265–74. *124.*

Die von katholischem Standpunkt einzig richtige Definition ist: Mission ist die systematische Tätigkeit zur Ausbreitung der Kirche Christi unter Heiden und Andersgläubigen.

†Evangelisieren oder Christianisieren? D. Joh. Warneck. AMZ, 1913 (X), 433–47. *125.*

Eine prinzipielle Auseinandersetzung über das Problem der Einzelbekehrung und der Volkskirche.

VII. The Training and Qualifications of Missionaries

†Om fordringarna på en missionärskandidat och hans utbildning. K. E. Laman. SMT, 1913 (3), 129–40. *126.*

†The Missionary's Sabbath Rest. E. H. Zaugg. JE, 1913 (Oct.), 456–60. *127.*

See also *9–11, 152–3.*

VIII. Missionary Methods

Evangelistic Work

†Aggressive Evangelism. W. B. Anderson. *Indian Witness,* 1913 (Oct. 9), 791–3. *128.*

†The Use of the Press as an Evangelising Agency. Earl Herbert Cressy. CR, 1913 (Sept.), 548–55. *129.*

See p. 11.

See also *67* (India).

Christian Education

India

†Social Service in Educational Institutions. I. In the Forman Christian College, Lahore. D. J. Fleming. II. In the C.M.S. Boys' Schools, Srinagar. C. E. Tyndale-Biscoe. IRM, 1914 (Jan.), 137–48. *130.*

†Christian Education. *Indian Witness,* 1913 (Sept. 11), 703–11, 723–4. *131.*

A group of short articles on various aspects of the educational work of the Methodist Episcopal Church in India.

†A Tour of Enquiry into the Education of Women and Girls in India, 1912-13. Eleanor McDougall. IRM, 1914 (Jan.), 107–20. *132.*

†The Progress of Education among Indian Girls. E. R. McNeile. CMR, 1913 (Nov.), 661–7. *133.*

†How to Improve Elementary Education. P. Sengle. *Gospel Witness,* 1913 (Aug.), 268–77. *134.*

Africa

†The Church in Uganda. VI. The Training of Teachers. *Uganda Notes,* 1913 (Sept.), 200–5; VII. The Work of Teachers. (Oct.), 223–8. *135.*

See also *93.*

General

Education for Life. Samuel Chapman Armstrong. 54 pp. Hampton, Virginia: Hampton Institute Press. 1913. *136.*

Extracts from the writings of General Armstrong, founder of Hampton Institute, Virginia, (see IRM, 1912, Oct., 704–13) containing principles of first importance to missionary educators.

Medical Missions

The Appeal of Medical Missions. R. Fletcher Moorshead. 224 pp. Edinburgh: Oliphant. 2s. 6d. net. 1913. *137.*

See review, p. 193.

†Medical Work in China. CR, 1913 (Oct.), 595–612. *138.*

A group of short articles on medical education.

Chinesische Patienten und ihre Ärzte. Erlebnisse eines deutschen Arztes. Dr. H. Vortisch. 207 S. Gütersloh: C. Bertelsmann. M. 3; in hübschem Geschenkband, M. 3.60. 1914. *139.*

In vier Kapiteln plaudert der Verfasser, der sechs Jahre lang Basler Missionsarzt in Südchina war, (1) von den chinesischen Ärzten, (2) von der Weise, wie die Chinesen ihre Gesundheit zu erhalten streben, (3) von den Patienten, (4) aus der Arbeit eines Missionsarztes.

In the Steps of the Good Physician. Compiled by E. S. Tiley. Illus. 60 pp. London: C.E.Z.M.S. 6d. 1913. *140.*

See also *40* (China); *59–61* (India).

Work Among Women

Frauendienst daheim und auf dem Missionsfeld. Nachrichten aus der Arbeit des Morgenländischen Frauen-Missions-Vereins. Gräfin E. von der Goltz. Illus. 56 S. Berlin: Miss. Buchh. 40 Pfg. 1913. *141.*

Eine Werbebroschüre für Frauenmissionsarbeit, speziell im Rahmen jenes Vereins.

See also *60, 62,-64, 132–3* (India).

Christian Literature

†Arabic Christian Literature since the Lucknow Conference. A. T. Upson. MW, 1913 (Oct.), 416–20. *142.*

IX. The Church in the Mission Field

†How to train Workers. G. W. Futton. JE, 1913 (Oct.), 452–5. *143.*

†Revenges of Caste upon the Christian Church in India. Frank Lenwood. EW, 1913 (Oct.), 397–412. *144.*

†Church and Mission. A Letter from a Missionary on Furlough. Walter J. Clark. *Punjab Mission News,* 1913 (Sept.), 10–12. *145.*

†Gemeindebildung und Kirchengründung in Westafrika. Missionsinspektor W. Oettli. EMM, 1913 (IX), 385–402; (X), 443–53; (XI), 492–501. *146.*

†Gemeindeerziehung und Kirchenzucht. Missionar E. Fries. AMZ, 1913 (X), 456–61; (XI), 481–99. *147.*

†De infödda kristnas fostran till ansvarskänsla och självständighet. Harald Frykholm. SMT, 1913 (4), 176–83. *148.*

See also *37* (China); *57–8* (India); *80* (Egypt); *97* (Brit. E. Af.); *98* (Natal Conference); *109* (Jamaica); *135* (Uganda).

X. Co-operation and Unity

THE PRIMITIVE CHURCH AND REUNION. Papers reprinted from the *Contemporary Review*. W. Sanday, D.D., F.B.A. 142 pp. London: Oxford Univ. Press. 4s. 6d. net. 1912. *149*.

The first two papers were summarized in IRM for Jan. 1912 (p. 170), the third was noted in the Bibliography (No. 163) for April, 1912. The fourth paper discusses 'The Prospects of Christian Reunion in 1912.' Dr. Sanday adds a brief preface (dated Aug. 1913) and an epilogue in which he refers to such later events as Dr. Mott's tour in the East. The present situation Dr. Sanday holds to be 'wholesome and hopeful beyond his more sanguine expectations.'

THOUGHTS ON UNITY. Bishop of Madras. 37 pp. London: S.P.C.K. 6d. net. 1913. *150*.

A pamphlet designed to re-state and amplify the views expressed by the writer at a meeting held during the Continuation Committee Conference in Calcutta in December, 1912. See pp. 37–8. Cf. IRM, 1913, April, pp. 367–8.

THE PROGRESS OF THE MOVEMENT FOR CO-OPERATION IN MISSIONS. A Statement by J. H. Oldham. With an Appendix on Co-operative Finance. 23 pp. London: 19 Furnival Street. Free. 1913. *151*.

Presented to the Conference of Representatives of British Missionary Societies, June, 1913, and therefore written from a British standpoint.

See also *15* (Continuation Committee meeting); *88* (Calabar Conference); 97 (Federation in B.E.A.).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

SEMAINE D'ETHNOLOGIE RELIGIEUSE. Compte-rendu analytique de la Ière Session tenue à Louvain '27 Août–4 Septembre 1912). 340 pp. Paris: Gabriel Beauchesne. Bruxelles: Albert Dewit. 6 fr. 1913. *152*.

These lectures, delivered at a Vacation Course for Roman Catholic missionaries and students of religion, are here given in slightly condensed form with bibliographies appended, and embrace a general introduction to the study of ethnology and religion, totemism, the religions of Annam and of Africa, and practical advice to those making personal observations on the field. Cf. p. 78.

†INSTRUCTIONS PRATIQUES POUR LES MISSIONNAIRES QUI FONT DES OBSERVATIONS RELIGIEUSES. P. Cadière. *Anthropos*, 1913 (IV, V), 593–606. *153*.

A paper read at the Semaine d'Ethnologie religieuse. A summary is given in the Report (No. 152).

ANIMISMUS UND RELIGION. Eine Studie zur Religionspsychologie der primitiven Völker. Lic. G. Heinzelmann. 82 S. Gütersloh: C. Bertelsmann. M. 1.50. 1913. *154*.

Der Verfasser untersucht das Verhältnis des Animismus zur Religion und beurteilt ihn als eine Krankheitserscheinung des religiösen Lebens, nicht bloss eine verworrene und unvollkommene, sondern eine einseitig entstellte Religiosität, die keine Entwicklungsmöglichkeiten in sich birgt.

†GOD'S WAYS IN THE BANTU SOUL. Henri A. Junod. IRM, 1914 (Jan.), 96–106. *155*.

†NÅGOT OM ZULUERNAS RELIGIÖSA FÖRESTÄLLNINGAR OCH BRUK. J. E. Norenius. SMT, 1913 (3), 97–107. *156*.

See also *46–7* (E. Indies); *95* (Kamerun); 104 (Eskimo); *106* (Amer. Indians).

Religions of Japan

†BEZIEHUNGEN ZWISCHEN DEN FREIEN CHRISTEN UND DEN NICHTCHRISTLICHEN RELIGIONEN IN JAPAN. Missionssuperintendent D. Emil Schiller. ZMR, 1913 (IX), 264–72. *157*.

See also 24–5 (Korea).

Religions of China

†CHINESE PHILOSOPHY AND THE TRUTH AS IT IS IN JESUS. Stanley P. Smith. EW, 1913 (Oct.), 413–38. *158*.

†THE GOD OF WAR. A Study in Religion. Lewis Hodous. CR, 1913 (Aug.), 479–86. *159*.

See also 26, 31.

Religions of India

†THE RELATION OF HINDU PHILOSOPHY TO THE GOSPEL. Bishop R. S. Copleston. CMR, 1913 (Sept.), 527–36. *160*.

†KARMA AND THE PROBLEM OF UNMERITED SUFFERING. J. P. S. R. Gibson. CMR, 1913 (Sept.), 537–44. *161*.

†DEN SYDINDISKA SIVA-TEOLOGIEN. H. Frykholm. En redogörelse för missionär H. W. Schomerus' arbete: Der Çaiva-Siddhanta, eine Mystik Indiens. *Bibelforskaren*, 1913, 354–86. *162*.

Buddhism

WORLD-HEALERS, or THE LOTUS GOSPEL AND ITS BÔDHISATTVAS, compared with Early Christianity. E. A. Gordon. Two vols., revised and enlarged edition, with a letter by the Rev. A. H. Sayce. 548 pp. Tokyo: The Maruzen Kabushiki-Kaisha. Shanghai: C.L.S. London: Morice. Paper, 30s. net; cloth, 32s. 6d. net. 1913. *163*.

A comparative treatment of the spread of the Mahayāna in the East and of Christianity in

the West, based upon a belief that 'truth has no monopoly—whether in East or West,' and that the revelation of God in Christ in Judæa has its counterpart in the spread of the Lotus Gospel in the East. The authoress, who accepts the conclusions of Dr. Timothy Richard in his *New Testament of Higher Buddhism*, and believes that 'this is Christianity none the less that it is clad in a Buddhist garb and nomenclature,' traces with much erudition the spread of revelation 'whether it was known as the *Way of Salvation* or *Christianity*,' or, 'whether it was called the *Life-Giving Way* or *Mahayāna*.' The book, which is prepared primarily for the Japanese, and is printed in Japan in superb style, is written from a theological standpoint from which most missionaries will strongly dissent.

DER BUDDHISMUS IN ALTEN UND NEUEN TAGEN. Ergebnisse der wissenschaftlichen Forschungen weiteren Kreisen dargeboten. P. Otto Maas, O.F.M. iv+162 S. Hamm: Breer und Thiemann. London: Luzac. M. 2.40; geb. M. 3.20. 2s. 6d.; bound, 3s. 3d. 1913. *164.*

Eine populärwissenschaftlich gehaltene Darstellung des Buddhismus für die weiteren Kreise. Die eigentliche 'Darstellung' des Lebens und der Lehre des Buddha ist dabei auffallend kurz gehalten (S. 9–30). Dann folgt eine gleichfalls etwas fragmentarische Schilderung des modernen Buddhismus. Ausführlicher wird im 2. Kapitel eine Kritik des Buddhismus gegeben. Das Buch ist eine bequeme, auch gut lesbare Einführung in diese fremdartige Religion, nur dass im zweiten Kapitel die Apologetik etwas zu sehr in den Vordergrund tritt.

LE MODERNISME BOUDDHISTE ET LE BOUDDHISME DU BOUDDHA. Mme. Alexandra David. 280 pp. Paris: Felix Alcan. 1912. *165.*

A useful summary.

†THE FUNDAMENTAL CHARACTER OF BUDDHISM AND ITS BRANCHES; BUDDHISM AND ITS INFLUENCE UPON THE JAPANESE; BUDDHISM IN CONTEMPORARY LIFE. Prof. A. Anezaki, Ph.D. JE, 1913 (Sept.), 394–401; (Oct.), 445–51; (Nov.), 496–502. *166.*

See also *29* (China).

Islam

THE ENCYCLOPÆDIA OF ISLAM. A Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples. Edited by M. Th. Houtsma, T. W. Arnold, R. Basset and R. Hartmann. Nos. XII–XVII. Pp. 705–1085. London: Luzac. Leyden: Brill. Each Section, 3s. 6d. 1912–13. *167.*

The XVIIth part, which has recently appeared, completes Vol. I. (A–D) of this monumental work. In the six parts here noted there are articles, covering several pages each, on Cairo, China, and Constantinople, while much matter of missionary interest will be found under other geographical names such as Borneo, Bornū, Bukhārā, Dār Fūr, Druzes, etc. as well as in the briefer notes on religious and linguistic terms.

†THE TEACHING OF THE QUR'AN. I. MAN'S ORIGIN. II. MAN'S NATURE. III. THE PURPOSE OF MAN'S CREATION: HIS RELATION TO GOD. IV. SIN. Rev. W. R. W. Gardner. *Indian Interpreter*, 1912 (Apr.), 31–6; (July), 74–80; (Oct.), 123–31. 1913 (Jan.), 186–93; (Apr.), 19–25; (July), 81–8; (Oct.), 124–31. *168.*

†LUTHER UND DER KORAN UND DER MISSIONSGEDANKE IN DER REFORMATIONSZEIT. Pfarrer F. La Roche. EMM, 1913 (X), 453–9. *169.*

†POINTS OF CONTACT OR OF CONTRAST. C. Stanley Mylrea. MW, 1913 (Oct.), 401–6. *170.*

†DIE POLEMIK DES ISLAM GEGENÜBER DEM CHRISTENTUM. G. Simon. AMZ, 1913 (IX), 386–99. *171.*

Besprechung der Tisdall'schen Neubearbeitung von Gottlob Pfanders 'Wage der Wahrheit.'

†SPECIAL FEATURES OF ISLAM. Khwaja Kamal-ud-Din. *Asiatic Quarterly Review*, 1913 (Oct.), 330–44. *172.*

This paper, which makes large ethical claims for the teaching of Islam, was read at the Sixth Congress of Religions in Paris, July, 1913, and is reprinted from the *Islamic Review* (Sept. 1913), of which the author is editor.

THE DIWAN OF ZEB-UN-NISSA: The First Fifty Ghazals Rendered from the Persian. Magan Lal and Jessie Duncan Westbrook. 112 pp. New York: E. P. Dutton & Co. 70 cents net. 1913. *173.*

These poems are valuable for missionaries in India or Persia as illustrations of the Sufic ideas of the soul's pursuit of God.

See also *71–2* (History); *76* (Shiite Sect); *91* (Sudan).

Other Religions

THE THEOSOPHY OF MRS. BESANT. Being a Statement upon the teaching of Mrs. Besant and Mr. Leadbeater, with an account of the recent law-suits and a Foreword by the Bishop of Madras and Others. 35 pp. Mysore: Wesleyan Mission Press. 3d. 1913. *174.*

A COMPARISON BETWEEN CHRISTIANITY AND THEOSOPHY. Principal A. G. Fraser. 38 pp. London: S.P.C.K. 4d. net. 1913. *175.*

A clear statement of the radical differences between Christian and theosophic belief on the following points: the doctrine of God, karma, caste, sin, forgiveness, and the life and person of Christ.

THEOSOPHY. C. C. Martindale, S.J. 142 pp. London: Catholic Truth Society. 1s. 1913. *176.*

A brief and trustworthy account of the founders of Theosophy, its doctrines and its relations to the religions of the world. Written primarily for the Roman Catholic laity, with frequent reference to Roman Catholic doctrine, and in an expository rather than a controversial tone.

MODERN SUBSTITUTES FOR TRADITIONAL CHRISTIANITY. Edmund McClure. 145 pp. London: S.P.C.K. 2s. net. 1913. *177.*

Several of the chapters, one being on Theosophy, relate themselves to problems in the mission field.

General

ALLGEMEINE RELIGIONSGESCHICHTE. Conrad von Orelli. 2. Aufl. 2 Bd. 420, 479 S. Bonn: A. Marcus & Webers Verlag. M. 24. 1911–13. *178.*

Ein der grossen deutschen Standardwerke der Religionsgeschichte. Der gelehrte Verfasser hat von der zweiten Auflage nur noch den ersten Band durch den Druck führen können. Dann hat ihn der Tod uns entrissen. Indessen fanden sich in seinen Papieren auch die Vorarbeiten zum zweiten Bande soweit gefördert, dass sein Sohn das Werk zu Ende bringen konnte. Das grosse angelegte Werk zeichnet sich durch umfassende Beherrschung der fast unübersehbaren Materie, glückliche Auswahl des dargestellten Stoffes und gerechte Verteilung von Licht und Schatten in der Beurteilung aus.

STUDIES IN THE RELIGIONS OF THE EAST. Alfred S. Geden. 904 pp. London: Kelly. 12s. net. 1913. *179.*

This book, based on lectures delivered at the Wesleyan College, Richmond, and brought thoroughly up to date, supersedes Dr. Geden's previous 'Studies in Comparative Religion,' and 'Studies in Eastern Religions.' Out of twenty-eight chapters the first deals with origins, ten deal with Brahminism and Hinduism, six with Buddhism, four with Mohammedanism. The remaining seven chapters deal with the religions of Egypt, Babylonia and Assyria, Jainism, Confucianism, Taoism, Shintoism, and Zoroastrianism. Christianity and Judaism are not directly dealt with, though they are kept in view throughout. Good indexes to subjects and references complete the volume.

†ANIMISMUS UND DÄMONENGLAUBE IM UNTERGRUNDE DES JÜDISCHEN UND ISLAMISCHEN RITUELLEN GEBETS. A. J. Wensinck. *Der Islam,* 1913 (III), 219–35. *180.*

KRISTENDOMMEN OG DE IKKE-KRISTNE RELIGIONER. S. H. Kellogg, D.D. Translation. 168 pp. Köbenhavn: Det danske Missionsselskab. Kr. 1.65. 1913. *181.*

XII. Social and Political Relations of Missions

UNIVERSITY AND HISTORICAL ADDRESSES. Delivered during a residence in the United States as Ambassador of Great Britain. James Bryce. 433 pp. London: Macmillan. 8s. 6d. net. 1913. *182.*

One of the addresses is a valuable survey of Missions Past and Present (pp. 127–50) by one of the most distinguished writers of the day. It is marked by wide knowledge, and by a high standard of Christian statesmanship. The unchristian policy and conduct of the white trader are held to account for the relatively slow progress of evangelization.

SOCIAL PROGRAMMES IN THE WEST: Lectures Delivered in the Far East. The Barrows Lectures, 1912–1913. Charles Richmond Henderson. xxviii+184 pp. Chicago: University of Chicago Press. $1.25 net. 1913. *183.*

In the last number of the Review (Oct. 1913, pp. 765–72), Professor Henderson gave some indication of the contents of this volume.

†IMPERIAL CHRISTIANITY. Sir Arthur Hirtzel, K.C.B. EW, 1913 (Oct.), 361–82. *184.*

See also *44* (Opium).

XIII. Hortatory and Practical

BIBLISCHE MISSIONS-GRUNDGEDANKEN. G. Weismann. Basler Mission Studien, Heft 43. 28 S. Basel: Miss. Buchh. 40 Pfg. 1913. *185.*

(1) Welche Beweggründe für die Mission giebt die Heilige Schrift an die Hand? (2) Welche Richtlinien für die Missionsarbeit ergeben sich aus der Heiligen Schrift?

XV. Missionary Education Publications

Principles and Methods

†UNSER MISSIONSSTUDIUM. Dekan Haller. EMM, 1913 (X), 433–43. *186.*

Mission Study Text-Books

THE NEW ERA IN ASIA. Sherwood Eddy. Illus. Map. 215 pp. New York: Missionary Education Movement. 1913. *187.*

Probably the most effective book for use in study circles yet issued. The present situation in Japan, Korea, China, India and the Near East is stated with insight and in true proportion, illustrations being drawn largely from the writer's recent tour with Dr. Mott, and the continuation work of the Edinburgh Conference. A map shows the commercial expansion of the non-Christian world. A British edition of the book, edited for ordinary reading, has been published through Oliphant, Anderson & Ferrier for the United Council for Missionary Education. (3s. 6d. net).

THE DAYBREAK CALL. A. J. Costain. Illus. 140 pp. London: United Council for Missionary Education. Also from British Miss. Societies. 1s. net. 1913. *188.*

An arresting book for older boys and girls

based on the present world situation. Social needs at home are frankly faced.

FRA TAMARINDERNES LAND. N. Birkeli. 237 pp. Stavanger: Det Norske Missionsselskabs Forlag. Kr. 2.25. 1913. *189.*

A mission study text-book on the West Madagascar mission of the Norwegian Missionary Society.

AFRIKAS FRAMTID. Donald Fraser. Översättning av T. R–d. 222 S. Uppsala: Sveriges Kristliga Studentrörelses Förlag. Kr. 2.25. 1913. *190.*

INDIEN UR MISSIONSSYNSPUNKT. S. K. Datta. Översättning av Elin Silén. 192 S. Uppsala: Sveriges Kristliga Studentrörelses Förlag. Kr. 2. 1913. *191.*

Literature for Boys and Girls

AN ENGLISH BOY'S LIFE AND ADVENTURES IN UGANDA. Charles W. Hattersley. Illus. 262 pp. London: R.T.S. 2s. 1913. *192.*

A telling description of life in Uganda based on letters sent home by the author's son. Suitable for boys and girls over twelve.

THE ALASKAN PATHFINDER: The Story of Sheldon Jackson for Boys. John T. Faris. Illus. 221 pp. New York: Revell. $1 net. 1913. *193.*

CHILDREN OF LABRADOR. M. L. Dwight. Illus. 96 pp. Edinburgh: Oliphant. 1s. 6d. net. 1913. *194.*

A fine well-told story of the children of Labrador, giving a vivid picture of Dr. Grenfell and his work.

TARO, A LITTLE BOY OF JAPAN. Mary Entwistle. Illus. by M. Voelcker. 49 pp. London: United Council for Miss. Ed. Also from British Miss. Societies. 1s. 6d. net. 1913. *195.*

A book for children under eight; Taro is bound to win their love and interest both for himself and for missions.

THE WONDERFUL KINGDOM. Courses of lessons in three grades. (*a*) Study Circle. M. R. N. Holmer. 47 pp. (*b*) Teachers. Senior Grade. M. R. N. Holmer. 56 pp. (*c*) Teachers. Junior Grade. Constance L. Goffe, N.F.U. 48 pp. London: S.P.G. 4d. each course. 1913. *196.*

Skilfully written lessons on characteristics of the wonderful Kingdom and of the King's ambassadors with examples drawn not only from S.P.G. fields. Envelope of pictures and booklet for circle leaders.

THE GREAT MUSTER. A Pageant of the Wonderful Kingdom. M. H. Debenham. 28 pp. London: S.P.G. 3d. 1913. *197.*

The two songs at the beginning are valuable.

SIX MISSIONARY SUNDAY SCHOOL LESSONS ON JAPAN. (*a*) Infant School. (*b*) Middle School. 16 pp. each. London: C.M.S. 2d. each course. 1913. *198.*

SIX OUTLINE MISSIONARY LESSONS ON JAPAN FOR BIBLE CLASSES. 20 pp. London; C.M.S. 2d. 1913. *199.*

EN LILLE MISSIONSHISTORIE FOR BØRN. Lic. theol. H. Ussing. Illus. 117 pp. København: Det danske Missionsselskabs Forlag. Kr. 1. 1913. *200.*

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die Evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JRD = *Journal of Race Development*
MNZG = *Mededeelingen van wege het Nederlandsche Zendelinggenootschap*
MRW = *Missionary Review of the World*
MW = *Moslem World*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*
ZM = *Zeitschrift für Missionswissenschaft*

When other magazines are referred to, the full title is given.

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THE INTERNATIONAL REVIEW OF MISSIONS

PRESENT POSSIBILITIES OF CO-OPERATION IN THE MISSION FIELD

SINCE my return from Asia, where I visited the mission fields having in them three-fourths of the inhabitants of the non-Christian world, I have been asked repeatedly to make some statement regarding the impressions left on my mind, but have refrained from doing so until I had had the opportunity of reporting to the Continuation Committee and the missionary boards, and of reflecting more at length upon the many facts which pressed upon me during the crowded months of the journey. One of the outstanding impressions made upon me, especially in the series of twenty-one conferences of leaders over which I presided, was that of the urgent necessity of closer co-operation on the part of all the Christian forces if they are to meet successfully the present unprecedented situation throughout the Asiatic continent. At this time it is not my purpose to deal with the principles and limitations in co-operation but to fix attention on several aspects of the missionary enterprise which particularly demand co-operative consideration and action.

It is desirable that the different missionary forces or agencies co-operate in the work of securing a comprehensive

When articles are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions expressed.

survey of the field. We did not go far in any one of the conferences without discovering that we did not know enough. It became evident in the discussion of each subject that we did not know the facts with sufficient fullness and accuracy. It is not strange, therefore, that each one of the twenty-one conferences voted unanimously in favour of a thoroughly scientific, united survey of the field and work in the area represented. There was also agreement that such surveys should be made periodically, the general period mentioned being once every ten years, although some urged that the interval between surveys should not exceed five years. A truly comprehensive survey is essential before any adequate plan for occupation, or in fact the most statesmanlike action in other directions, can be determined. It will be recognized that such a gathering, arrangement and interpretation of the facts as is here called for, if it is to be complete and satisfactory, can best, if not only, be accomplished by co-operative effort. The assistance of the Continuation Committee through its special committee on Survey and Occupation will be indispensable—by helping to secure and coach suitable men to conduct the surveys, by placing at the disposal of the Committee on Survey in a given field the lessons of experience of similar committees in other fields, by standardizing the surveys in different fields to such an extent as may be desirable, and by bringing the results of the surveys to the attention of those who should be most interested. In some countries it will be best to begin by conducting a model survey of one province, or district, or city; in others it may be wiser to plan at once for a complete survey of the whole country.

Co-operative consideration on the part of the various Christian bodies at work in a particular country is essential in order to determine more clearly than has ever been done what is meant by the adequate occupation of a field. There are few subjects on which there is more confusion of thought than on this one. Often members of the same

missionary society, or even missionaries of the same society living at a common mission station, were found to hold diametrically opposite views on the subject. It is not so surprising to find leaders of different missions and communions holding quite widely differing views on certain aspects of the problem of occupation. Now, if we do not know where we want to go we are not so likely to arrive at our destination. Personally I do not expect that all the societies, or even all the missionaries of the same society, will come to agree exactly on what is meant by the adequate occupation of a field; but I do confidently believe that as a result of co-operative consideration, that is, of concerted investigation and discussion, we shall reduce the number of theories or plans of occupation to two, three or possibly four. This will be a great gain over the present confusion. Even though we find that the views and policies of occupation which certain groups of workers hold must be radically different, it will be advantageous to know it that we may plan more intelligently. The possibilities of misunderstanding and friction will be reduced, and the fields concerned are much more likely to be occupied. To facilitate clearer thinking and a much more nearly common understanding on the subject, it will be well that conferences be held of missionaries on the field and of representatives of boards at home, also that there be careful writing on the principles which should guide as to occupation and distribution, and on the proper application of these principles.

The completely unoccupied fields and the virtually unoccupied fields of the non-Christian world challenge and require the united consideration of all the Churches. It seems highly incongruous and startling that so many centuries after Christ rose from the dead and initiated the world-wide missionary movement, it should be possible for a body of Christian leaders to assemble, as was the case at Edinburgh, and be confronted with facts showing so many areas totally destitute of the gospel agents and

agencies. This situation is all the more alarming at a time when there are so many genuine Christians in the world that they might easily and fully give to all men now living the opportunity to learn of the living Christ. Different reasons might be given to explain why there are still so many completely unoccupied fields, but is not the chief reason the fact that no one has been made responsible to press the facts and claims of the world's unoccupation upon the brain, conscience and will of Christendom? What is everybody's business is nobody's business. Therefore, let it be stated reverently, God has had no adequate opportunity to impress the facts upon the Church. The united surveys which have been proposed must not be regarded as ends in themselves. The Continuation Committee Conferences in Asia were impatient on this point. They desired that the information be brought to the attention of the home Churches and societies with reference to securing action. The impression was received in the conferences that only a small minority of the missionary societies have definite and recognized plans for occupying their respective fields. Moreover, it was most disappointing to find how few had concerned themselves with the matter of evolving a united plan for occupying the whole country. The time has come when the missionary societies should collectively or through the Continuation Committee make it clear and emphatic that it is their fixed and unalterable purpose to stand for the planting of pure Christianity in every part of the non-Christian world. It is undoubtedly the will of God that the whole field be occupied, and, however great and difficult the task, there are resources available in Jesus Christ and His Church sufficient to make possible the accomplishment of His perfect will.

Experience on many mission fields emphasizes the value of co-operation in the work of evangelization. The conferences brought out clearly the fact that the most powerful and fruitful evangelistic efforts have been those

in which the various missions and Christian agencies united for this purpose. In different lands the delegates agreed on plans calling for concentration evangelistic campaigns in great centres of population, and, in some cases, over wider areas. In Japan there was unanimous action, at the suggestion of the Japanese Christian leaders, in favour of a three years' nation-wide campaign. It is expected that all Churches and agencies will participate, each being free to co-operate in the ways which it deems most effective. The leaders in Japan desire the special co-operation of the missionary societies and the Continuation Committee at home in helping to select and send out able apologetic lecturers, wise evangelists and recognized authorities on methods of evangelization. It is of first importance that Christian leaders in Europe and America recognize that the present is one of the days of God's visitation in Asia, and that it is pre-eminently the time for us to bring to bear our united power in intercession and in every other way which the trusted workers at the front may indicate. The statements of the Bishop of Madras and those in the findings of the Indian conferences regarding the marvellous opportunity presented just now by the mass movements in India to influence for Christ literally tens of millions who will otherwise be absorbed by Hinduism and Mohammedanism, are, in my judgment, understatements and not exaggerations. If this be true, the situation calls for a far closer co-ordination and co-operation of the Christian forces that we may not miss the day of our visitation.

Contrary to the popular impression the present opportunity in Japan is absolutely unprecedented. At the conference held there last April I put two questions both to the Japanese Christian leaders and to the missionaries: 'Are the educated classes as accessible now as they were in the eighties, the time when Japan might have been made a Christian nation had the opportunity been seized?' In answering, all agreed that the educated classes are fully

as accessible now as they were then. The second question was, 'Are the masses as accessible and responsive now as they were then?' All the Japanese workers and all but two of the missionaries agreed that they are more accessible and responsive now than at that time. This fact is not generally known in the West. As the pendulum swings more rapidly in Japan than in most countries, it is a fact of large and urgent significance. Only prompt and concerted effort on the part of all societies related to this field will avail. Far more vast and quite as urgent is the evangelistic opportunity presented to-day in China. During my three previous visits to China within the last twenty years I found nothing approaching in ripeness for evangelistic effort the fields visited in that land last year. In South China, in North China, in East China and in the heart of China, the fields among government students as well as among other classes were dead ripe unto harvest. The Confucian reaction which has set in has not seriously contracted the opportunity; in fact it is serving the great advantage of compelling men to count the cost more thoroughly. It is an idle dream to think of meeting such a colossal situation as that presented by the evangelistic opportunity in virtually every province of China and in the Chinese colonies by anything less than union in plan and effort on the part of Christ's messengers.

In every field there is a clamant demand for a much larger number of able native Christian workers and leaders. In fact, nothing short of an army of well-qualified sons and daughters of the soil will suffice to meet the demands of the Church. What is the secret of obtaining them? While the mission schools and colleges constitute the principal recruiting ground, the agency which has proved itself most effective in influencing young men and young women to devote their lives to Christian service is the Student Christian Movement. This has been shown conclusively by the Student Volunteer Movement in North America, the British Isles, Australasia and South Africa

and in certain parts of the Continent. Recently the same plan has been tried in China where during the last five years the Student Volunteer Movement has led more Chinese students to decide to enter the ministry than have been secured in as many decades before in that country, and also more than have been secured in the other non-Christian countries during the same half decade. This is a co-operative or interdenominational movement. There is something which can be secured through *esprit de corps*, through consciousness of unity and of strength of numbers, through common purpose and fellowship, and through the spirit of propaganda, which cannot be obtained in any other way. The missionary societies of the West, therefore, should seek to strengthen the hands of the rising Student Christian Movements among both the men and the women students, in government as well as in mission schools, by allocating to this service some of their ablest and best adapted missionaries and native workers.

There is a demand for better trained workers as well as for larger numbers. While the rank and file of the prospective native leaders probably had best be educated in the theological and other training institutions of their respective Christian communions, there is a growing belief among missionaries that a selected company of the best of these students should receive advanced or post-graduate training in union theological colleges. To this end the missionaries and native leaders have voted for the establishment of a few really high-grade, union theological institutions, similar to the one recently opened in Bangalore, India. It is believed that in advantages and facilities for training these should rank with, and if possible surpass, the theological seminaries and colleges of Christian lands, thus obviating the necessity, except in very rare cases, of sending young men to Europe or America to complete their theological studies. Without some such provision as this in fields like India, Japan and China there is serious danger that the Church will not have leaders

sufficiently well prepared to command the intellectual confidence and following of the educated classes. In these institutions would be trained men to take charge of the more important city parishes, to serve as teachers in the ordinary theological schools, and to minister to the student class in different communities. As a rule, no one mission will have a sufficient number of young men requiring such advanced training to warrant it in maintaining such a large and able staff of professors as would be needed in a theological institution of this rank and character. Such an enterprise should be a union effort. When deemed necessary, provision could be made by certain Christian bodies or groups of cognate denominations to provide for their own students separate facilities for worship and also for teaching their distinctive doctrines and polity.

Happily there is almost universal agreement among missionary administrators at home, as well as among their representatives abroad, in favour of close co-operation in the establishment and maintenance of union language schools for missionaries on the field. Among the most successful already in operation are those at Lucknow, Nanking and Cairo. Not less than fourteen of these union schools are called for in the findings of the different conferences. A special committee of the Continuation Committee is dealing in a comprehensive manner with the whole subject and in conjunction with the missionaries and the mission boards is seeking to determine the number, location and scope of schools required in the different fields and to work out the best plan for their financial support. It is evident that to ensure their highest efficiency each school will require an able director, a highly-qualified teaching staff and suitable accommodation for residences and for classes. In this connexion the growing importance of the recently constituted Boards of Missionary Preparation of Great Britain and North America should be emphasized. These boards are purely co-operative

enterprises, and as they gradually succeed in uniting the varied and rich experiences of all the missionary societies on the vital problem of the training of missionary candidates, the inevitable result will be a raising of the standard of requirements, and a marked increase in the efficiency of new missionaries. In view of the increasingly exacting demands of the modern missionary career this united emphasis is both timely and prophetic.

The problems and responsibilities of the Church in each non-Christian land suggest the need of some co-operative arrangement by which the influence of the Church in other lands may be brought to bear most helpfully. The special committee on the Church in the Mission Field may possibly best meet this recognized need. It should place at the disposal of the missionaries and the native Christian leaders in each mission field the best experiences of other fields. It should conduct investigations on certain subjects, among them the following: 'How can truly indigenous Churches be developed?' 'What are the tendencies leading to closer co-operation or to separation between the Churches and missionary societies of the West and the rising Churches on the mission field?' 'The economic position and problems of Christianity in the various non-Christian lands.' Such studies could be promoted through the activity of special commissions and also through carefully planned series of papers or magazine articles. Moreover, it will be well here and there, in such fields as China, to hold conferences to discuss these and other questions relating to the development of self-governing, self-supporting and self-propagating Churches. Conferences on Faith and Order, such as have been suggested in the findings of some of the gatherings, will also be timely on certain fields.

Everything practicable should be done to stregthenn the bonds of union between the new Churches in non-Christian lands and the Church Historic, the Church Universal. This point is one of cardinal importance just

now at the time when independent Churches are springing up on every hand, and when, owing to the growing national spirit, there is danger of the development of Churches in the East which will be separate in aims and sympathies as well as in activities from the Church in the West. In this connexion the importance of the study of church history should be emphasized, among both the missionaries and the native leaders, as well as among the students in theological colleges and Bible schools. This point should be brought to the attention of those who do most to shape the curricula of the training institutions on the field. More of the best works on church history should be translated into the various vernaculars of Asia. Original works in this field of scholarship should be prepared, having in mind the special requirements of the developing Churches in different countries. The fact that many of the native Christian leaders have such a poor historical sense makes it all the more important and necessary that in this and other ways we seek to keep the growing native Churches in closer touch with the great consensus of the continuous Church of all the ages. There could be no greater danger than for native Christianity to become separate from historical, credal, ecumenical, living Christianity.

It may be well for the Continuation Committee to associate with its Committee on the Church in the Mission Field an increasing number of able church historians and of those who have dealt most largely with the problems involved in planting and developing the Christian Church. This committee should also concern itself much with the problem of how best to ensure the spiritual vitality of the native Churches, and how to influence them to realize their missionary responsibility. The collection and dissemination of the most inspiring facts regarding the evangelistic outreach and spiritual achievements of the Church in different parts of the non-Christian world would prove to be most stimulating. A great service may also be rendered from time to time by sending great and inspiring Christian leaders

as visitors to lands where the Church is in special need or is subject to peculiar strain. Such a step taken just now with reference to certain parts of the Orient where an ultra-liberal spirit has recently asserted itself with great power, would be most timely and wise.

The findings in every conference held in Asia reveal the need of a far better co-ordination and a closer co-operation in the educational work. Back of this lies the need of a well thought-out and well understood policy for Christian education. In not one of the twenty-one conferences was a satisfactory answer given to the following question: 'Have you in this area a well thought-out and generally accepted policy of Christian education?' We should not be satisfied until such a policy is formulated and adopted. The help of the Continuation Committee has been requested in order to increase the efficiency of educational missionary work in all its phases and grades. To this end it should, in co-operation with the Boards of Missionary Preparation, take steps to ensure the better training of missionaries who are to engage in educational work. In every field there is a noticeable lack of men trained for this particular work, that is, men who are strictly educationalists and yet thoroughly missionary.

It would be a good plan if the Committee on Christian Education would undertake to issue occasional, if not regular, bulletins, especially with educational missionaries in mind. Such a paper would do much to keep them abreast of the thought on educational problems throughout the world, and would help to raise the standard of efficiency. This committee should serve in every way in its power the missionary education associations on the different fields. This can be done by enabling them to employ expert educational directors or superintendents who would serve the interests of all missions within certain areas. In any effort to increase the efficiency of the educational work, chief emphasis should be given to making it more productive in a truly missionary sense. To accomplish this

greatest result an increase in the staff of educational missionaries is demanded.

On every field there is imperative need of bringing about larger and more practical co-operation between the different missions as to specific educational institutions already established or called for. In several fields the members of the conferences came to unanimous agreement as to the number, and in some cases as to the location, of the Christian colleges and universities required to serve the interests of the Christian Church. The policy embraced not only colleges for men but also for women. It included medical colleges, normal schools, theological institutions, and, in certain cases, secondary schools. The leaders on all these fields very much desire that on the home field representatives of the missionary societies which are chiefly concerned in the different areas be brought together in conference, that they may face the facts and decide what should be done to effect the co-operation so much desired. The co-operation of a committee, constituted as is this Committee on Christian Education in connexion with the Continuation Committee, is greatly needed to help to decide on the best plans of administration of union schools and colleges, and also on the best methods of financing them. Owing to the growth of great government educational systems in all parts of Asia, not only in size, but also in efficiency and influence, Christian missions must greatly expand their educational work and raise the standards. This may involve great expenditure, for expansion and efficiency are costly, but it will result in savings which in the course of the next decade will aggregate millions. It is the deep-seated conviction of all who have thought much on educational missionary problems that we are summoned irresistibly to a united policy and to corporate action, and that the more quickly and strongly the question in its varied and practical aspects is grappled with unitedly by the representatives of the missionary forces, the better it will be for the interests of the Christian Church.

Those who have given most careful study to the question agree that much of the medical missionary work had better be conducted on the basis of co-operation. Thus the convention of the China Medical Missionary Association adopted a policy calling for union in all medical college work in that country and agreed upon the number, location and staff requirements of such colleges. A similar policy has been approved in other Asiatic fields. There is also agreement in nearly every country as to the wisdom of co-operation in the planting and conduct of more of the mission hospitals. The production of text books and other technical literature required by medical workers is obviously a matter which can best be attended to by the different missions in concert.

Even cursory investigation has revealed the fact that possibly no phase of missionary work is so poorly in hand as that dealing with Christian literature. Certainly no other department is suffering more from lack of system and co-operation. The secret of the wonderful results in the translation, revision, circulation and study of the vernacular Bible is due largely to the fact that the home societies and Churches have believed profoundly in such work and have co-operated earnestly in furnishing for it both men and money. Similar interest and co-operation are imperatively demanded with reference to the general Christian literature required on every mission field. Many leaders acknowledge this in theory, but fail to adopt and follow a policy in accord with their theory or ideal. Special attention should be given to working out the problem of the federation or unification of more of the literature societies and activities in India and China, just as has been accomplished recently in Japan where now one comprehensive society serves all the missions and Churches. A policy should be elaborated and adopted by the regular missionary societies which will make possible the employment of able editorial secretaries. These secretaries are needed not so much for authorship as for directorship; that is, to

study the needs of the respective language areas and to discover and enlist capable writers.

Owing to the progress of education in all parts of Asia the literacy of the people is constantly rising. The chief religious systems are manifesting growing literary activity. Anti-Christian literature continues to spread from the West to the East. The native Church is growing in numbers as well as in intelligence. Owing to these and other considerations there is urgent need of much more extensive and serious literary activity both on the part of and on behalf of the Christian Church. There is an imperative demand for new apologists and new apologetic literature to minister to educated non-Christians. The leaders and members of the Churches also require a far larger body of literature by which to enrich and strengthen faith and character and to help to qualify for Christian service. An examination of the Christian books available in the vernacular for the Chinese, Korean, or Japanese pastor or other Christian worker, in contrast with the Christian literature accessible to the average clergyman in England, America, Germany or Holland, would occasion not only surprise but real solicitude. And yet we are looking to these men to build national Churches, to feed the flock, and to wage a triumphant propaganda. From the nature of the case more than nineteen-twentieths of the Christian literature required in Asia can best be produced in co-operation. Moreover, co-operative action is required to ensure its wisest and most economical distribution.

There is special need just now of co-operation with reference to the subject of missionary co-operation itself; that is, there is great need that workers and leaders in the missionary movement, both at home and abroad, make a united or co-operative study of problems and experiences in connexion with co-operation. The movement in the direction of closer co-operation and unity in the enterprise of the world-wide expansion of Christianity is advancing

by leaps and bounds. A study of the volume of findings of the Asia conferences of last year reveals literally hundreds of practical plans or proposals for the drawing together of the forces for common effort. The findings on co-operation, particularly of the three national conferences, constitute a practical, sane and really masterly approach to the problem. This co-operative movement can no more be resisted than can the tides of the sea. Discerning leaders do not wish to resist or to stay it, but they do see the wisdom of guiding it. They desire to make it a helpful and not a dangerous or a weakening process. They recognize that there are perils to be avoided. It is desirable that the representatives of the societies hold from time to time conferences, similar to the one held last January in New York, to review the progress being made in different fields in co-operative missionary enterprises, that they may learn and make available the lessons as to limitations and difficulties involved in this process, and how best to avoid or counteract possible dangers and unsatisfactory experiences.

There is greater need to-day than ever before of relating the limitless power of united intercession to the missionary enterprise. A time of unexampled opportunity and crisis like the present is one of grave danger. There have been times when in certain parts of the world the situation confronting the Church was as serious and as inspiring as it is to-day; but has there ever been a time when simultaneously in so many non-Christian lands the facts of need and opportunity presented such a remarkable appeal to Christendom as now? Nothing short of a marked manifestation of superhuman wisdom, superhuman love and superhuman power can meet this situation. In every conference throughout Asia I was charged by those who have penetrated most deeply into the heart of the problems to press upon the missionary societies the imperative need of more intercession, above all, of united intercession. In no way can those of us who are responsibly

related to the missionary forces better, in fact in no way can we so well, serve the deepest interests of all the societies, missions, and Churches as by multiplying the number of real intercessors, and by focussing the prayers of Christendom upon those great situations, wonderful openings, grave crises, alarming perils and remarkable movements which demand the almighty working of the Spirit of God. This is fundamental and central to everything else we are called upon to do. Far more important and vital than any service we may render in the realm of promoting the science, strategy, efficiency, statesmanship, leadership and unification of the vast and complex missionary enterprise, is that of helping to release the superhuman energies of prayer, and, through uniting in this holy ministry true intercessors of all lands and of all communions, of helping to usher in a new era abounding in signs and wonders characteristic of the working of the Living Christ. We should be on our guard lest we devote a disproportionate amount of time and thought to investigation and discussion and to plans for the utilization of available human forces, and not enough attention to what is immeasurably more important—the relating of what we do personally and corporately to the fountain of divine life and energy. The Christian world has the right to expect from the leaders of the missionary forces not only a more thorough handling of the facts and methods, but also a larger discovery of superhuman resources and a greater irradiation of spiritual power.

John R. Mott

THE POSITION AND PROSPECTS OF CONFUCIANISM IN CHINA

THROUGH all the dynastic changes of which China has been the theatre, the supremacy of Confucius has survived practically unchallenged. Never before, however, has there been so great a change in the theory, if not yet altogether in the fact, of government, as from an empire to a republic; and the question naturally occurs whether a change of this magnitude in the political sphere may not be accompanied by an equally unprecedented change in the realm of moral and religious ideas. Will the forces that have overturned the Manchu throne not shake also the authority of Confucius? Such a result might seem almost inevitable. The age-long influence of Confucius under successive imperial dynasties may well be taken to indicate an affinity between his ideas and an absolutist régime; and if we may also assume that ideas, in part at least, and not mere selfish greed and ambition underlie the republican movement, then a conflict between the old Confucian ideas and these new ideas must follow. There would be something dramatic in the simultaneous downfall of Confucius and the Manchu dynasty—the sage at the very culmination of his honours, accorded the same sacrificial ceremonies as accorded to heaven and earth, and the imperial house by whom that culminating honour was decreed, collapsing together.

This honorific decree, whatever the motive that prompted it, was bound to be ineffective. It was belated, uncritical, provincial. It belonged to that obsolescent stage in human thought in which alone gods and demi-gods, the heroes of apotheosis, can rise and flourish: they are

things too insubstantial to stand against the monotheistic trend of modern religious and scientific thought. It ran counter to any fair exegesis of the sayings of Confucius himself. We need not for our present purpose go so far as to say that inherent divinity must break forth in such self-revelations—it jars to call them self-assertions—as we find in the life of Jesus ; but inherent divinity is at least inconsistent with such self-depreciation as is recorded of Confucius. The decree, moreover, defied universal history, which cannot concede to Confucius the right to unique worship. The accepted teacher of a race so numerous as the Chinese must, indeed, be conspicuous ; but his figure is conspicuous in the world's historical gallery not so much, it may be, for anything in itself as for the mass of its pedestal.

Apart from any decree, this national importance cannot be denied to Confucius. I have heard a Chinese peasant claim the Chinese script for Confucius, as if it were blasphemy to employ it in the Christian propaganda ; and this ignorant jealousy for Confucius' honour is but an amusing symptom of the fact that in the minds of the Chinese Confucius stands for the whole of the ancient Chinese civilization. Thus in the days of Chinese isolation his influence was supreme in China, and modified all other influences at work there ; and the question which recent events have raised is this : How is it likely to fare with Confucianism now, when, more than ever before, China lies open to those new forces which appear already to be working such conspicuous changes in her polity, and what does China stand to lose or gain by any change that is likely to come to the Confucian influence ? In proceeding to consider this question, we have in view mainly the Confucianism of Confucius himself and of those books which, because he transmitted them, enjoyed his imprimatur.

Important changes are taking place in what may be called the statutory position of Confucianism. The Confucian books have been excluded from the curriculum of

the state schools. The obligatoriness of the worship rendered to Confucius by students is in debate. An attempt is now being made to secure the recognition of Confucianism as the national religion. The proposal has neither been accepted nor rejected. It is easy to see objections to it. To be unjust to it is perhaps equally easy. It is curious to notice, both in the expiring moments of the Ch'ing dynasty and in the birth-throes of the new Republic, an attempt made to exalt Confucius. The imperial decree may have been an attempt to exploit his influence in favour of conservatism. The republican proposal may be prompted by national pride in search of a rallying point. But in both cases may there not be also a recognition of the truth that a nation does not live by bread alone; and an endeavour, in these times of restless change, to set up some mark 'above the howling senses' ebb and flow'?

But we must look beyond statutes and mandates. For no statutory position can secure the permanence of a system of ideas out of harmony with the time. We have to deal with the meeting and interaction of ideals, with a new psychological climate and its influence on ideas that date from earlier days.

One can see, to begin with, in the revolutionary movement two complementary aspects, from which spring two tendencies acting in opposite directions with regard to Confucius. The one tendency is to dismiss him as antiquated, part and parcel of that old imperial world which has been, or must be, swept away. This tendency springs from the innovating side of the movement. The other tendency springs from its nationalist side, and would exalt Confucius as the national hero, the one person who can represent China in the world's list of great men. For Chinese Yao and Shun, Wen and Wu, and still more the most ancient Hwang Ti, are not more than Roman Numa or British King Arthur.

Now the second of these tendencies tries to induce the first to make terms with it by the characteristically Chinese

device of proving that the old is really new, by fathering upon Confucius all sorts of advanced social notions. Such exegesis of Confucius is happily impossible; and if the survival of Confucian influence depended on its success, we should despair of Confucianism and be less hopeful than we incline to be of China. Another way must be taken if we are to redeem Confucius from the charge of being hopelessly absolutist and of merely antiquarian interest to all up-to-date republicans.

It is best to begin by admitting the obvious. Of course those ancient Chinese books which come to us with the imprimatur of Confucius, and the words of Confucius himself, reflect their contemporary political and social conditions. But they are not because of this fact any more worthless to a Chinese republican than the Old Testament is worthless for a citizen of the United States. Confucius himself does not set forth minutely the details of governmental arrangements. He accepts the social system in which he finds himself, except that he would have it restored to its real or imagined pristine order. This social system was feudal in type and differed, therefore, from the centralizing imperial system first introduced by Ch'in Shih Hwang; and it is well known how the criticisms of Confucian scholars provoked the Emperor to commit their books to the flames and their bodies alive to the grave. Let it be remembered to their credit by modern enthusiasts for liberty that though these Confucian scholars were reactionaries they died for liberty of prophesying under the first despot of China. What we have particularly to note, however, is this, that it is the centralizing imperialism of Shih Hwang that has persisted in China from those days down to the Revolution. Now under this system much of the ancient order of things reflected in the Confucian writings was rendered obsolete, and yet under it the authority of Confucius has flourished. May it not survive, then, the political change, whatever it may amount to, involved in the institution of the Republic?

No doubt the change from an empire to a republic is, theoretically at least, a more violent dislocation than was the change from the ancient feudal system to the empire. For in the latter case both systems were absolutist, and the change consisted of the suppression of the dukes, each absolute in his own realm, and the extension over the whole country of the sway of the Emperor; so that, as a minister of Shih Hwang said, 'Laws and ordinances issue from one central authority.' Still, if this difference be kept in mind, the above question is not a foolish one to be summarily answered in the negative.

Moreover, we must mitigate our idea of the absolutism of the ancient system by recalling the fact that it was absolutism tempered by the right of remonstrance and by the right of rebellion. A monarch is so by divine right, but only if he is a monarch indeed; and all are not kings who sit on thrones, but only he who reigns in righteousness. The conduct of the ruler might therefore invite remonstrance or warrant rebellion. It is interesting to notice the different ways in which two famous Chinese scholars regard this right of rebellion. 'Confucius himself,' says Dr. Faber, 'appears to have regarded with favour rebellious movements in the hope of bringing a sage to the throne. Mencius . . . justifies dethroning and even the murder of a bad ruler. No wonder, then, that rebellions have occurred. . . . It is impossible to calculate how many hundred millions of human lives have been sacrificed during these rebellions. Confucianism is to blame for it!' On the other hand, Dr. Legge, speaking of this right of rebellion, says: 'It was one of the things about which Confucius did not like to talk. Still he held it. . . . Its tendency has been to check the violence of oppression and maintain the self-respect of the people all along the course of Chinese history.' Dr. Faber blames Confucius for not having 'thought of establishing a constitutional barrier against tyranny and providing a magna charta for the security of life and property.' If the blame

be just, perhaps our Old Testament is open to it also. Yet both there and in Confucius a democrat may be glad to find principles which 'maintain the self-respect of the people.'

Still, Confucius was no democrat if by that we mean one who believes in the rule of the people and universal equality of rights. 'The people may be made to follow a path of action, but they may not be made to understand it.' 'He who is not in any particular office has nothing to do with plans for the administration of its duties.' 'When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the Emperor. When right principles prevail in the empire there will be no discussions among the common people.' Sayings such as these do not indicate a democratic type of mind. Moreover, though Confucius was a reformer he was a reactionary reformer. The feudal system was breaking down in his time, and he had no political system to take its place and no remedy to suggest for the distracted time other than imitation of the ancients. This conservative vein is characteristic. If he allows change it is within the narrowest limits, the substitution, e.g., of a silk cap for a linen one.

Allowing all this, then, that Confucius was anti-democratic and conservative, must we draw the conclusion that he is out of date for present-day republicanism in China? Such a conclusion would be too hasty. To begin with, Confucius himself gives us in his public life a truly moving example of faithfulness to social duty. He laboured courageously and patiently for the realization of his ideal in the political and social life of his time. On one or two occasions he may have been in danger of declining from the proper rigidity of his principles in order to secure the more speedy success of his mission; but, on the whole, how consistently he laboured for it up to the pathetic close of his life! In spite of opposition and personal danger, and unmoved by the example or taunts of the recluses of his day, he did not withdraw from his appointed

task, finding courage in the thought that since it was the task appointed him by heaven what could men or princes do to him ? Here is an example of civic virtue worthy of all imitation.

Passing from his personal example to his teaching we find there, too, much that is of value. Confucius rightly conceives of man as social by nature. He accepts the analysis of the social structure into the five relationships : sovereign and minister, father and son, husband and wife, elder brother and younger, friend and friend. This analysis is open to criticism, but surely that particular criticism is not well founded which blames Confucius for not having included, for instance, such a relation as that of wealthy to poor. That is not a fundamental social relation ; a society can be conceived as existing without it. But according to Confucius no complete human society is possible without each one of the five relationships.

Of these the relation of sovereign and minister might be thought to be accidental. Its inclusion, moreover, in some republican eyes stamps Confucius as a monarchical, and therefore obsolete, thinker. This surely is to consider words rather than things. The relation which Confucius expresses by the formula ' sovereign and minister ' appears, *mutatis mutandis*, in every state—with the possible exception of a small city-state in which everything is settled in a public meeting of all the citizens. It appears, e.g., in the distinction of executive (president, directory, or king) and consultants (ministers or parliamentary representatives), and even republican presidents and parliamentary representatives might better discharge their mutual duties if they recalled the Confucian requirement of respect on the one side and fidelity on the other. Further, the inclusion of this sovereign-minister relation indicates that society naturally completes itself in a social unity wider than the family. Confucius indeed inclines to construe the state as a family. The idea has been fruitful of good in so far as it has given birth to or supported

the doctrine of universal brotherhood, universal at least within the empire. The republican may even welcome it as correlative to one element of his cherished ideal. But a little reflection shows how fallacious this is. A family is not a republic, though some representatives of Young China show their emancipation from Confucius by acting as if it were. Liberty and equality in the republican sense do not exist within its bounds. No family is composed of similarly endowed brothers simultaneously self-produced. It is in its use of this category of the family that Confucianism is open to democratic criticism, for from its use beyond its sphere there springs, not only the idea of universal brotherhood, but the idea of benevolent autocracy. From this point of view the super-imposing on the family relations this other relation of sovereign-minister is a welcome acknowledgment that the category of the family is inadequate, and that the state is a larger thing than the family and as natural.

Taking the whole five relations, then, we learn this, that man is by his very nature involved in a system of relations and only realizes himself in them. Such relations involve difference. Subordination is not a limitation of natural liberty, at best a necessary evil, it is itself natural. Confucius is not so modern as those republican enthusiasts who would build up a social structure from atomistic individuals, each with exactly the same rights as his neighbour. But the ancient doctrine is not antiquated.

Looking again at the Confucian teaching we see that in it the family is recognized as the social unit. We infer this, as from other indications so from this, that the fundamental social virtues are *hsiao* and *t'i*, filial piety and fraternal feeling. ' Filial piety and fraternal submission ! Are they not the root of the characteristic virtue of man ? ' In the eyes of some it may be a reproach to Confucius that these fundamental virtues are the virtues proper to the inferior members of the social relations concerned—the duty of children to parents and of the younger brother

to the elder. Perhaps it is characteristic of Confucius to lay stress on the subordinating virtues. More probable is the opinion of Dr. Legge who, speaking of the willingness to submit to the powers that be which distinguishes the Chinese, remarks that here the system of Confucius was moulded by the character of the people rather than the character by the system. Still, once the system was formulated it must have reacted on the national character. Confucius, of course, while laying the greater stress on the duties of subordination did not forget the duties of superiors. In good government not only must the minister be minister and the son son, but the prince must be prince and the father father. I put it to his credit that he thus built his social system on a doctrine of duties rather than on a doctrine of rights; and I doubt if, from a practical point of view, he was wrong in emphasizing the duties of subordinates.

Human nature being thus social and the state being the highest social unity known to Confucius, it follows, if we keep in mind the limitation of his religious outlook, that the ideal state is for Confucius the *summum bonum*. In the ideal state prosperity and righteousness coincide, but righteousness is the root. The ideal state is realized when each of its constituent relations is fulfilled, when prince is prince and minister minister, when father is father and son son. This intimate connexion between the rightness of each individual in his proper relation and the rightness of the state reaches its climax in the stress laid on the character of the prince. Rightness in the personal character of the prince is the root from which good government naturally and inevitably springs. It comes about by way of accordance with the prince's example. This doctrine of the potency of character is very noticeable. It may be exaggerated, but it is a much less harmful exaggeration than is the excessive reliance on legislation that we find in some other political theorists, and it lays stress on a factor in the development of the body

politic that is too often neglected, both in theory and practice.

The absolutism of Confucius has also to be interpreted in the light of this principle. The prince's will is supreme ; but, in the ideal state at least, it is the supremacy of moral suasion, the people swayed by the influence of their ruler as the grass bends before the wind. His will is no longer their law, it becomes their will. 'Men loved him, the One Man, and responded to his example with docile virtue.' 'From the east to the west, from the south to the north, there was not a thought but did him homage. A sovereign true was the great king.' There is no question here, of course, of democracy. Indeed, recalling the saying already quoted, 'The people may be made to follow a path of action, but they may not be made to understand it,' we must beware of imagining that the responsive people are able to co-operate intelligently with their sovereign. Confucius has no vision of so enlightened a democracy. Still, in all this line of thinking, pointing as it does to the superiority of the influence of character to the compulsion of law, we see indicated an element that should enter into every political construction ; though it can be realized, as I suppose, only in that society in which the One Man is both Lord over all and in all as informing Spirit.

In such things, then, as these—the social nature of man, or, to put it otherwise, the naturalness of human society with its relations of mutual responsibility, so that obedience is at least as much a natural duty as liberty is a natural right ; the moral ends in the realization of which society consists ; and the supreme importance of righteousness in the ruler that these ends may be realized—in these things Confucius, in spite of his old-world absolutism and conservatism, has that to say which should not be disregarded by the Chinese of to-day.

The value of Confucius is still more evident in the sphere of personal ethics, or at least is likely to be more readily admitted there by those who approach him with

republican prepossessions. The excellence of the Confucian ethic is so generally recognized that it is hardly necessary to prove it. His doctrine of *jên* 'the characteristic virtue of humanity'; his definition of one aspect of it—'*jên* is to love all men'; the enunciation of 'reciprocity'—'what you do not want done to yourself do not do to others'—as 'the rule of practice for all one's life,' these things alone suffice to give Confucius high rank among ethical teachers.

Here, however, I would emphasize the more general aspect of his teaching, its strong ethical interest. Above all things Confucius was a preacher of righteousness, and, one enigmatical or ironical sentence excepted, he put righteousness above all other interests, even life itself. Education, for which he was so zealous that he 'never refused instruction to any one,' was for him predominantly moral culture. This education, moreover, was with a view to social service, though it is true that the social service in view was official employment, a somewhat narrow conception of it. Still, as Confucius himself declined to become a recluse so the virtue he taught was no individual and cloistered thing. His disciples were to live for the public weal, and when they did so Confucius greatly rejoiced. Now even if the matter of the Confucian precepts were less excellent than it is, these two points in his teaching—its ethical emphasis, its social outlook—would still be of immense value, especially at the present time. If in many other places there is a tendency to push learning at the expense of education, and to pursue those branches of learning which promise quick returns of private gain, in China it is conspicuously so. What has struck the Chinese imagination is the practical side of western learning. In Hong Kong University, for instance, the departments of medicine and of engineering are those that are being first developed. It would be a thousand pities if under stress of this practical tendency the moral element in education should suffer.

This ethical interest is the strong side of Confucius' theory of education. His excessive intellectualism is the weakness of his ethics. It has already appeared in his politics. We have noticed the limitation of his democratic outlook. 'The people may be made to walk in the right way, but not to understand it.' The understanding few, the scholars trained for this social service, are by precept and example to produce this popular conformity with the right. The two classes are placed over against each other. Through the body politic there runs this divisive line. The same fault, to borrow a geological term, appears again and more injuriously in his ethics. There are those who respond to teaching, and there are those who by nature are beyond the reach of Confucian influence. This line of thinking, which is suggested by facts obvious enough, is indeed crossed by another line of more generous hopefulness. The ordinary man and woman, it is said, are not incapable of the teaching. Even 'the nine wild tribes of the east' might be civilized were a 'superior man' to dwell among them. But the despondent note cannot be disregarded. There is, accordingly, a tangle here which has exercised the ingenuity of the later Confucian schools. How is the existence of a class of persons impervious to ethical teaching to be reconciled with the theory of the inherent goodness of human nature, with the view that virtue lies absolutely within the compass of the individual will, and with the speculations on the universally transforming influence of the sage? Whether Confucius was consistent with himself or not, and how the later Confucianists sought to evince his self-consistency, are questions which, however interesting, must not be entered on here.

I have imperfectly indicated some elements of permanent value in Confucian teaching. Let us recall again the risk that these may be lost. Confucius may be pushed aside by republican ardour, or he may be distorted to square with newfangled ideas. Suppose that, as happily

seems probable, he escapes these two dangers and, though it may be with some curtailment of his extraneous glories, remains the teacher of China, he with the books he transmitted,—what then ?

Ethically, such Confucianism gives us a venerable exemplar, and a body of ethical precepts of great soundness and force. Religiously, such Confucianism is in a state of unstable equilibrium. There is in it a religious element, more pronounced in the ancient books, less prominent in the teaching of Confucius himself. There may be some explanation of his reserve as being a revulsion from increasing superstition, but the result has been unfortunate. He has helped to set up in Confucianism, religiously, as I have said, in unstable equilibrium, a religious degeneration, so that the religious element of the earlier books has dwindled intellectually into a philosophy, and practically into a mere state cult surviving in an agnostic or superstitious world. The ancient conception of Shang Ti, in many ways so worthy, failed to extricate itself from its polytheistic concomitants and to become a vitalizing monotheism such as we have in the Old Testament. Nor has Confucianism within itself any hope of such a development now. At best, then, what can be hoped for is an ethic wonderfully high in theory, not inert, either, in practice, still of value as guide and restraint, but lacking that enthusiasm without which virtue is neither safe nor aggressive. This lack the Confucian ethic cannot supply, for it rests on an agnostic basis, or at least with no sanction even remotely religious other than the thought that right conduct is in accordance with the principle of things. Polytheistic superstition, in which alien quarter a sanction for Confucian morality is sometimes sought—this and gross materialism will work in China as elsewhere ; but this ethicism, call it agnostic or nationalist as we please, is the familiar form in which Confucianism is likely to survive and confront Christianity.

The two systems, then, will confront each other. Conflict

there must be. But let it be conflict which will not endanger even temporarily interests common to both. Surely we of the Christian side, while the victory of which we are sure is not yet ours, may, in this time of unsettlement and drift, be glad if beyond our ranks there is found anything to steady the Chinese nation and give it moral guidance. Any such elements in Confucianism we may frankly recognize, while we repudiate all suggestion of an eclectic religion and are keenly aware of the danger that the good may be the most stubborn opponent of our better, which is also the best.

What then is the Christian opportunity? The Christian scholar may, to begin with what is most external, supplement and correct the matter of the Confucian ethics. For high as the Confucian standard is, there are, for all that, obvious defects. Take, for instance, the teaching of Confucius on revenge or on the whole sphere of woman; though, so far as the Analects go, his teaching on this latter point is rather lacking than erroneous. In such correction the necessary starting-point may, in some cases, be found within the Confucian ethic itself. For instance, filial piety is due to both parents, mother as well as father. And again, the ignorant woman no less than the ignorant man may intermeddle with the knowledge of the way of 'the superior man' and may carry it into practice. In these things we have a recognition of the worth and potencies of the human personality in woman by which her whole status may be raised.

Passing on to what is deeper, the Christian scholar may clear and interpret to Confucianism its own ethical principles. 'The will even of a common man cannot be taken from him.' 'Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand.' The independence of the will, the accessibility of virtue, these fundamental presuppositions so proudly enunciated break down on the facts of temptation and failure, and the Confucian ethic can offer no solution of this clash of ideal truth and actual

fact. But what is said so proudly has ceased to be true just because it is so proudly said, and becomes true once more as man gives up his false independence and comes to the truth of himself by utter reliance on God. Then he may say '*Quis separabit?*' and, 'I can do all things through Him that strengtheneth me.'

Here we reach the heart of the matter. The Christian scholar can supply to ethical teaching that religious sanction which present-day Confucianism lacks. In this respect, too, he may do well, I think, in spite of what some students assert, to build on what he finds and to reaffirm the ancient spiritual conceptions while at the same time purifying them. The deity of Shang Ti must be so set forth as to leave no function for the subordinate spirits of the ancient theology. In doing this, however, care must be taken not to depersonalize Him so that He becomes as in later Confucian teaching the impersonal rational principle of the universe. It is by the aid of the Christian faith that this can be done, for it is in Christ that the Godhead is revealed in all its richness. 'Thou art the Christ, the Son of the *Living* God.' Plurality of gods is overcome by manifoldness in the Godhead, as it is by the same manifoldness that we escape the cold Oneness of a philosophical principle. Moreover, the situation in China, as Dr. Wilhelm points out in this Review for October 1913 (p. 636), 'seems to furnish the conditions for the growth of an individualistic type of religion.' Often has the missionary, urging the worship of Shang Ti, been met by the answer: It is not for me to worship the Supreme; that is for the Emperor alone. But now the worship of Shang Ti by the Emperor[1] as proxy for the Empire having come to an end, may it not be so far easier to lead the individual into direct relation to the Supreme?

With all the advantage of a religious faith, vital and ethical, educational institutions under Christian influence should do much to retain the ideal of moral education.

[1] It is now reported that the President is to offer sacrifice at the Altar of Heaven.

There may be an increasing danger of this being lost even in mission schools and colleges as their curriculum is loaded with subjects which are in demand, and the pressure increases of competition with non-religious institutions with regard to the mass of knowledge acquired by the students. But at any cost the more ancient and more Christian idea of education must be preserved, and in particular the idea of education for social service. This is pre-eminently in accord with Christian teaching and springs naturally from the spirit and example of the Christ. Perhaps Christian teaching in China has been defective here. There has been insistence, no doubt, on the duty of evangelizing and of work for the welfare of the Church. But the object of the evangelizing has been barely the proximate one of saving individual souls; and the ideal of mutual service has been too exclusively religious, and even ecclesiastical.

There is some excuse for this condition of things, so far as it really exists. The early mission preaching was predominantly of that individualistic type, and, moreover, the Chinese convert was cut off from the social life around him so that his sympathies tended to restrict themselves to the Christian fellowship. But in both respects there is now a change. The convert is, theoretically at least, no longer ostracized, but may take his full share in the social life around him, and the social aspect of the Christian salvation is being emphasized. This is as it should be, as it must be if the genius of China as expressed in Confucianism is to be captured for Christ. No doubt Christianity has in China as elsewhere produced in many humble lives its sweet fruit of good Samaritanism. But much more requires to be done. Hence one is glad to notice here and there attempts, e.g., to interest students in social questions and philanthropic work. Hitherto this aspect of Christianity has been most conspicuously manifested in hospitals and other benevolent institutions connected with the various missions. Apart from their

direct evangelistic value these are justly advocated as illustrative embodiments of the Christian spirit. The weakness of this position is that they are transplanted samples. What is now increasingly necessary is to have the life of the Chinese Christian community unfold itself in similar activities, whether by permitting or inducing it to take a larger share in existing institutions or by its creating institutional embodiments of its own.

In passing, one may raise the question whether the best way of accomplishing this is by a lavish expenditure of money to erect still more splendid illustrations of the philanthropy of western Christianity. Certainly East and West should provoke each other to love and good works; but the old figure of the tree may remind us also of the simple truth that fruit-bearing is not accelerated by hanging fruit on the branches but by working around the root.

In another direction, too, we must do more justice than before to the corporate thinking of Confucianism and of Christianity. We must make more of the idea of the Church as embracing the whole company of the faithful in heaven and on earth; of the lordship of Christ over both the living and the dead; of the unity of the people of God on this side of death and on that. 'Part of His host have crossed the flood, and part are crossing now.' How far each one will go on this line depends on his theological presuppositions. Surely no one would be prevented by his presuppositions from going so far, at least, as to foster a thankful commemoration of the faithful departed, more frequent and public than has been the practice in some of our Churches. To overcome Confucianism completely we must at the same time conserve all that is good in it, and for this we must confront it with the full scope of our faith. The ideal for which the Christian works, the hope in which he is called, embraces both the living and the dead: to its realization each and all contribute, and in its realization each and all share. Each and all

contribute: each and all share. Here we have an ideal more comprehensive in its democracy than Confucius ever dreamed of. He was hampered by his intellectualism, and still more by his ignorance of the grace of God, and so there were limits beyond which his teaching was acknowledged to be powerless. 'They shall all know God: they shall all be taught of God,' were ideas beyond his range. Self-culture of a nature given by heaven, but to be developed by oneself without further aid from that quarter—how different from Jesus' thought of the Father in heaven who gives the Holy Spirit to them that ask Him!

Possibly something of what has been said may suggest the criticism that I have looked at things from too academic a standpoint. I should like, therefore, to balance what I have said by adding that, while the opportunity of the Christian educator is great, still greater is the opportunity of the Christian evangelist. What the scholar or educator may do critically and apologetically, by the comparison of this and that, for a select audience, the evangelist may do positively and parenetically, by the manifestation of the truth, for all sorts and conditions of men. Both activities are needed, as in the eighteenth century England needed and was helped by both her Butler and her Wesley. But evangelism claims first place. It may in many ways do for China now what the evangelical revival of Wesley and Whitefield did for England then, making an ineffective morality glow with the love of God; defeating, as nothing else can, the influences of materialism and of superstition, creating the human material from which a wholesome social system may be built up, and that sound public opinion which is as an atmosphere in which corrupt and evil things wither, while it is to all workers for righteousness a spiritual reinforcement and the very breath of heaven.

P. J. Maclagan

A PRESENT-DAY PHASE OF MISSIONARY THEOLOGY

'I CAME NOT TO DESTROY BUT TO FULFIL'

THIS article is not concerned with the teachings or writings of any individual; its purpose is to deal with a mental attitude which has scarcely passed beyond that stage into the region of definite conclusion.

The replies to questions sent out to the mission field by commissioners appointed to prepare material for the Edinburgh World Missionary Conference appeared to suggest that missionary experience had now shown that a new attitude towards the ethnic religions was demanded. Individual utterances in the mission field have also seemed to point in the same direction, and to suggest that the message of Christianity to the nations as presented by the pioneers of the missionary enterprise must be replaced by a new method of approach, of which a deeper sympathy with the religions of these nations and a higher appreciation of their spiritual content shall be the distinguishing features.

The characteristic note of this method is held to be expressed in the words of our Lord Himself which I have placed at the head of this article—'I came not to destroy but to fulfil.' This may be called the motto of the school and, as interpreted by the more extreme representatives of this missionary position, it means that the function of Christianity in relation to the ethnic faiths is not to supplant these systems by a new faith but to supplement them, to 'fulfil' them by furnishing the complement and consummation that is contained in the Christian gospel. As the gospel of Christ brought to the religion of the Old

Testament its fulfilment, absorbing the old and reproducing it in its complete development, so it must ever be the mission of Christianity to absorb, vivify and raise to complete achievement the religious thought of all the nations and of all the ages. The religions of India, and especially Hinduism, are the examples that are adduced in illustration of this process, and the philosophies that underlie the popular religions of India, especially the Vedanta in one or other of its forms, are held to furnish a foundation on which Christianity may rear the fabric of a higher religious life and bring to fulfilment the thought and aspiration of India's past. It has even been seriously contended that in some respects these systems supply a more satisfactory foundation than the Old Testament, and that the Indian Church might with distinct spiritual advantage introduce into its religious worship readings from the Upaniṣhads and Vedanta as a portion of its Old Testament lessons. Not many, we venture to think, of the representatives of this phase of missionary thinking would be prepared to endorse this proposal; but the fact that it has been publicly brought forward shows that it is time that the whole process by which this result has been reached should be subjected to serious examination.

The problem which meets the Church to-day in its contact with ancient systems of religious thought is not a new problem. It had to be faced by the early Christian Church as soon as the missionary impulse had led its apostles and first missionaries into the presence of nations that could look back upon long eras of philosophic and literary culture as part of their national inheritance. The apostle Paul was one of the first who had to face the problem, and from the summary of his address to the people of Athens that is given in the Acts of the Apostles, and from several of his epistles to the Churches, we learn with some degree of exactness how he dealt with it. His loving heart, sensitive to every movement of thought amongst those to whom he brought his message, kept him on the alert to

meet every disposition of mind that seemed likely to provide a channel for the entrance of the gospel which he proclaimed. In the Athenian capital, filled with temples and images, he found a witness to the reality and persistence of man's search for God. With tender touch he exposes the fundamental errors of idolatry, and when he points to the recognition of failure which he reads in the inscription 'To the Unknown God' he describes the search which has ended in this failure as noble, and as included in the wide purpose of God towards the nations of men whom He has made in His own image. In his epistles he expands the same thought, setting forth the failure of the wisdom of men as a preparation for the message of the wisdom and the power of God.

There was much in the philosophies of Greece that was lofty in its ethics and spiritual in its theology. This, we might have imagined, the apostle would have chosen as the starting-point of his approach to the Athenian mind; but he deliberately chooses another path. He recognizes in the strivings of the nation's thought a divine providence which gives to them a definite place in the divine purpose. He does not ask the Athenians to believe that through these ages of seeking and feeling after God they lay outside His thought and care. God was leading them even when they failed to find Him, preparing them by their search and by its failure to enter on the path along which His grace could draw near to them. In the experiences of human seeking and human failure through which they had passed the apostle finds the 'evangelical preparation' of the nations, and to 'fulfil' this Christ came. The apostle enters into no discussion of those philosophies. From the standpoint of their ethical and spiritual result there was no room left for such discussion. Their spiritual powerlessness stood revealed in the moral paralysis of the people to whose life they should have ministered.

It might be said that Paul was unfitted by the natural and national bent of his Jewish mind to appreciate the

relation of these systems to the fundamental doctrines of the faith which he proclaimed. It may be also argued that his acquaintance with the systems of Hellenic thought was too limited to make such an appreciation possible. But it is not necessary in estimating his attitude to pre-Christian thought to discuss the question of the extent of the apostle's education in ancient philosophy. In all his writings he has made it clear that the only results of human thought that count in this great argument are those which are visible in man's knowledge of God in the moral aspects of His being and man's realization of himself in the moral relations which he sustains to God and to humanity. Thus judged man's wisdom has failed ; by the path of intellect God, the God whom man's soul hungers and thirsts after, is not to be found.

To him Christ is the fulfiller in the sense in which the Lord Himself claimed to have come not to destroy but to fulfil. He was the fulfilment of the revelation enshrined in the history of the people of the covenant, of the law which had been given to be a ' schoolmaster ' to lead to Him, of the religious development which had been in process throughout the long and many-coloured history of the people of God. St. Paul's conception of Jesus as fulfiller is related to this well-defined region, and only a forced and unnatural interpretation can find in the memorable saying of our Lord a wider application. Interpret the word ' fulfil ' in a vague sense which detaches it from the context of our Lord's great sermon and you can find in it a reference to every thought and experience of mankind. There is a sense in which Christ is the fulfiller of all things. St. Paul's Christology is comprehensive enough to include this universal significance also ; but, in the specific sense which the phrase is intended to bear in the argument now under consideration, the idea of Christ as the fulfiller does not appear in the sayings of our Lord or His apostles with reference to the general course of human thinking on the things of God.

The thought which underlies the position we are discussing appears to emerge with some measure of definiteness in the writings of Clement of Alexandria. These writings possess a peculiar interest as exhibiting the first real attempt to place the teachings of the Christian faith in a definite relation to those of the ancient philosophies. Clement was himself well versed in the teachings of the ancient schools. His acceptance of Christianity came at the end of a long course of study of these systems, and when he emerged from his search into the light of Christ he found in Him the fulfilment of his intellectual and spiritual desires. As he looks back along the paths by which his seeking soul has wandered, he sees them in the reflected light that comes from the divine Logos that was manifested in Jesus Christ. To him the truths contained in these philosophies are so many scattered rays of divine light which have all been gathered up in Christ, the Sun of Righteousness, the brightness of the Father's glory. As a theological statement the view of Clement was never seriously regarded by the ancient Church. It probably did not mean much more than the *anima naturaliter christiana* of Tertullian ; but, in the view of some, it served probably along with other things to delay the canonization of this distinguished church father. His position is one with which Christians of all the ages ought to have no difficulty in finding themselves in fullest accord. In the ancient literature to which he refers there are gleams of truth which the Christian Church ought to be ready to accept as an evidence of the diffused energy of the divine Logos in the world, and the same may be said with equal conviction regarding the thoughts which sustained the philosophies of India through ages of profound spiritual seeking after God.

No Christian missionary who has been able to get near to the underlying thought of India's religious literature can fail to be touched to sympathy and appreciation. The pioneers of missionary enterprise were no exception

to this experience. Many of them were profound students of the religious literature of India, and their love for India's people was deepened by everything truly spiritual that their studies disclosed to them. We are all willing and glad to recognize the operations of the divine Logos in every spiritual truth that has been revealed to the seeking heart of India. But this sympathy and this recognition need not blind us to essential distinctions. The systems of religion with which we find ourselves confronted are not the true counterpart of those higher thoughts which disclose themselves to the sympathetic student of India's literature. They stand before us the evidences of the pathetic failure of India's highest thinking to achieve for the people of India the satisfaction of their religious needs. They have grown out of systems of thought that were inspired by high desire; but, while they find their support in the philosophies which arose in answer to this desire, they have not been true to their loftier origin. It is impossible, therefore, to regard them as steps in a development that finds its culmination in the religion of Jesus Christ. In the sense in which the religion of the New Testament is the fulfilment of that of the Old, Christianity cannot be presented as the fulfilment of Hinduism or any ethnic faith. It is not unusual to find in the sayings of Jesus, even in those which seem particular and casual, a universal significance that extends far beyond their first application; but it can with little show of reason be maintained that when Jesus in the course of a minute and detailed illustration of the Mosaic law describes Himself as come not to destroy but to fulfil, He is placing Himself in the same relation to all other systems of human thought and religious practice. His statement is precise and definite, and in making it He claims to be a fulfiller of the law in a sense in which He is the fulfiller of nothing else.

This generalizing of the words of Jesus has been used in the defence of some very extreme positions. A remarkable example of this is found in a recently published work

on Hinduism which appears under the title *The Crown of Hinduism*. The exposition of Hinduism contained in this work is both thorough and illuminating, while its analysis of the teachings and practices of Hinduism, and its exposure of the errors of the one and the evils of the other are uncompromising and complete. The only feature of the work that jars on one's sense of fitness is the title, for the Crown of Hinduism means Christianity. The introduction and a few passages in the book are devoted to the exposition of the idea which underlies the title. The title means to convey the idea that Christianity is the consummation, the fulfilment of Hinduism. In a few of the chapters which deal with the more general problems of religion, in relation to which the underlying thesis can be maintained with some appearance of propriety, the proposition is reasserted, and at the end of the work it reappears in a sentence. But throughout the body of the work, where the writer is grappling with the real problem—the life, the spirit and the practice of concrete Hinduism—the formula is allowed to fall into the background, for the author cannot but shrink from the assertion that Christ is the fulfilment of that which he has exposed as conflicting with the true conception of the divine character and with the ethical demands of the human spirit.

There must be many who, while they appreciate the contents and the purpose of the work, regret that it is marred by a title which is really irrelevant to its subject and in contradiction with its main positions. A writer on the religious movements of Hellenism might with much greater appearance of fitness describe Christianity as the Crown of Hellenism, and it must be asserted in all seriousness that, if one could accept the position of the writer who finds in *sati* and in the dedication of young girls to a life of immorality by marrying them to a god something that points to a higher devotion and prepares the way for it, there is no human thought or human practice for which Christianity might not be claimed as its crown.

We have referred to this work not for the purpose of a criticism of its positions but in order to illustrate the attitude towards non-Christian faiths that is at present under discussion. We refuse to call Christianity the Crown of Hinduism in the sense in which this writer expounds the title of his book and we decline to share the attitude of which it may be taken as a typical illustration. We refuse to accept this method of approach for our message to the mind of India, because it is calculated to misrepresent the one and to mislead the other.

We hold very strongly that we are misleading India when we present to it the Christian gospel as the consummation of its own distinctive religious development. Such a message brings no spiritual help to India ; it only tends to confirm India in a mistaken estimate of its own spiritual achievement, and to neutralize the effect of the *preparatio evangelica* through which India has been called to pass in the experience of its own religious history.

Every missionary in India knows that the most formidable barrier that Christianity encounters in its approach to the higher mind of India is this belief in the greatness of the spiritual achievements of India's past. Such minds dwell on what they call the materialism of the West and contrast it with the spirituality of the East which they claim as their inheritance, and they regard as presumptuous the suggestion that they should be expected to listen to a spiritual message coming to them through any western channel. And, until India has learned the true meaning of spirituality and has come to acknowledge the lack of it in much that bears this high name, this attitude of the Indian mind will prove a formidable obstacle to Christian progress. India has yet to learn that a spirituality which is reached by the path of abstract metaphysical speculation is a very different product from a spirituality which is essentially ethical in its origin and in its manifestation. It is the mission of Christianity to lead it into the path which Jesus Christ has opened up to the world in His life, in His

teaching, and in His sacrifice for men. The message of Christ is the revelation of a new spirituality, not merely the consummation of the spirituality on which India has striven to nourish its life. It is the duty of every Christian to recognize the grandeur of India's effort, the grandest in the history of human thought; but it is none the less the duty of every missionary who loves India and seeks to help India to point out wherein its highest efforts have failed to reach the true goal of the spiritual life as revealed by Jesus Christ. The mission of Christianity is not to complete or consummate something that has been moving onwards to this completion; but to reveal to India a new way and a new power.

From much that has been written in connexion with the advocacy of a new method of reaching the mind of India, it would appear that it is put forward by its advocates as calculated to accelerate the rate of Christian progress in India. Impatient of the slow movements of the kingdom of God, these earnest spirits have rushed to the conclusion that the slowness of these movements has been due to a mistaken method of presenting the Christian message, and the use of strategical methods that were ill-considered and ineffective. All such impatience is to be encouraged, for we are only too apt to satisfy ourselves with meagre achievement in this high service; but the conclusion that a new conception of the function and the mission of Christianity will change all this has little warrant in the history of the past or in the indications which meet us in the present. We have no sympathy with the methods of those who are censured by this new school of missionary thought as delighting in denunciations of Hindu superstition and in ruthlessly assailing the cherished beliefs of a religious people. We doubt whether such methods have ever had a place in the practice of any reputable missionary in the past, nor are we aware that they are followed by any missionaries of experience in the present. Such methods are alien to the whole spirit of our Christian faith,

and involve a complete departure from the type of apostolic preaching that stands forth in the New Testament record. Such a method of approaching the mind of India is an outrage on the religious sense of humanity and must ever prove fatal to its own purpose. But, while we repudiate in terms as strong as any employed by some modern missionaries this attitude of aggressive hostility, we are persuaded that there are dangers quite as great in the extreme position which these missionaries have been led to advocate.

I can understand the thoughtful Hindu who has been told that Christianity is the consummation of his religion, the high goal towards which it has been moving through ages of spiritual evolution, taking refuge in the position that if his religion has thus developed in the past he is content to allow the process to work out its own consummation, and that there is no reason why he should be invited to accept the highest stages through the new channel which Christianity offers to him.

This is not a merely imaginary attitude; it is the actual attitude of many of the religiously minded amongst the thoughtful classes in India. They feel that they have behind them a great religious history, and they are looking forward to future developments rooted in that ancient past which will be independent of all extraneous contributions including those which have their definite origin in the Christian faith. This conviction, definitely formulated or existing only as an undefined feeling, explains in large measure the reluctance of many of the more enlightened class to entertain seriously the overtures of the Christian religion. Even when Christian ideals lay hold on their imagination they are reluctant to attribute them to Christianity and are disposed to claim them as the genuine fruits of their own religion when rightly interpreted.

It was not so in the days of the earlier religious movements which were awakened in India by the advent of Christian missionaries. The first great reformers of this

period were not slow to acknowledge their obligations to Christ and His religion, and some of the most eloquent human tributes to Jesus Christ were penned by the Hindu religious reformers of last century. To-day we have to reckon with a new attitude. The spirit of nationalism has been awakened and is asserting itself in every field of Indian life and not least in that of religion. This new life to the awakening of which Christian influences have so largely contributed has evoked a spirit of intense nationalism in regard to religion. The acceptance of the Christian faith is viewed not simply as an act of religious apostasy; it has come to be regarded in many quarters as treason against the national spirit. No missionary who is in contact with the thinking classes of India can fail to recognize that this, and not the purely religious influences of Hinduism, is the strongest force with which his message has to reckon. Does any one imagine that to present Christianity as the consummation of Hinduism will have any conciliating influence on minds that are saturated with the new spirit? Is it not rather our mission to India to present to it a Christ who is not the consummation of any nation's strivings but the answer of the divine grace to the needs of mankind? The more we exalt the Christ as a God-given Redeemer who comes to man in the hour of his helplessness and failure, the more effectively shall we discharge our mission to the peoples of India. Let us recognize the nobility of India's religious strivings—to us the noblest and the grandest spectacle in all its history—let us put the best interpretation on all that India has achieved in the domain of religious thought, but let us not conceal from India that its religious history, like that of other nations, has failed to lead it to the true knowledge of God. The dark shadow of failure lies across that history—a failure common to India with all the nations of mankind, but more pathetic than all other failures by reason of the lofty heights to which Hindu thought has risen in its search after God and the passionate faith with which

India has clung to the Unknown whom its thinking could not reveal. In such an attitude there is no lack of true spiritual sympathy with the ethnic religions of the world; there is only a humble recognition of the truth, taught by apostles and confirmed by the world-wide experience of the Church of Christ, that when 'in the wisdom of God the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe.'

D. Mackichan

THE IDEAL OF WOMANHOOD AS A FACTOR IN MISSIONARY WORK

IV. INDIAN WOMEN IN THE PAST AND TO-DAY

THE most insistently pressing question concerning India is its social problem, the root of which lies in the condition of its women.

It is not within the scope of a paper such as this, nor is it possible for the writer with her limited experience of one or two provinces of her country, to enter into a detailed account of the various conditions in different parts of India which modify or alter the character of woman at the present time. It is the history of the past which has moulded Indian women on certain definite lines and given them a heritage that we may well study, in order to understand what the women of India have retained or lost in their journey across thirty centuries of years. Only after such a retrospect can we predict with any certainty what the relation of women will be to the new India.

In the ancient odes and hymns preserved for over three thousand years, we have a fair picture of woman in the early Aryan days. Natural phenomena were known as gods whose help was sought by prayer and sacrifice, offered by the head of the family, assisted, it would seem, by his wife. Woman was held in honour. There were even women *rishis* (seers) whose hymns are still in existence. No other nation at so early a period seems to have held its women in greater reverence.

Ancestor-worship, which soon developed into the patriarchal type of family life, initiated that inequality of the sexes which ended in the complete social disabilities

of women. Because the father was the high priest, sons were desired to carry on the rites essential to the well-being of ancestors, and women came to be of less value. In the joint-family system, where three or four generations lived together in one house under the control of the head, the women suffered in character, becoming more and more dependent. But they were not secluded in any way, nor were they wholly without education. They exercised a wholesome influence in society, and some were noted for their learning in science and theology.

In the early days there seems to have been no religious obligation that every girl must be married. Nor was infant marriage the rule, for there are rules laid down for the selection of husbands which could not have been intended for the guidance of infants : 'Many a woman is attracted by the wealth of them who seek her, but the woman of gentle nature and graceful form selects, among many, her own loved one as her husband.' Women such as these have been praised in song, in the Mahabharat and elsewhere :

> Our love these sweetly-speaking women gain,
> Where men are all alone, companions bright,
> In duty wise to judge, and guide aright,
> Kind teachers, mothers in distress and pain. . . .
> The wife is half the man, his priceless friend :
> Of pleasure, virtue, wealth, his constant source,
> A help and stay along his earthly course,
> Through life unchanging, yea beyond its end.

These lines describe a more exalted feminine type than the woman 'uncertain, coy and hard to please,' who occasionally in times of need assumes the form of a ministering angel. The joint-family system soon led to family discord ; the power of the mother-in-law increased ; the young bride learned to dread her future home. Larger and larger marriage portions became the custom; it was little wonder that girls were unwelcome, and infanticide common.

The rise of the Brahminic system, with its elaborate ritual, and, later, the idolatrous practices and gross superstitions which continued to creep into Hinduism from the aboriginal religions it absorbed into itself, brought woman still lower, but the poor victims heeded nothing so long as the wrongs done to them came in the name of religion. Child-marriage and idol-worship and the caste system were distinctly interrelated. Child-marriage, indeed, was almost a necessity, for individual selection would have often meant marriage outside the caste limit; thus it was made incumbent upon parents as a religious duty to marry their children at an early age.

At first only widows with children were forbidden to re-marry; Manu's Law-book ordained that none might marry. *Sati*, another cruel law enforced on women by the Brahmins, was devised apparently for the protection of men lest young widows should poison their old husbands in order to inherit and enjoy their wealth. It was interpreted not only as an expression of wifely devotion to her lord and master, without whom life was nothing worth, but as a sacrificial act, whereby the widow could obtain release and salvation: 'As many hairs in the human body, multiplied by a crore and a half crore, so many years will she live who dies with her husband.' The older injunction to a widow was completely ignored: 'Rise up, woman, thou art lying by one whose life is gone, come to the world of the living and become the wife of one who is willing to marry thee.'

Yet, with all the wrongs imposed upon her, the Hindu woman has risen above her circumstances in an extraordinary way. Her religiousness has kept her from bitterness and discontent; she is self-denial personified; her life is one of self-effacement in the service of her husband and children. Her lifelong lesson has been well learned, 'We come after the men, and live only for their pleasure.' Religion is her life. Full of devotion, she observes fasts and feasts to obtain the favour of the gods for her husband

and children—every stray *faqir* gains by her piety and charity ; and by her meekness she does inherit the earth, for her husband pays her honour and is guided by her in all matters relating to home life.

In spite of their professed inferiority, women have for generations been the real rulers of the home. The greatest blow to womanhood was when through the Mohammedan invasion Islam invaded the sacred precinct of the home, where the Hindu woman had reigned supreme, and the sanctity of the marriage tie was a lifelong sacrament for the woman who could not be divorced. Though polygamy was not prohibited, it was permissible only where there was no son to perform those funeral rites necessary for the salvation of the parent ; Mohammedanism brought in the zenana system, and by the seclusion of woman deprived public life of her refining society, setting up a false standard of purity and modesty and an environment full of suspicion and intrigue. Polygamy and easy divorce degraded the position of woman more surely than the cruelties of *sati*.

It seems difficult to understand why a monotheistic religion should degrade its followers below a religion full of idolatry and superstition, until one learns from personal experience that to the Hindu woman the one Supreme Being is a reality at the back of all, whilst to the Moslem, to a great extent, the Man-Prophet is an overwhelming personality—the man perhaps, more than the prophet. Further, the Moslem woman, even in the name of religion, is denied public worship, and her life is narrowed down to the four walls of the zenana ; whilst the Hindu has her places of worship, many of them amongst the most beautiful spots to be found on God's earth. Her pilgrimages, high days and holy days form a large part of her life and relieve it of monotony, bringing to her seasons of lofty spiritual enjoyment. Religious zeal and personal devotion to the Prophet, as shown in fasting and prayer, are the characteristics of the Mohammedan woman's religion ; piety, devotion,

charity and tolerance to all men form the everyday religion of the Hindu. Why women whose own intrinsic worth has given them absolute power in the home life should be hemmed in by an elaborate system of limitations imposed by man is not easy to understand, unless it be that man has always at heart been afraid of their power, little knowing that by narrowing their sphere their influence has gained in intensity ; to-day, the majority of married women in India, from the high zenana to the poor outcast, hold their own as much as women anywhere.

The Indian woman has often been described as inane, frivolous, a toy to be taken up and put away at pleasure. But such is not her real character. Narrow and trivial she is because of her circumstances, but all who know her intimately are struck by her strength. She is strong to love, strong to suffer, and strong to serve. Even her faults are the faults of this very strength of character, for she is equally strong to hate ; she can reign as a tyrant, and is a past master in cruelty when she is thwarted, and from her inferiors she extorts a slavish obedience and service.

These are some of the chief traits connecting each generation with the past and the future, which make the Indian woman an unsolved enigma ; giving to the world such high types of womanhood as command the admiration of all, and at the same time proverbs and idioms classing woman as lower than the animals : ' We all believe in the sanctity of a cow and the depravity of woman.' To Buddha it was promised, for his piety, that he should never in the process of transmigration be born in hell, or as vermin, *or as a woman.*

So far, we have sketched briefly the Indian woman's journey of life from the early Aryan days to the Mohammedan invasion. It is impossible to measure accurately how far the masses have been affected by the British invasion, we stand too near to catch the right perspective of the picture ; but there are signs that no such radical

changes have ever before been effected with regard to the condition of women as those which have come from India's contact with a Christian environment.

A Christian government can never be neutral except in the letter. Its laws are based on the great principle of the fatherhood of God and the brotherhood of man. Its very tolerance to other religions preaches the spirit of Christ. The value of life and the equality of the sexes was recognized in 1829, when Lord William Bentinck's government prohibited *sati* in the face of much opposition from orthodox Hindus. Times have changed since then; one never meets a man to-day who would dare to raise a voice to bring back that cruel rite; it is only some poor widow, doomed to a lifelong *sati*, who expresses the wish that an easier and shorter way out of life was still open to her. Next came the legalizing of re-marriage for Hindu widows in 1865, and a persistent fight by the British Government against female infanticide, reforms which the Mohammedans had attempted to effect, but in vain. Not that these laws have brought in any great changes as yet, but the standard to which each generation is gradually rising has been set. It is the women themselves who are hindering the day of their deliverance; the educated men of India, who have learned that 'No nation has ever risen beyond the level of its women,' are more ready to give than the women to receive.

The rapid education of men has changed their fundamental beliefs in Hinduism; idolatry is given up; caste is of small account, for with the new national spirit is growing a demand for equality; the main thing needed to put these ideas into practice is the like-mindedness of the women, the real home-rulers who are at least half a century behind the men. At present only a small percentage of women are able to read and write—not more than one per cent; but the influence of every enlightened woman has been disproportionately powerful. The famous words of Lord Dalhousie in a Despatch on the

subject of female education are verified by everyday experience: 'This means a far greater proportional impulse to the educational and moral tone of the people than the education of males.'

Reading and writing have not been the main factors in producing a progressive attitude amongst women; more has been done by their coming in contact with the Christian women of the West. As teachers, physicians and foster-mothers to the orphan they have preached God's eternal laws in relation to sex—teaching that the religion of Jesus Christ demands the same moral code for man and woman. Familiarity with zenana hospital methods, facilities of travel, exhibitions, purdah parties and literature containing the history of modern western movements are all moulding the Indian woman, and making her face her relation to the new order of things. So far, what knowledge she possesses of the western woman has come to her through distinctly Christian channels, women who have given up family ties and home to minister to their less fortunate sisters. But the one who appeals to her most is the Indian Christian sister; the others fill her mind with admiration, but they are too high for her to reach; with her fellow-countrywomen she feels that it is only the religion of Jesus which has made the difference, not nationality or climate. It is the day of opportunity for the Christian women of India; they are not only messengers, but living witnesses to the regenerating power of Christ.

As yet the Indian Christian woman seems scarcely to have realized the greatness of the privilege and responsibility laid upon her by God. Nor perhaps has the missionary educationalist who has the training of her.

There is something pathetic in the devotion and romantic attachment of the women of other religions to the Christian, who stands to them as their ideal in everything, from their simple attire to their home or professional life. In schools we find the children cling to the Christian teachers more

than to their co-religionists, and even to their Christian classmates, who are often their social inferiors. It is impossible to overrate the important part which the present-day Christian educationalist plays in the enlightenment and advance of India's women. It depends very much on her ideals and practice what the coming Christian woman will be to her countrywomen, for in God's providence there are signs that she may be as the leaven whereby to leaven the heart and soul of India, its womanhood. Most of these women, who are to be found in positions of trust and influence, or are leaders in literature, reform and philanthropy, are either Christian by religion or they have been leavened by distinctly Christian teaching and influence.

Two privileges of Christian women are specially envied: first the right of choice, not so much the choice of a husband as the right of leading an independent life, in order to minister to the needs of a larger world than that of home. How often one and another says to us: 'You must have led holy lives in a previous existence to be born into such happiness in this life as to be able to help many'; or the reverse: 'We must have greatly sinned in the last life as we have to eke out our lives so miserably in this.' 'Can there be any hell greater than this, where we are kept out from light and knowledge? This is hell—to be born a woman like me.' And the position of the Christian woman as sole wife is envied, for at heart every woman hates polygamy. 'Christianity is the only religion for women,' said a leading Sikh gentleman to me, and he added that Christian women were far ahead of their men in moral worth.[1]

Woman has brought from the past, in spite of her ignorance and disabilities, a high order of morality; her social retrogression has not meant a proportionate moral de-

[1] A Mohammedan lady, the editor of a woman's paper, said to a Christian friend, 'If I had the choice of a religion, I would first choose Christianity, secondly Hinduism, and last of all Mohammedanism, for it is no religion for women.'

gradation, for her backbone has been religion at all times.

The western woman philanthropist or missionary gives of her best without measure, but few understand the traits which the eastern girl has inherited, or the lives of those famous historical women who have served as models to each succeeding generation. To love, to suffer and to serve are noble qualities, but they have sometimes been used, for want of training, in wrong ways. It is for the Christian woman, more especially if she be Indian, by her own example to teach how to love wisely ; to show that the glory of motherhood consists in bringing up children who will rise up and call her blessed ; that to suffer rightly does not mean suffering those wrongs which are imposed contrary to God's laws ; and above all, that true service means more than self-effacement, and has for its end the highest good of those to whom it is rendered. That the lesson is gradually being taught by Indian Christian women, who are entering into the lives of their less enlightened sisters, we know certainly ; but how it will ultimately enter into the life of the nation we cannot yet say. We do not believe that there will be a sudden revolution in the old order of things,—such a method would be contrary to the character of India's women, to whom custom has been the law of God, and convention the purity He has ordered —unless we can imagine a new generation of women to whom religion becomes a mere name.

So far, western civilization has come to the women of India as Christianity. But now that education is becoming general, and alas ! out-growing the resources of missionary bodies, the greatest menace to the future of the country is that its women will be taught in ways which leave no place for religion, and their last state may become worse than the first.

The future of India depends largely on what attitude women take towards religion when modern education, like new wine, bursts the old bottles of superstitions and

falsehood. Already the old faiths are trying to put their house into order in the face of Christian civilization, especially in the matter of their treatment of women. Hindu men are constantly advertising for educated wives, inserting a clause that 'caste does not matter,' or 'a nationalist preferred,' and are striving to bring in new marriage laws. A leading Moslem writes: 'It is earnestly hoped that before long a general synod of modern doctors will authoritatively declare that polygamy, like slavery, is abhorrent to the laws of Islam.' But whatever reforms men may desire to effect in the name of civilization or philanthropy, the women of India will not be moved; the only explosive force to them has been and will be religion.

If harm has been done in the past by disassociating religion from education with regard to the men of India, yet the worst has not come; much may still be saved by taking warning in time and seeing that the women are taught the wisdom that is from above, the only foundation for the highest civilization. It is not only the eastern woman who will gain by such teaching; who can tell but that from her self-effacing ministry in the family life the women of the West may learn to take a more comprehensive view of service? While the women of India need to enlarge their conception of family life, the women of the West need equally to remind themselves that a larger sphere or more power in national life, to be of real good, must have as its centre—the home.

There is much in the signs of the times to fill us with hope for the future of India. Women are awakening to a sense of their needs, especially with regard to education, and, in consequence, to their failure to be wise mothers and true helpmates to their husbands. There is also a growing desire to be of real help to their generation, and this self-consciousness is leading many of them to pray for their day of deliverance as never before. The following pathetic utterance of a Hindu girl in a mission school

voices the cry of many a woman who has come to the 'dividing of the ways':

O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer. . . . O Lord, enquire into our case. For ages dark ignorance has brooded over our minds and spirits. Like a cloud it rises and wraps us around. We are like prisoners . . . choked and buried in the dust of custom, and we have no strength to get out. Bruised and beaten we are like the dry husks of the sugar-cane, when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power to escape, that we may see something of Thy world. . . . Criminals in gaols are happier than we, for they know something of Thy world. They were not born in prison, but we have not for one day, not even in dreams, seen Thy world. To us it is nothing but a name, and not having seen Thy world, we cannot know Thee its Maker . . . we only see the four walls of the house. Shall we call them the world or India? O Father of the world, hast Thou not created us? or has some other God made us? Dost Thou care only for men? Hast Thou no thought for us women? . . . Create in the hearts of men some compassion that our lives may no longer be passed in vain longing, that saved by Thy mercy we may taste something of the joys of life.[1]

Surely the Deliverer will make no long tarrying, and when He comes, in answer to such prayer, it will be to bring

> The fading flower of poor humanity
> To perfect blossoming and sweetest fruit.

KHEROTH M. BOSE

[1] *Until the Shadows flee away* (C.E.Z.M.S.), p. 32.

THE C.M.S. AND NATIVE CHURCH ORGANIZATION[1]

THE work of the Church of Christ in the foreign field is two-fold: first, to proclaim the Gospel—evangelization; secondly, to gather those who believe and accept it into the Church—which involves organization. The former is expressed in the familiar words of our Lord recorded in the supplement to St. Mark's gospel, 'Go ye into all the world and preach the gospel,' and is also expressed or implied in other words of His recorded by St. Luke and St. John (Luke xxiv. 47, John xx. 21, Acts i. 8). This command is to be obeyed whether men receive it or not; the duty is not dependent on the result. The latter fulfils the three-fold commission of Matt. xxviii. 19, 20, 'make disciples,' 'baptize,' 'teach.' It is of the organization involved in this commission that the present article treats.

This subject was reported on to the Edinburgh Conference by Commission II, which produced a valuable account of the work actually done by the missionary societies in church organization on the field, and of the problems involved in it. But that account needs to be supplemented by more detailed particulars; and to give these for the missions of the Church Missionary Society is the object of this paper.

Two preliminary remarks seem called for in introducing the subject:—

(1) The phrase 'native Church' is ambiguous and unsatisfactory, and I only use it for practical convenience. It is not to be taken as implying that all the members

[1] This article was written before the controversy concerning the Kikuyu Conference arose.

of the Church should be natives. It connotes a local rather than a racial organization; 'local,' however, in a large sense. I do not use the word Church as synonymous with congregation, but as comprising the aggregate of the congregations in any country.

(2) It must not be supposed that what can be said of C.M.S. missions applies necessarily to all Anglican missions. The Church of England is a comprehensive body, the members of which differ widely among themselves on important theological and ecclesiastical questions; and its work is done, not by one society, but by several. In particular, the Society for the Propagation of the Gospel is a century older than the C.M.S., is even more world-wide in its operations, and is certainly more generally (though not so largely) supported by the home Church. In fact, while the constitutions of both societies are as broad as the Church, the C.M.S. is less able than the S.P.G. to act accordingly. It is historically associated with what is called the evangelical school or party, and is mainly supported by that section, which is distinctly a minority in the Church. In its work of church organization, however, it does not act independently. It has no ecclesiastical status, but has always insisted on being a 'lay body,'—not, of course, a body of laymen only, but limited, as a body, to lay functions. It is bound by the laws and usages of the Church, and in matters connected with church organization in the field, it can, and does, only work in close and loyal association with the authorities of the Church. This being so, its proceedings in such matters may fairly be taken as the proceedings of the Church.

I now proceed to give a brief historical sketch of the C.M.S. action and policy in regard to church organization in the mission field. During the first fifty years of the society's existence, nothing seems to have been said or done in the direction of even the most elementary independence in the native Christian communities. When the jubilee was celebrated, in 1848–49, there were considerable

bodies of Christians in Sierra Leone, Tinnevelly, and New Zealand, and smaller numbers in other parts of India and in Ceylon. Eleven converts had then been ordained to the ministry of the Church, all but one (S. Crowther, the negro) in India and Ceylon; and a finance committee had suggested that they ought to be supported by their own people, evidently with a view to relieving the funds, but no step in this direction had been taken. The official *Jubilee Statement*, which reviewed the society's operations up to that time, made no allusion whatever to the possible organization of native Churches. But just a year later, the first timid forecast of the future was given in No. 7 of the then new periodical—the first to attempt any scientific study of missions—the *Church Missionary Intelligencer*,[1] in an article entitled 'Native Churches, under European Superintendence, the Hope of Christian Missions.' The title itself indicates the limited outlook of the period. It gives no hint of future independent Asiatic or African Churches.

Meanwhile, the society had been taking its share in the provision of the 'European superintendence' referred to in that article, by promoting the extension of the Anglican episcopate abroad. An episcopal church is obviously imperfect if it has no bishops; but all sorts of legal difficulties, arising mainly from the State connexion of the Church of England, stood in the way of providing them, and it was only very slowly that the influence of the two old societies, the S.P.C.K. and S.P.G., prevailed upon successive Cabinets to obtain the necessary royal sanction. How the Church has gradually gained almost complete liberty in this respect, I must not occupy space to explain. Suffice it to say that the C.M.S., even in its infant days (1812–13), had materially helped to arouse public opinion in favour of bishoprics for India; and the sees of Calcutta (1814), Madras (1835), Bombay (1837), and Colombo (for Ceylon,

[1] The editor was the Rev. J. Ridgeway, father of the present Bishops of Chichester and Salisbury.

1845), had been established. It had begged the Government to permit the sending of a bishop to New Zealand, but the Colonial Office (without which nothing could then be done) refused until the islands were annexed to the British Empire; and then the society added £600 a year to the official stipend for Bishop Selwyn (1841). In the decade following the jubilee, its influence was exercised in obtaining bishoprics for Hong Kong, Rupert's Land, Sierra Leone, Mauritius, and two more sees in New Zealand.

In 1851, Henry Venn, the famous honorary secretary of the C.M.S. (1841–72), in a Minute on the ordination of native ministers, used, for the first time, language which has been familiar ever since:

> Regarding the ultimate object of a mission, viewed under its ecclesiastical aspect, to be the settlement of a native Church under native pastors upon a self-supporting system, it should be borne in mind that the progress of a mission mainly depends upon the training up and the location of native pastors, and that, as it has been happily expressed, the '*euthanasia* of a mission' takes place when a missionary, surrounded by well-trained native congregations under native pastors, is able to resign all pastoral work into their hands, and gradually relax his superintendence over the pastors themselves, till it insensibly ceases, and so the mission passes into a settled Christian community. Then the missionary agency should be transferred to the 'regions beyond.'

This was all very well in theory; but very little came of it at the time. Other minutes and memoranda followed from time to time; but their practical effect was small. The fact was that the missionaries of the period were reluctant to change their old paternal system. Many of the best of them, particularly in West Africa and in India, were Germans, who have always been quite ideal pastors as what has been called the *ma-bap* (father and mother) of their converts. Sir William Hunter's well-known book, *The Old Missionary*, gives a delightful picture of a mission station with its *ma-bap* and his little community of docile converts (perhaps mostly famine orphans) looking to him for everything. Let us not criticize these beloved veterans. They had borne the burden and heat of the

early period of missions; they could not forget the hole of the pit out of which their little flock had been digged; they knew the weakness of character which made the flock so dependent on their pastor, and the perils of leaving them to walk alone. Ordained natives multiplied, and made excellent curates; but to give them independent spheres—no, that would never do! And many years passed away before Venn's schemes issued in effective practical action. Gradually, however, a system of Native Church Councils was built up. Of this more presently.

In the Minute from which I quoted above, and which led to the first steps being taken towards the formation of church councils, it was further stated that the native pastors were to be under the superintendence of a missionary until the district could be 'placed upon a settled ecclesiastical system.' What was meant by a settled ecclesiastical system? The answer to this question is found in the arrangements which Venn presently began to make for transferring the negro congregations at Sierre Leone, or some of them, from the society's care to the direct care of the bishop. This plan was delayed by the deaths of three successive bishops within seven years, all struck down by the dreaded African fever. But at length, in 1860, the society withdrew its supervision, and its funds, from nine parishes in the Colony, and the nine negro pastors came under a church council constituted by the bishop in accordance with a plan approved by the Archbishop of Canterbury and the Bishop of London. The society still retained the charge of four other parishes, and of the educational work, and of the outlying missions; but partial as the transfer was, it was regarded as a great triumph of missionary policy; and if the *euthanasia* of the mission was not quite attained, there was at least, in the society's view, an independent Church. Independent, that is to say, of the society; not independent of the Church of England, but an integral part of it. The clergy

were Africans, but they were ordained by an English bishop consecrated by the Archbishop of Canterbury. That is quite a different thing from the Church of Ireland, or the Protestant Episcopal Church in the United States, or even some of the colonial Churches, which are really independent, although belonging to the great federation called the Anglican Communion; and it is independence of this kind to which the Church in great fields like India, China, and Japan should look forward.

But the society now began to entertain hopes of an early start for a native episcopate over the native Church. The consecration of the negro bishop, Samuel Crowther, for the Niger Territories, in 1864, was not really a beginning in this respect. There was no Church as yet on the Niger, the mission being quite in its earliest stage. Crowther was, in fact, a pioneer missionary in episcopal orders. But the society hoped that in India and other fields where the native Christian communities were growing, native bishops might soon be placed over them. It has been a disappointment that nearly half a century has passed away without these hopes being fulfilled. There are negro assistant-bishops in West Africa under the English bishop, and in India the first tentative step has just been taken, of which more presently; but the native episcopate in the full sense of the phrase is yet to come.

In the past half century, however, the Anglican episcopate abroad has been growing fast, the ten bishops of 1841 having become one hundred and fourteen; and the society has taken its full part in making the necessary arrangements in its own fields. That it has been able to supply suitable men may be gathered from the fact that over fifty of its missionaries have been selected for the episcopal office; and it is at present providing stipends for seventeen bishops abroad, and a portion in two other cases.

This extension of the episcopate has resulted in a settled ecclesiastical system being established in the great self-governing colonies. Canada, Australia, New Zealand,

and South Africa have each now a fully organized Anglican Church. So far as these Churches consist, and are for the benefit, of the white colonial population, the C.M.S. is not directly concerned with them, as its work is (with slight exceptions) among non-Christian peoples only. But New Zealand and the Far West of Canada have been the fields of some of its most successful missions, and many of the thousands of its Maori and Red Indian converts among the brightest fruits of its prayers and efforts. The society has gradually handed over the charge of these native congregations, with their pastors, schools, etc., to the organized Anglican Church in each case. From New Zealand it was able to withdraw altogether a few years ago, transferring to the Church flourishing Maori congregations and excellent Maori clergy. In Western Canada it still has a numerous staff and considerable expenditure ; but the administration is entirely local.

The case is quite different in the great Asiatic and African mission fields, where the growth of the Church is mainly the result of missionary work among non-Christian peoples, and where the vast majority of the members are Asiatics or Africans, who will eventually have the dominant influence.[1] It is for them that the society's plans for native church organization have been formed. The plans have been quite elementary, and have been more concerned with gradually freeing the Church from the society's financial and administrative control than with fitting it into the settled ecclesiastical system. Still, a secondary purpose in their formation has been to prepare it for future ecclesiastical development.

The principle laid down was that the native Church should become self-supporting, self-governing, and self-extending. It should support its own ministers, manage its own local church affairs, and take its part in evangelizing the surrounding heathen. But a congregational system

[1] South Africa is exceptional, and I need not refer to its extremely difficult problems, because the C.M.S. has no missions there.

was to be avoided. It was not thought well that an individual congregation should pay its own pastor. The congregations of a district or province were to be united in one organization; each having its own little church committee for purely local purposes, but paying over its contributions to a council for the whole district, which would be responsible for both the appointment and the support of pastors. When such a council was formed, the society would cease to pay the ministerial stipends and other pastoral expenses direct, but would subsidize the council by a grant to meet the local contributions, such grant to be reduced year by year until the Church became able to maintain its own work altogether. While this grant continued, the chairman of the council would be a missionary appointed by the society, who would have a veto on all proceedings; but no other missionary would have a seat. The mission would go on side by side with the church council, having its own colleges, schools, medical work, and evangelistic agency quite separate. The council, as it grew in strength, would have its own evangelistic agents, and in some cases its own vernacular schools; but its work and that of the mission would be quite distinct, even if in the same area, as would be the case sometimes.

This system, in India and Ceylon, and, with some variations, in West Africa and China, has undoubtedly taught the native Christians to manage their own local church affairs and to raise their own funds; and in a few cases they have achieved financial independence, that is, no longer drawing a subsidy, and having their own native chairman. Its weak point has been the separation between the mission and the Church. The motive of this separation was good; it was thought to be the best way of practising the Christians in independence, and of securing that the councils had in their service the best of the native agents, who would be proud to serve their own Church and thus be free from the foreign society. But the result has been, in many places at least, (1) to encourage the dependence

of the Church on the one missionary who was chairman; (2) to alienate from their own Church some of the best agents, who, as it proved, preferred what they regarded as the greater dignity of mission service and the more certain tenure of their posts and stipends; (3) to separate the evangelistic from the pastoral work, the Church limiting its interests to its own petty parochialities and leaving the mission to carry on the work of evangelizing the heathen.

It has latterly come to be seen by some of the keenest students of the problems involved that it would be a wiser course to unite the mission and the Church as much as possible rather than to separate them. It is thought that a better result would be achieved if from the first, or almost from the first, the supervision of the whole work were committed to one body. This body, at the beginning, would consist of the missionaries; but at as early a stage as possible, certainly by the time when under the old system the church council would be set on foot, the leading converts should be associated with the missionaries in the general conduct of the mission, that is, of the pastoral, the evangelistic, and any other department. Possibly they might at first be chosen by the missionaries, but eventually—and in most cases very soon—should be elected as the delegates of the congregations or of the local church committees. Gradually in this way the native clergy and lay delegates would come to be the majority in such a council. They would have learned, by the diversity of opinion among the missionaries, to form their own judgments and engage in free discussion, instead of being ruled by the one European chairman under the old system. All the native agents would be employés of the council, that is, of their own Church, and not of a foreign society. The mission and church funds would be one fund administered by the council (the personal allowances of the missionaries being kept entirely separate and under missionary control only); and all the members would take cognizance of, and interest in,

the whole work, pastoral, evangelistic, etc. This would not prevent the foreign mission providing, and administering, some practically independent agencies, such as educational or medical institutions, which would in effect be gifts-in-aid from the mother Church to its young daughter, and would not interfere with the autonomy of the daughter Church; provided that some real link between them were arranged, such as a periodical report to the synod. The foreign society would also give grants to the general Church fund, no doubt larger grants in the early stages than at present, because the whole expense (barring missionary allowances) would be chargeable to it. The grants would thus help in the pay of the native agents, but only indirectly, and the agents would look to the Church, and not to the mission, as their paymaster. It seems clear that some such system would lead more naturally than the original system to the future really independent Church. But no doubt there would have to be many modifications in its details, to meet the circumstances of different fields.

It was to express these modified views, and to suggest plans for carrying them out, that the C.M.S. Memorandum of 1909 was drawn up, which was printed by Commission II in the appendix to their Report to the Edinburgh Conference (p. 317). It suggests that in each diocese or other convenient district a body should be formed, comprising both the missionaries and delegates from the native congregations, to take (at the least) cognizance of all branches of the work, and (preferably) to be entrusted with the financial direction of them, subject to the reasonable independence of local pastorate committees, and to the entire separation from the general accounts of the missionaries' personal allowances. And it would be a step towards the administration of the future organized Church by its official synods.

It was mainly with a view to more definite progress in India that this Memorandum was prepared, because,

owing to the circumstances of that field, more distinct steps seemed called for than had previously been taken. There is no other field where the missions are quite in the same position. It is admitted that in Mohammedan countries like Egypt and Persia, where advance is slow, and converts are gathered into the Church one by one, such plans would be premature; while on the other hand, in West and Central Africa, in Ceylon, and in China and Japan, church organization was already further advanced, or on the point of further advance, than the scheme contemplated, as I will now proceed to explain.

In West Africa there are three dioceses, Sierra Leone, Accra, and Western Equatorial Africa (besides an American diocese in Liberia).[1] The native Church in Sierra Leone has a revised constitution, and has over thirty native ministers, and 9000 members, the C.M.S. only now helping in the work of higher education. Accra, which is for the Gold Coast Colony, is connected with the S.P.G., and is still in an early stage of development. The third diocese comprises the whole of the vast territories now called Nigeria, North and South, and the Church has its own constitution and synod. Numerous large congregations are entirely self-supporting, and are represented in the synod by native clergy and laity, in addition to which the C.M.S. has extensive work in the outlying territories, extending into the heart of the Central Sudan, and employing over 70 white missionaries, men and women; which work, as it results in building up fresh congregations, will automatically, piece by piece, come into the Church organization. The English bishop is assisted (as before mentioned) by two African bishops, and the African clergy number 56, and the professing Christians 50,000.[2]

[1] Western Equatorial Africa is a cumbrous title, which should be altered. It was adopted to balance Eastern Equatorial Africa, of which Hannington was bishop. But the latter name has been dropped, its area being now divided between Mombasa and Uganda; so the *raison d'être* for the former no longer exists.

[2] That is, belonging to the Anglican Church. All over the West Coast there are still larger numbers of negro Christians, Methodists, Baptists, Presbyterians, Roman Catholics.

Taking together the two dioceses with which the C.M.S. is connected, the native Christians contribute £20,000 a year for the support of their own churches, clergy, etc., including outlying missions of their own.

On the east side of the continent, the C.M.S. work is extensive in both British and German East Africa, employing over 60 missionaries of both sexes. This is all comprised in the one diocese of Mombasa. The congregations being widely scattered, gathered from a host of unlettered tribes, and speaking different languages, synodical government has not yet been developed, and there are as yet only three native clergymen. But passing through these wide territories, and arriving in Uganda, nearly a thousand miles from the coast, we find a totally different position. The C.M.S. mission there has gathered 80,000 converts into a fully-organized Church, with a settled constitution. All the English missionaries, over 100 in number, men and women, are within the constitution, that is, subject to the regulations of the Church and its synod under the one English bishop. The society's expenditure is entirely upon the missionaries and the medical missions. The 40 native ministers, and over 2000 teachers, and the building and upkeep of church buildings, are the charge of the Church; and Bishop Tucker, while he held the see, declined all English help for these, believing in the strict rule of self-support from the first—although for certain special objects special gifts have been accepted.[1]

The Island of Ceylon is the sphere of the one diocese of Colombo. This was a state colonial bishopric until 1885, when the British Government disestablished the Church. Then the Anglican Christians in the island, comprising English traders and planters, native Christians descended from the old Dutch and half-caste population, and modern

[1] The two Roman Catholic missions, French and English, have a still larger number of nominal adherents. They baptize the children of heathen parents, which swells their figures.

converts (Singhalese and Tamil) of both C.M.S. and S.P.G., combined to form an organized Church, with a settled constitution. This Church can elect its own bishop, and might at any time choose a native clergyman for the see; but, on the one occasion of a vacancy so far, they requested the home Church authorities to appoint a man. The C.M.S. mission, with 50 missionaries, 22 native clergymen, and 13,000 Christians, works, in a sense, independently, but the congregations are represented in the synod.[1]

In China, the Anglican missions are scattered far and wide over several of the great provinces. The S.P.G. works in the northern provinces of Chihli and Shantung, under two bishops, with about 40 missionaries, seven native clergymen, and some 2000 Christians. The province of Honan is the field of the Canadian Church, quite lately occupied by a bishop and half a dozen missionaries, and the work is in its infancy. The C.M.S. missions are mostly older and more developed, in the provinces of Chekiang, Fukien, and Kwantung (including the British island of Hong Kong); with advancing work also in the great western province of Szechwan, and a new mission in Kwangsi and Hunan. The Anglican section of the China Inland Mission also works in Szechwan. Over these missions there are five bishops (one the colonial Bishop of Victoria, Hong Kong, and the others connected with the C.M.S.), with a total of over 300 missionaries, some 50 Chinese clergymen, and about 20,000 Christians. To all these must be added the strong mission of the American Protestant Episcopal Church in the central provinces, with three bishops, 120 missionaries, 30 Chinese clergymen, and 7000 Christians (I have not the latest figures). The Anglican communion in China, therefore, may be said roughly to comprise 12 bishops, nearly 500 missionaries (men and women), some 90 Chinese clergymen, and

[1] Curiously enough, free as the Church of Ceylon now actually is, it is still in the ecclesiastical Anglican province of India and Ceylon formed by Act of Parliament in 1813, and under the Metropolitan Bishop of Calcutta.

some 30,000 Christians. In the older C.M.S. missions, the society's plans for church councils have been developed for several years, being in Chekiang and Fukien markedly successful in fostering the spirit of self-reliance and self-extension; and diocesan synods have been established. Within the past two years, definite steps have been taken towards the organization of an Anglican Church for all China, a remarkable meeting of bishops, clergy, and lay delegates having been held at Shanghai in April, 1912, when a regular constitution was provisionally arranged.

Japan, with its much smaller area, and its homogeneous people speaking one language, has been more forward than China in one respect. Here, as in China, both the chief English church societies, and the American Church, have been at work side by side—indeed from the first; and as far back as 1887 the three missions, while still working independently in their respective districts, combined to form a Japanese Church on Anglican lines, which was called the Nippon Seikokwai (literally 'Japan Sacred Public Assembly'), and which has grown ever since in stability and usefulness. There are now seven dioceses, four English, two American, and one lately arranged for the Canadian Church mission; and plans are on foot for creating one small diocese for a Japanese bishop, as a beginning. But in a financial aspect Japan is backward. For example, the C.M.S. is still paying some £3000 a year on native agents, in addition to the cost of the missionaries. The total number of missionaries of the four missions (men and women) is some 250, with about 80 Japanese clergymen, and perhaps 20,000 Christians (my figures again are not the latest).

In India the circumstances are very different from these other countries. The society's church council system has worked well in the south, that is, in Tinnevelly, Travancore, and the Telugu country. More than 100 native clergymen, and a host of native lay agents, are connected with, and supported by, these southern councils, and the society's

grants-in-aid are much reduced; but the missions, independently of the councils, have a large separate native staff; and this is still more the case in northern and central India, where the congregations are smaller and more scattered, so that the council system has not worked so well. Two of the great districts in the north have sought to remedy this by steps more in the direction of the Memorandum of 1909. In the Panjab, the Conference of C.M.S. Missionaries and the C.M.S. Native Council have been united in one body under the Bishop of Lahore; and in the United Provinces of Agra and Oudh, a somewhat similar plan is just being tried. But the more advanced movement towards diocesan synods, leading to regular church organization, which is proving successful in Africa and China, is hindered by the circumstances of India. First, the connection of the Anglican Church there with the State makes every step towards self-government difficult. Secondly, the presence of a considerable English population, civil and military, with a body of clergy to minister to them, makes the problem quite different from the problems of Africa or of the Far East, and more complicated. Thirdly, the S.P.G. and C.M.S. have worked for a century independently of one another, and it is not so easy as in Japan to weld together after so long a time the Christian communities connected with them respectively. Fourthly, India is not one nation, like China or Japan, but includes several distinct races and many important and different languages; and while among the educated Indians English is fast becoming as much the recognized common medium of intercourse as Latin was in educated Europe in the Middle Ages, this does not help to unite the illiterate masses, from among whom the majority of the converts have come. Still, the outlook is in many ways improving; the meeting once a year of all the bishops has enabled the Church, so far as they represent it, to speak with an united voice on grave questions; and, in December 1912,

important steps were taken for the formation of regular synods.

As already indicated, a small beginning has just been made of what will no doubt in the future be a strong Indian episcopate. The Bishop of Madras has succeeded, despite many obstacles, and no little opposition, in getting one Indian bishop consecrated, the Rev. V. J. Azariah. Technically he is only an assistant bishop, but he has, in effect, a small diocese of his own, a district in the Native State of Haidarabad which, not being British, is not within the legal boundaries of the Madras diocese; a district in which the Tinnevelly Church (from which Mr. Azariah comes) has what may fairly be called a foreign mission of its own, the people and the language being different. *C'est le premier pas qui coûte*, and we may hope that this small step forward is the beginning of a great movement. Out of some 800 Anglican clergymen [1] in the ten dioceses of India (excluding Ceylon), more than 300 are Indians; and the S.P.G. and C.M.S. together have over 300,000 Christians. Clearly there is the nucleus of a great powerful Church even of Indians only.

In conclusion, let me briefly state what in my judgment should be the aims of Anglican missions in the matter of church organization in the mission field.

(1) The future Church in any field should be independent of the mother Church, governing itself constitutionally through synods comprising both clergy and laity; and supporting itself—which, however, should not mean forbidding an old and wealthy Church to give a young and needy Church such reasonable help as does not involve the subjection of the latter to foreign control.

(2) It should not lose communion with the mother Church. Pictures have sometimes been drawn of a body of native Christians who are the fruit of Anglican missions meeting in solemn conclave, and deciding for themselves

[1] About 250 of these are English missionaries, and if laymen and women are added, we have a total of 600 or 700.

what section of Christendom—Episcopal, Presbyterian, Congregationalist, etc.—they shall join. It is forgotten that these Christians already belong to one section, the Anglican Episcopal. They have not to join it or adopt it; they are a part of it already. Joining or adopting any other section would involve secession, and the loss of communion with the mother Church. Of course any such body of Christians has the power, one may even say the right, thus to secede; but I am speaking of the aims of an Anglican mission, and one of these aims would naturally be to train its converts to value their existing position within the Anglican communion.

Let me here add that the conditions of inclusion in the federation so called are broad and simple. They are embodied in the famous Quadrilateral adopted by both the English and American Churches which, with the Irish, Scottish Episcopal, and colonial Churches, make up the Anglican communion. They are the acceptance of (*a*) the historic canon of Scripture, (*b*) the two (not three) historic creeds, (*c*) the two historic sacraments, (*d*) the historic episcopate; this last 'locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church,' and not involving any particular theory of episcopacy. These conditions, be it observed, do not attempt to define what is essential to any Christian Church; they only define the features of a Church within the Anglican communion.

(3) The future Anglican Church in any field should have wide liberty within the foregoing limits, having recognized 'authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority,' as the 34th Article of the Church of England expresses it. If, for instance, the Irish and American Churches have found it expedient to revise the prayer-book, how much more likely is it that Asiatic or African Churches would desire to adopt formularies and modes of worship of their own! Liberty to do right, of course,

involves liberty to do wrong; yet even so, liberty within due limits is better than leading-strings.

(4) It should be comprehensive racially. 'Neither Greek nor Jew' . . . but Christ 'all, and in all,' e.g., the English in India should neither be excluded from, nor hold aloof from, the future Indian Church. This is, in fact, the same principle as is involved in the closer union of the mission and the Church, before referred to. The presence of the foreigner in a Church predominantly 'native,' and his share in its work on equal terms, should not be regarded as in any way detracting from the reality of its autonomy.

(5) It should seek by all means in its power to promote fellowship with other Churches not in the same communion. The subject of intercommunion and its conditions is too large to enter upon here; but let me express my own deep conviction that any kind of intercommunion can only be second-best. Nothing short of visible organic union (with the widest internal variety) is really worth longing and praying for. That, and nothing less, will make the world believe in the one King and Lord.

EUGENE STOCK

THE MISSIONARY AND HIS TASK

I. THE CONDITIONS AND DEMANDS OF THE TASK

With a view to relating the editorial policy of this Review as closely as possible to the actual conditions and needs of the mission field, a pamphlet was prepared a year ago and issued to a large number of missionaries inviting them to state the problems which within the past year or two had chiefly claimed their attention. A similar request was made in the columns of missionary magazines published in Europe and America and in the mission field, whose kind assistance deserves to be gratefully acknowledged.

In response to this enquiry 233 replies have been received from missionaries belonging to 50 different societies. In nationality 159 of the correspondents are British, 42 American, and 16 German, 11 belong to France, Switzerland, Holland, Sweden, Norway or Denmark, and 5 are oriental Christians. Of the replies 18 come from Japan, 53 from China, 93 from India, 42 from Africa and 10 from the Turkish Empire, while Persia, the Dutch East Indies, Siam, Madagascar, Mauritius, the West Indies and missions to the North American Indians are also represented. The average length of service of the correspondents is just over 15 years. Two have spent more than 40 years in the mission field, and 59 more than 20 years. The problems that present themselves to fresh eyes also find a place, 34 of the correspondents being in their first term of service. Fifty-eight of the correspondents are women.

It will be seen that some mission fields are not so well represented as others, and that, in spite of the effort to

make the request as widely known as possible, the number of British correspondents is considerably in excess of those of other nationalities. This want of complete proportion does not, however, affect the broad result. The papers in no way suggest a marked difference in the problems which present themselves to missionaries of different nationality. We may take it that we have in these papers a cross-section or sample of missionary thought, sufficient in bulk and variety to warrant us in believing that it does not seriously misrepresent what missionaries as a whole are thinking.

It is encouraging to find that the Review has already dealt, to some extent, with many of the problems which are stated in these papers to be most pressing. Much valuable suggestion is contained in the replies, which will be turned to account in the future. For the help so generously given by our correspondents we are sincerely grateful. These replies, however, do much more than furnish welcome guidance to the editor of the Review. They furnish a picture—fuller and richer in detail than anything hitherto available—of the missionary task as it presents itself to the eyes of the working missionary. In the present article an attempt will be made to give a general view of the missionary task as it appears in these papers. A second article will be devoted to the problems of the Church in the mission field which in the view of most of our correspondents dominate all others at the present stage of missionary development. In a third article a number of practical questions relating to missionary method will be considered in some detail. The task of reading and re-reading these papers, and of transferring for the purpose of readier reference the greater part of the material to index cards, leaves in one's mind an extraordinary sense of contact with real life. There is a feeling of having been admitted to the workshop of missionary labour. In order to preserve this touch of living experience we shall avail ourselves wherever possible of the actual words of correspondents.

What kind of picture, then, do these papers present of the missionary task—of its conditions, character and demands? To begin with, they bring home afresh its overwhelming greatness. It is evident that on the minds of many of the writers there weighs a sense of the multitudes that cannot be reached. 'The chief problem,' says a missionary in China, 'is how we can most rapidly and effectively carry the Gospel to the millions of inland Kwangsi'; and a worker in another province writes, 'The problem that is ever in our thoughts is how to meet the vast opportunity.' An Indian missionary states the main problem to be that of 'finding a sufficient number of workers for the tremendous task of teaching the great number of people from the lower castes who are seeking a place in the Church,' and another asks, 'How can one missionary possibly undertake the responsibility of evangelizing 750,000 heathen in an area of 7000 miles, containing 1800 villages?' In Asia Minor we are told 'on every side the doors are open—the harvest never seemed so great.' Other quotations might be added to the same effect. It is not surprising that one correspondent from a German mission should ask the question, 'By which speed are we to go on?' i.e., Is the expansion of work to be determined by the greatness of the opportunity or by the funds that are available?

To the vastness of the field must be added the difficulties of the soil. The people, as our correspondents remind us, are attached to the faith of their ancestors, prejudiced against the foreigner and his religion, firmly bound by custom and conservatism, afraid often that disaster will overtake them if they forsake the ancient observances. A missionary of long experience in Africa refers to determined opposition to the Christian teaching because it is commonly reported (1) that it is a very bad thing, (2) that it forbids Sabbath markets, (3) that it forbids heathen plays, (4) that it forbids polygamy, and (5) that it makes girls and women headstrong. In Japan a difficulty is

found in the eagerness for the last new thing, whether in kinematograph shows or doctrine. A report from Turkey states that as a result of recent political changes the minds of almost all are occupied with secular matters—politics and more politics, emigration and taxation, commercial and industrial openings and a hundred other subjects. In Moslem lands the 'great wall of prejudice remains almost intact,' and one missionary in a Moslem city, where street preaching is forbidden and most of the houses are closed against him, says that he had to have recourse to the plan of walking daily through the bazaar, saluting every man who cast eyes on him and trying to talk with him. In India caste presents a never-ending difficulty, the higher castes being repelled by Christian communities recruited mainly from the depressed classes. There, too, we are told that Hinduism has assimilated Christian truths, 'and it is not so easy to get a hearing as it used to be,' while the new spirit of nationalism maintains that so far from the East having anything to learn from the West, the latter has greater reason to sit at its feet. The difficulty, however, that recurs most frequently in replies from all mission fields is the dull indifference of the people—

> Hearing their one hope with an empty wonder,
> Sadly contented in a show of things.

Correspondents dwell again and again on the absence of any sense of sin or of need, on the 'intense prepossession in the life that now is'; and even those who speak of an increasing friendliness and eagerness to hear, find it almost impossible to advance beyond this stage and to persuade hearers that the message has any real concern for them.

This question of presenting the message in a way that will strike home is always before the missionary, as is shown by many references in these papers. What elements in the fulness of the truth in Christ should be placed in the forefront? How can the presentation be made intelligible, attractive, arresting, and compelling? The problem is

twofold. First, there is the theological problem. How can the Christian message be rightly and convincingly stated, and the objections urged against it satisfactorily met? This is in itself an inexhaustible task. 'We all have our "stock" answers, which we got in training days,' writes one missionary, 'but fresh light, fresh thought is what some of us crave.' Secondly, there is the psychological and educational problem—the problem of understanding the minds to which the message is addressed and of finding in them the thoughts and feelings that may serve as a means of contact. A worker among women in Japan refers to the difficulty of 'discovering the background and the processes of their minds because of their characteristic reticence.' A missionary in India speaks of the task of relating the Christian gospel to the true and living thoughts of Hinduism as 'a very difficult and pressing problem,' and declares that India can never be won for Christ until this problem is solved. Another correspondent says that he has often been puzzled how to appeal successfully to the imagination of oriental peoples; Buddhism in Ceylon and Burma with its pilgrimages, its torchlight processions and all its historic associations, lays a powerful grip on the imagination of the country people, and the Christian Church must learn somehow to make a more organized appeal to these imaginative races. In regard to no subject do the writers of these papers more definitely and directly ask for help than on this perplexing problem of how to present the message.

It deserves to be noted that the Gospel has to be presented not only in word but in life and behaviour. Here too is a task that makes no light demands. One correspondent, for instance, calls attention to the need of showing outwardly the joy and social nature of Christianity. 'To be more happy than the Buddhists of Burma—there is a problem for the Christian Church.'

A further group of problems arises from the fact that the preaching of the Christian gospel cannot be dissociated

from the social context in which it is set. The impression which it makes is inextricably bound up with that made by the total impact of the civilization which bears its name. The significance of this social context is illustrated in the statement of one correspondent that the presentation of the Gospel to Moslem peoples is rendered difficult by 'their utter lack of an environment which can help them to understand or give them the opportunity to see with any freedom the outworkings of the Gospel.' A missionary in Japan finds one of the chief hindrances to the progress of the Gospel in the fact that the fundamental law of Christianity that the strong should help the weak has never been accepted in international politics. The denial of Christ both in the public life of the professedly Christian nations and in the personal attitude of many of their representatives towards members of other races seems to him to create one of the most serious missionary problems of the present day. Social changes often possess significance for the preaching of the Gospel, challenging its power to interpret and guide quickened aspirations towards a fuller life and to shed light on the solution of social problems. Thus more than one correspondent refers to the new freedom of eastern women and the questions which it raises regarding the true ideal of womanhood.

A number of problems which find a place in the replies cannot receive more than mention: climatic conditions, which often make special attention to the care of health necessary; the learning of the language, and the still more difficult task of carrying the knowledge of it beyond the elementary stage; difficulties of transportation frequently involving vexatious delays; how, without undue risk to health, to live sufficiently simply to get near to the people; how to maintain the right kind of touch with the European or American community; relations with the Government, which sometimes imposes regulations that restrict missionary work; definite and systematic opposition from the adherents of the non-Christian religions; and sometimes

the intrusion and competition of other Christian bodies. To these difficulties must, of course, be added all the problems of the Church in the mission field and questions of missionary method in evangelistic, educational, medical and literary work, which are being reserved for consideration in succeeding articles.

The problems thus far enumerated are inherent in the nature of the task. There are, however, others relating to the resources, equipment and personal life of the missionaries themselves. These, many of our correspondents tell us, are often the most difficult of all.

The immense tasks that have been outlined have to be attempted with resources that are often pitifully inadequate. There are few missions that are not seriously understaffed. What this means may be shown by a single illustration. A missionary in Africa writes :

'The insufficient supply of workers affects seriously the evangelistic side of the work. The field of country station supervision has never in the fourteen years of my missionary life had more than two men, while it has always been recognized that it requires a minimum of four, and it has very often had less, and frequently those assigned to it have been new men with little or no experience.'

To the lack of workers must be added the constant shortage of funds. There are frequent references in the replies to this difficulty, which finds trenchant expression in the following quotation :

'The great problem here (and I believe it is so elsewhere—everywhere, in fact) is the need of money. There is scarcely a problem on the field that does not ultimately come back to the lack of funds as the one thing that prevents success. Three things came up before us in a recent meeting in connexion with evangelistic work, and in each case the reason why we could not do the work adequately was the lack of money.'

All who have had any experience of missionary administration at home or abroad know the difference which adequate funds make to the efficiency of work, and the strain and loss that slender resources entail. They cannot but feel intense sympathy with those who are facing

gigantic tasks without the support that they are entitled to expect from the Church. And yet when one sets the quotation which has just been made alongside of the teaching of our Lord and His attitude towards material resources, it seems clear that it cannot represent the whole truth about money.

An inevitable result of understaffing and insufficient resources is an overpressure of work, references to which are not uncommon in the replies. One of the most practical problems with which many of our correspondents find themselves confronted is how amid the requirements of routine and organization, administration and superintendence, accounts and correspondence, to continue to be missionaries. The difficulty will be apparent from one or two quotations :

'For a superintending missionary, who has evangelistic work to do, and church work to supervise, to have to run educational work and also to write books in the vernacular is rather trying. Each branch of work tends to make one's efforts to cope with the other branches far more perfunctory than is desirable.'

'One of the most pressing problems of late years has been the possibility of getting one person to do three people's work. Our patients come long distances and arrive in a state of such exhaustion that it would be cruel to send them away without doing our level best to relieve their sufferings; e.g., to-day I saw and treated 212 patients of whom 65 were new cases and of these 16 came for operation. In attending, however, to the bodily wants of these pain-racked bodies, the possibility of giving regular systematic Christian teaching is precluded, and the question to be faced is how to do the one without leaving the other undone—how to live so that the thoughts of heaven will not be crowded out by the things of earth.'

'One feels that the absence of any sense of responsibility among the teachers and girls may be partly due to one's lack of time for free and constant association with the teachers. One's duties as principal of a boarding school and high school as well as superintendent of evangelistic work, especially in a large city where there are constant outside calls, are so multitudinous that it is often impossible to make those opportunities for personal contact which are so important.'

Some of the burdens which missionaries are bearing seem to be of a kind for which relief might without great difficulty be provided. References to the amount of book-keeping and office work are frequent, and the suggestion

is made that much valuable time might be saved if some measure of clerical assistance were provided. Another matter which is mentioned as causing unnecessary difficulty is the practice in some missions of compelling two or more missionary families to occupy the same house. 'When the secretaries of our home board, whom I regard as the picked men of the earth,' says one writer, with a good deal of force, 'demonstrate to us by actual practice in the home land that they can and ought to be together in closest contact twenty-four hours in the day, I will then admit that it may be possible out here under conditions far more trying.'

An aspect of insufficient equipment to which some correspondents direct attention is the lack of adequate training for the work to be undertaken. Several writers state that no help was given them in the acquisition of the language, that they were left to learn it as best they might from second or third rate teachers and that claims of other work on their time interfered with thorough study. What is said of the language applies also to other subjects which a missionary ought to know. An able and well-known medical missionary writes: 'Ignorance of the religions and of the religious feelings and habits of the people I find a great drawback. Much time would need to be given to this before beginning work. Our most earnest pleading is often meaningless to our hearers or is quite misunderstood.'

The extreme importance of this subject is forcibly stated in the following passage from the reply of a missionary of more than ordinary ability who has seen twenty years of service in India:

> 'I have often spoken and written on missionary problems. I believe in perfecting the missionary machine. But *the* problem is the personal one. *I* am the greatest problem I have to deal with in my work. I am not good enough for the job. (*a*) Spiritually. I am always ready to be offered, but missionary work means more than this. It means adequacy, real efficiency as a source of spiritual inspiration to my workers, to my people, to my brethren.

What we need to face is the problem of how to make and keep the average missionary a more spiritual man, a bigger and more constant spiritual force in what the man himself is. (*b*) Intellectually. My missionary society has practically done nothing to train me as an expert in those things in which I must be an expert. I have worn myself out trying to fit myself. I may have partly succeeded. I could have succeeded better if I had the chance again with the knowledge I now have. (*c*) I am not good enough, because India wears men out; their brains and their souls more than their bodies. If men's bodies break down, they are looked on as heroes, but nobody seems concerned to save their brains, to save their experience. A typewriter or a native clerk at £30 a year will sometimes save a man who is worth a thousand typewriters. You have often got the right man in the right place at the right work, and you waste him for the sake of a few pounds. This really does not pay.'

It is clear from the replies that behind all other problems lies the problem of the personal life of the missionary. 'Our chief problem, perhaps,' says a correspondent in the Philippines, 'is securing good men and true who will see deeply enough into the life of these Igorot savages to realize their need of uplift, have enough zeal and joyous hold on God to see that He is sufficient for the uplift, and enough strength, wisdom and cheerful patience to put their lives into the breach.' Another writer refers to the 'temptation to secularity' which is always present. How to do the day's work and get sufficient sleep and also get the time for the Bible study and prayer that is essential; how to make living and real the personal study of the Bible apart from its study for teaching purposes; how to secure quietness amid the distractions of a busy life and sometimes in houses ill-adapted for the purpose; how to maintain evangelistic ardour when the time is largely taken up with teaching and a continuous round of practical duties—these are often the hardest battles which the missionary has to fight. 'The most pressing problem here, as at home,' writes a leading missionary, 'would seem to be the difficulty of avoiding such over activity as saps the springs of spiritual life in missionaries themselves—of perseverance in following the hidden, childlike life of our Lord, and so manifesting His life to the people around.'

The corporate life of the missionary body also has its problems. Correspondents refer to difficulties in personal relationships. Such difficulties exist everywhere, but they are apt to become especially acute under trying conditions of climate and amid the strain of engrossing tasks. One writer points out how hard it is to be willing in relation to other workers, to other missions and to the growing Church in the mission field to learn the attitude of the Baptist, 'I must decrease.' More than one correspondent refers to a tendency among some of the younger missionaries to claim posts for which they regard themselves as possessing special qualifications. On the other hand, we find in one of the replies an account of the distress through which the writer passed for months, because the mission insisted on his accepting a post entirely uncongenial and one for which he believed himself by his aptitudes and training to be wholly unfitted. Difficulties, as correspondents point out, may often arise from honest differences of opinion with regard to policy and method. One question in particular, it would appear from the replies, is apt to cause division and to call especially for exercise of patience and charity. The conflict of thought in the Church at home to which the progress of science, the growth of historical criticism and the comparative study of religion have given rise, appears also in the mission field and is all the more painful there by reason of the urgency of the practical task. There is evidence in these papers of the fears both of those who are alarmed by the danger of a surrender of what appear to them essential parts of the deposit of faith, and also of those to whom it seems that any refusal to face frankly and fully the issues which science and criticism have raised will leave the Church in the mission field ill equipped for the severe conflict that awaits it.

The corporate life includes not only the foreign missionary body but the members of the Church in the mission field. Here the differences of race, standpoint and training make complete understanding still more difficult. In the

judgment of one of our correspondents the personal relations between foreign and native workers constitute the essential problem demanding solution in the twentieth century. The difficulty is well stated by an experienced Indian missionary in the following words:

'Within the mission the greatest problem would seem to be that of securing real Christian love and unity among the workers themselves "that the world may know that Thou hast sent Me." This integrating force in India must work right through the Indian Christian body, welding foreigners and Indians together. Supernatural power alone can effect this. Climate, national temperament, conditions of life, everything, in fact, militates against it—in the degree in which it is necessary. Much more than a decent exterior unity is needed.'

Great as are the problems, those who have replied to this enquiry do not write as men and women dismayed. There is no note of despair in the papers. 'A good many so-called problems are, properly speaking, tasks,' writes one correspondent, 'awaiting an energetic and hopeful faith.' Several call attention to the fact that a statement of problems is apt to present a sombre picture, whereas there is another and brighter side to the work, in which the writers rejoice and for which they thank God. 'I am optimistic in spite of the greatness of the problems,' writes one in words which express the attitude of many.

Such optimism in the presence of a task which, in proportion as its true significance is realized, must seem the most audacious and impossible to which men ever set their hands, can have only one explanation. It has its roots in faith in God.

That God is infinitely greater than all the problems and that He is sufficient for every task is surely no empty commonplace, as it is apt in practice to become. It is the one truth in the strength of which it is possible to solve all problems and victoriously to fulfil all tasks. 'Let us see the Father,' said Philip, expressing the most real of all needs; 'that is all we want.' Here is found the Christian secret of the simplification of life. All tasks resolve them-

selves ultimately into one—to maintain unbroken the vision of the Father, sufficient alike in His power and in His love. When a man succeeds in this, other tasks do not become less difficult, but they appear in a new light. The problems still demand solution, but they are seen to be less real than God. It is to this fundamental conception, apart from which the whole missionary enterprise is a foolhardy adventure, that we must return from the fresh survey of the difficulties and impossibilities with which that enterprise is beset. This thought alone justifies the optimism which has always characterized the missionary movement. It finds striking expression in the reply of one of our correspondents, and with this quotation the present article may fitly close :

'Attempting to answer *sub specie aeternitatis*, it seems clear and simple. There is only one problem—or there are infinite problems, and they are insoluble except in an unsatisfactory makeshift way. The one problem is faith —not love, because that would present, I think, no problem to faith. We do not believe that God is in control, and so there are infinite problems as we try to run the Church or the work ourselves, and they are really not problems of ours at all, but His problems. With faith there would cease to be any real difficulty, and the wayfaring man though a fool would not err. Evidence of unbelief is so commonplace as often to escape our notice, but there may be mentioned as illustrations, the number of problems, the sense of weariness, the irksomeness of duty, the want of harmony, and the absence of a fear of money. I believe that when we see with real intensity of vision what the life of faith is, and as a consequence feel with real intensity how full of unbelief our life is both as a Church and as individuals and frankly confess it as a practical matter, then life will be aglow with the presence of God.'

J. H. Oldham

THE HOME MINISTRY AND FOREIGN MISSIONS

IV. METHODS AND EXPEDIENTS IN SWEDEN

The Rev. Hj. Stenberg was for several years a clergyman in Geyle, an important commercial town in Sweden, and has for the last four years worked in a suburban parish in Stockholm. He is the diocesan representative of the Mission Board of the Church of Sweden.

THE purpose of this series of articles is to show the means which have proved most successful in creating interest in foreign missionary work and the difficulties which have to be overcome in the effort to awaken such interest.

I believe the difficulties in Sweden are chiefly the same as in other countries. They may be summed up as follows :

(1) There is an astounding ignorance of what missions really are and in consequence a great deal of suspicion regarding them.

(2) Even the majority of those who are earnest believers have not sufficiently grasped the real meaning of the missionary command of Jesus Christ, and it has not become part of their consciousness that missionary work is a vital condition of the sound life of the Church.

(3) Many things divide and absorb the interests of Christians. We live in an age of associations and committees.

(4) The social problem at home claims the attention and energy of the Church.

What is being done to overcome these and similar difficulties and to introduce missionary interest in the Churches ? There are many missionary organizations of various denominational colour at work in Sweden. Their methods in consequence differ a good deal, but on the whole they are similar to those in most other countries. Love is inventive,

and I believe that some fruits of this inventiveness have taken forms typical of our country.

In trying to describe some of the features which seem to me characteristic, I shall have to take them from the sphere of the Established Church as this is best known to me.

First a picture from the far north. The parish consists of large hamlets at a short distance from each other. A missionary union formed on a voluntary basis, but comprising the whole parish and under the leadership of its clergy, employs about twenty lay preachers who conduct meetings in the hamlets, visit the sick and direct the missionary work. A special meeting for missions is held annually in every hamlet, and in connexion with this a sale is held of objects made by the sewing clubs. At midsummer there is a large missionary meeting. People gather to the parish church from all the hamlets. The so-called church village, a collection of buildings otherwise uninhabited, is now humming with life. Clergy and lay preachers conduct meetings in the church for three days, and various topics are discussed. Missions occupy a prominent place, and several missionaries and missionary leaders take part. During the meeting the committee of the missionary union has a session under the chairmanship of the minister and decides about the distribution of the money collected in the course of the year. Part of it is given to the National Missionary Society (Evangeliska Fosterlandsstiftelsen) and part to the mission of the Established Church. The parishioners return to their homes warmed by the earnest words and testimonies from the field, with a strong purpose of continuing with new courage and new enthusiasm their work of building God's kingdom at home and abroad.

Now a picture from Dalecarlia and its hardy and industrious people. It is a parish where the proceeds of the work go only to the mission of the Established Church. During the dark evenings of the winter people gather in the homesteads. A woman has gone round visiting the hamlets to ' collect for the mission.' A large store of wool and flax

has been brought together. One brings a spinning wheel, another a pair of cards for working the wool, one a ribbon loom, and others their sewing or knitting. They work as a rule every Monday with enthusiasm, young and old. If the pastor is present he gives an address or reads aloud. Otherwise some religious book or missionary literature is read. In spring the ' mission web ' is put up in one of the homesteads. Then there are no meetings, but the women come by turn to weave, mostly towels or small table cloths. When all is done the sale is held. It is opened and closed with devotional exercises. The day is truly a popular festival, for which provisions are provided by women who during the previous days have been ' baking for the missions.' What the people feel about this work is shown by a remark made by a peasant to the pastor, when he expressed his sympathy with the sacrifice made by the man in taking his time and animals from the farm work to bring people to the sale : ' You must not sympathize with me. I am glad and thank God for the privilege of thus serving the mission cause.'

Finally, a picture from a part of the country farther south, a parish on the west shore of Lake Vänern. Here missions have become part and parcel of the church life in a special way. Sewing clubs and sales are not used. Special importance, on the other hand, is attached to the two great days for offerings. In the Established Church there are two official mission days, when sermons are preached about missions and collections made for them. One is Epiphany, the other the so-called ' Third Day of Prayer ' which falls in July. The population of the parish is made up of small farmers. It is easiest for them to give their contribution at Christmas-time when the grain has just been threshed and sold. Therefore Epiphany is preferably used as their day of offering. On the preceding Sunday notice is given. It is pointed out that it is not only the duty of each parishioner to give a contribution, but that it is a great privilege for which he should prepare himself. Rich and poor, old and young, parents and children, sick and sound are invited to take

part. Those who are ill or infirm send their contributions by others in sealed envelopes. On the day of offering children, even quite small, walk up, led by father or mother, sister or brother, eagerly to put down their contribution on the table. A special offering is brought for the baby left at home. Those who have not had an opportunity of being present at the offering are invited to hand in their so-called supplementary offerings in the parsonage. This year (1914) the offering amounted to 534 kronor (very nearly £30), and including the supplementary offerings, to 609 kronor (£34). The offerings on the Third Day of Prayer in 1913 were 252·90 kronor (nearly £14). The population of the parish is 1423. In the ordinary sermons the duty and blessing of giving are often emphasized. This is also done in the schools where the teachers are willing helpers of the pastor. Each child on entering the school receives a missionary box. One is also given to each candidate for confirmation at the beginning of the preparation. Their boxes are emptied on the day of confirmation. The collections of the school children are used for supporting orphans on the mission field. An energetic warfare has been waged against the use of strong liquors at funerals and against the excessive eating which used to be encouraged by the provisions brought to the house of mourning. When a death is announced to the pastor, he suggests that offerings should be made instead for missions. His efforts have had complete success. Not only at funerals but also at weddings and christenings, offerings for missions are given even when no exhortation has been made. Instead of wreaths or birthday presents, gifts are often made to missions, as well as thank-offerings given for escape from danger, recovered health or special blessing in work. Such contributions amounted in 1911 to 1844 kronor (£100). Annually in the autumn presents are delivered at the parsonage to be forwarded to the missionaries on the field from many families. A gift is contributed by each member, even the little children. The value of these gifts often amounts to £20 and more.

The amount of the contributions is, however, not so important as the spirit in which the gifts are made. Undoubtedly, the reader has received an impression from these pictures that the right spirit is moving under the surface. As the pastor of the last mentioned parish said : ' The beggar bell is good, but the prayer bell is better. Best are both working together.' These pictures show that in different parts of our wide country efforts are made to adapt methods to the various local conditions. Much remains to be done. God grant that this work may contribute to the realization of the motto of our Student Movement : ' The people of Sweden, the people of God.'

Finally, an incident from our southernmost province. Some time ago an atheistic propagandist, sadly known in most parts of Sweden, was touring here, but students from the Lund University followed him everywhere and started discussions with him after his lectures. Extensive use was made of the history of missions for apologetic purposes. In this way knowledge about missions was spread among the large crowds who had gathered and who never set their eyes on a missionary periodical or a missionary book.

Hjalmar Stenberg

V. THE EXPERIENCE OF A CANADIAN PASTOR

The Rev. Alfred Gandier has held three pastorates in Canada, and five years ago became Principal of Knox College, Toronto. He is Chairman of the Board of Foreign Missions of the Presbyterian Church in Canada.

In practical missionary effort nothing is more fundamental than the work of the Christian pastor in awakening and developing the missionary liberality of his congregation. As one who has had experience in the pastorate of three congregations, varying in type and ability, and who has had some measure of success in awakening the missionary spirit and calling forth missionary liberality, I am asked to answer this question : ' Given a pastor who desires to

the utmost of his ability to serve the cause of world evangelization, by what means may he most successfully give effect to this desire ? '

(1) By creating a missionary atmosphere in the congregation. To the pastor who has seen the King in His beauty and in His holiness, there comes a sense of personal defilement, and of world need which bears down upon his heart as a burden too heavy to be borne ; but when there has also come to him a vision of Calvary as the world's altar, when he has seen the flame of divine love consume that precious sacrifice upon the cross, and has felt in his own experience the power of that holy flame to cleanse and sanctify, then will he so picture the world's need, and so preach Christ's ability to meet that need, that men and women will offer for the work as Isaiah did, money will be given freely, and a missionary atmosphere will pervade the whole congregation. All his sermons will be missionary sermons, and all his prayers give utterance to the cry of the missionary heart.

(2) By taking for granted that persistent and universal missionary effort is inherently and inevitably involved in the very nature of Christianity as a religion of incarnation and redemption. The wise pastor does not spend his time making apologies in behalf of foreign missions, but assumes that every Christian is and must be interested, from the mere fact of his being a Christian. I doubt if pastors realize the tremendous educative value of always and everywhere taking certain things for granted, and speaking and acting upon that supposition.

(3) By informing the people. Knowledge is the best argument—knowledge of the need, the opportunity, the difficulties and the successes, knowledge of the work and of the workers. There are many ways of imparting knowledge —missionary libraries, missionary study classes, monthly missionary meetings, etc. But the time and place to inform the whole congregation and to reach those whom the pastor most wants to reach, is Sunday morning at the

regular church service. That is the time and place to tell of the changes that are taking place in Turkey, in Africa, and in India, of the renaissance in Japan and China, and the continuous pentecost in Korea, and to tell the story of each separate field where the missionaries of one's own Church are at work. Missionary sermons should be strong in their enunciation of principles, concrete in their presentation of facts, interesting because of their touch with reality, and not so frequent as to become commonplace.

(4) By keeping his people in the path of the great missionary movements of the time. I saw to it that not only were my congregations visited by missionaries of our own Church, but that they were touched by the Student Volunteer Movement, by the Young People's Missionary Movement, and by the Laymen's Missionary Movement. A few of my choice young people at a summer conference, a student volunteer convention in my own church, leading laymen of the congregation at the National Missionary Congress, a visit from Robert Speer, or from J. Campbell White—it all told and we kept in with the procession. It is not so easy to do this thing in an isolated country congregation, but there are few places where the minister, if his heart is set upon it, cannot secure a real live missionary or some connecting link with the great outside world of life and action, at least once in a while.

(5) By giving to his people right ideas of stewardship. The minister must not be afraid to speak about money. There are in every congregation persons who do not like to hear their minister talk about money in the pulpit, and they are not slow to tell him so. They hear about money all the week and they come to the church on Sunday to hear about something else. Many of our good old church members actually think it is piety which makes them squirm in their seats when the minister begins to talk about money, whereas in reality it is worldliness and selfishness.

Money may be the mammon of unrighteousness or the

active agent of love according to the way in which men earn it and the way in which they spend it; and, whether people like it or not, the Christian minister must convict them of sin in regard to their use of money, and awaken in them right ideas of stewardship. If a man has gotten his money honestly, it represents the sweat of his brow or the sweat of his brain. He has earned it by daily toil. It is the resultant of his life effort; and when he brings that money and places it upon God's altar for home and foreign missions, he is putting a bit of himself there, pouring out his own life blood.

Many a man does most for the cause, not by going out as a missionary himself, but by earning the money that will send out and support some one better qualified for the work than ever he could be. The minister must make his people see that, under our system of monetary exchange, the giving of money is the means by which we translate our life effort into the form of service most needed, and project our personality into those parts of the world where the lack is greatest. When the people recognize that the Church is not after their money, but wants a bit of themselves for the cause and kingdom of Jesus Christ, they will not resent the call to give. But it is of no use for the minister to talk about stewardship and giving unless he himself sets the example. The minister's income is usually smaller in proportion to the demands made upon him than that of any other person in the congregation; but he is viewed as a man apart from the world, and unless at all costs to himself he invests a goodly proportion of his stipend in the Kingdom, he can do little to influence others.

(6) By choosing the psychological moment and asking his people for something large enough to appeal to their imagination. The worst possible method is to keep nagging at people. Pastors may well take a note in this matter from 'Martha By-the-Day,' who said in reference to the training of her children: 'I don't believe in scoldin'. It spoils their tempers, but a good lickin' oncet in a while

helps 'em to remember, besides being good for the circulation.' Once in a while, when a great need emerges, or a great opportunity calls, let the minister take advantage of it to give his people a 'good lickin',' even though, as parents say, it hurts him more than it hurts them. Having roused his people and made them thoroughly ashamed of their past indifference, and the utter inadequacy of their giving, let him appeal for something worth while and follow it up by an 'every member canvass' that will lift the systematic giving of the congregation to a new level for years to come. By the right appeal at the right moment, it is often easier to double the giving of a congregation than to increase it 25 per cent.

My first congregation was in a country town. The gifts to missions were about $400 a year. One Sunday the superintendent of home missions in the Canadian North-West visited us and made a great impression. Among other things, he told of a new and needy field in British Columbia, and of a missionary ready to go in if a supplement of $400 could be secured. I followed up the address next Sunday by a most humiliating confession that our present giving was utterly unworthy of us either as patriots or as Christians, and asked if, in addition to what we were now doing, we could not have our own missionary in British Columbia. It meant doubling our present gifts; but if three men would join with me in giving $50 each, and seven would join with me in giving $25 each, the thing would be done. It caught the imagination of the best men in the congregation and within a week the whole amount was pledged. We had doubled our contribution to missions at one stroke. But we had done more. We had raised the standard of giving for the whole congregation. Hitherto no one had given more than $12 a year to missions, and well-to-do interested people judged their liberality by their approximation to the $12 standard; but now that the minister was giving $75 and several of the members $50, there was a new standard by which to

judge, and $12 no longer satisfied the conscience of good people as it had done before. In multitudes of congregations the greatest need is to raise the standard by which good people judge of liberality.

My second congregation was numerically smaller than the first, but the giving to missions was about $1000 a year. Soon after my settlement came the fiftieth anniversary of the beginning of foreign missionary effort by the Presbyterians of the Maritime Provinces. The congregations of the synod were asked to celebrate the jubilee by a special offering to pay off the ten or twelve thousand dollars of debt in the synod's foreign mission fund. My congregation could easily have been induced to make an offering of one-tenth of the whole amount, but I was anxious for something more permanent. Without saying a word about money, at two consecutive Sunday morning services I tried to make the people see how wonderfully God had honoured and used our little Church during the last fifty years, and how wide the door of opportunity now was compared with the day when John Geddie fared forth in faith to the far New Hebrides. Then when the day of jubilee arrived, I asked them to celebrate it by adopting the method of giving weekly by envelope on the Lord's Day to the missionary work of the Church, and suggested that nothing less than $50 a Sunday would adequately commemorate our first fifty years in the foreign field. It caught their imagination. A general appeal to do better would have brought little response, but here was something definite, something big, something suited to the time, something which meant that all must give and give on a new scale. The people were thoroughly aroused. The minister's proposal was the general topic of conversation. All were eager to know what the issue of this astonishing suggestion would be. Some thought it could not be done; some thought that it could; but most were ready to do their part, and when the canvass was completed not $50 but $60 a Sunday had been pledged, and the members

of the congregation were as proud and happy as their minister. The congregation had trebled its giving at one stroke, and the best of all was that the introduction of systematic weekly giving made the increase permanent. Never again did the congregation go back to the old methods or old standards of giving. So far as I know, this was the first congregation in Canada to adopt the method of weekly offering by envelope for missions—a method which is now becoming universal.

In my third congregation, which was larger and wealthier, the people were giving about $3000 a year to missions through collectors who called monthly. My ministry began with the century, and having pictured to the people the world situation and the unprecedented opportunities that marked the dawn of the twentieth century, I asked them to celebrate our entrance upon it by adopting the weekly offering by envelope for missions, and by causing their gifts to reach the century mark each Lord's Day. The people felt that the cause was urgent, the time fitting, and the amount worthy. When all returns were in, we had more than $100 per week promised, and the end of the year revealed that our giving had more than doubled. The interest grew, and a little later two of our men undertook the support of a foreign missionary of their own, then a third did the same, and under the impetus of the Laymen's Missionary Movement, missionary contributions doubled a second time, and we went up to $12,000 a year.

The experiences just recorded show how necessary it is not to appeal too often, and, when the great appeal is made, to follow it up at once by thorough business-like methods—if possible the 'every member canvass' for a pledge to give a definite amount weekly with a definite goal in view. People may listen to magnificent missionary addresses and be worked up to any height of enthusiasm, but if nothing is done to crystallize feeling into action and to perpetuate the action in systematic giving, the whole

thing fizzles out, the gifts are on the same old level when the end of the year comes, and the hearts of the people are made callous through the experience of exalted emotions which have never taken shape in unselfish gifts or noble deeds.

Let the pastor create the right atmosphere, give the needed information, appeal to the highest motives, ask big things, show that he believes in his people, and they will not disappoint him.

ALFRED GANDIER

VI. AMONG METHODISTS IN GREAT BRITAIN AND IRELAND

The Rev. William Goudie, D.D., was for twenty-four years a missionary in India. For three years he was superintendent minister of a Methodist Circuit in Croydon, and for four years has been Centenary Secretary of the Wesleyan Methodist Missionary Society.

THE subject of this series of papers has been well defined and lies at the very heart of the present missionary problem. In discussing it, I cannot speak from more than a very brief experience of the pastoral office in this country. The past four years have, however, brought me into close and constant contact with ministers and churches over a wide area, and representing a very large variety of types and of conditions. The substance of this paper will be a record of the impressions formed during that experience.

The first and deepest impression made is that the home ministry holds the key to the heart of the Church in regard to missions ; this is nothing new, but the conviction grows with continued observation. I find a great difference in churches and circuits (the Methodist administrative unit), but wherever the missionary fire is burning steadily and brightly the kindling can be traced to the ministry, though much of the fuel may be brought by others. The Methodist itinerant system affords a unique opportunity of studying this question. There are ministers who, wherever they go, may be

trusted to create a new missionary atmosphere and to show a steady increase in the missionary contributions of their people. The difficulties in the way are often very great, but I have found no difficulty, whether arising from personal attitude or local conditions, that was not at some point yielding to the influence of a missionary ministry.

On what conditions does the power to achieve success depend? Primarily on personal conditions; not so much on what a man does as on what he thinks and feels and is. The ministers who are creating or maintaining a missionary spirit in the Church to-day have themselves been baptized with the missionary spirit. The system of thought and belief in which the missionary claim is founded is a part of the very warp and woof of all their thinking, it is bound up with their personal faith in Christ. As for themselves, so for their people; they are persuaded that the conversion of the heathen is not an extra task imposed upon them from without, but rather a privilege and sacred duty inherent in discipleship, the acceptance of it being a true test of the Church's faith, as it is a natural and necessary expression of the Church's loyalty to Christ. I do not labour this point needlessly; much of the apathy found in the Church to-day is due to the habit among ministers as among church-members of looking on the missionary appeal as a claim from without, legitimate perhaps, but still entering into competition or even conflict with what is commonly called 'our own work.'

After a minister's personal influence comes that of his pulpit. It is from that vantage ground that he will wield his greatest influence on behalf of world evangelization. The cause suffers incalculable loss at the present time from the prevalent impression that all that is asked from the home Church is money, with the consequent transference of many a minister's energies from the pulpit where he should find his throne to laborious methods of money-raising that are irksome to him and not always worthy of the cause. Missionary advance abroad waits for the capture of the heart and imagination of Christian people at home; and missionary

advocacy to this end stands in need of the pulpit even more than the platform. Many Christian people are not at all sure that the heathen have any need of the Gospel, and the battleground with all such lies not in the exposure of the shortcomings of heathenism, but in a more adequate witness to the content and implications of our own faith.

Missionary preaching needs to be regular and not merely occasional. The appointing of an annual sermon and the marking of that occasion with the taking of an offertory for the cause have fostered the impression that the whole subject lies outside the normal scope of pulpit treatment, and, therefore, of common Christian obligation. The best missionary sermons are not always those that can be definitely announced and labelled as such. Just as the best missionary advocate is the man who is keeping ever in view the other great duties of Christian life, so the best pulpit advocacy of the cause is that which finds the world promise and the world command inherent in every part of the Gospel. The material for such preaching abounds ; the question is not how a man can find it, but how any man can escape it. I hear from time to time of earnest ministers who craftily try to ' bring in something about missions without giving offence.' A preacher's first call must be not to bring in but to bring out all the fulness of his message and provide for the personal and collective needs of his people. Neither of these things is it possible to do and escape either the missionary message of the Gospel or the missionary obligations of the Church. ' I used to find it difficult,' said a minister the other day, ' to find a missionary text. I have now discovered that all the great texts are missionary.' This does not overlook the need of keeping before a congregation the fresh facts of the mission field, and of all such great world movements as have an important bearing on missionary advance.

The first difficulty that confronts a minister attempting to do this work is ignorance, with the apathy that is born of ignorance. But under an efficient and earnest ministry this hindrance in both its phases can be overcome. Among

humble, unlettered people there is often found a keen and correct appreciation of the state of the heathen world without Christ, while they have never for a moment doubted the purpose of God to save the whole human race. This wisdom has come to them of their personal fellowship with Jesus Christ, and the lesson for the ministry is that in striving to lead their people into a fuller realization of personal religion they may hope to lead even the dullest into sympathy and fellowship with Jesus Christ in His world passion.

Another difficulty lying in the way of effective missionary advocacy arises from the confusion in many minds as to the place that money should hold in missionary appeals. In the majority of cases too great prominence is given to it. Occasionally, on the other hand, all reference to money is counted a material and corrupting influence and is discouraged. The Church needs to recover a sense of the sacramental value of money when given to the cause of Christ.

An exclusive emphasis on the financial side of the missionary appeal has often forfeited its own ends by creating the impression that every claim for the larger world is in competition with the needs of the Church at home. Evidence to the contrary is cumulative and convincing. Recently in a committee engaged in considering the missionary income from various Methodist circuits we found that from one of these the contributions had steadily increased during a series of years, and the minister, who was present, accounted for this result by saying, 'My predecessor found the circuit burdened with debt and in a state of great discouragement. He had the courage, however, to press the claims of foreign missions, and was supported by one of the leading laymen of the circuit. The result is that the missionary income has steadily increased, local debts are disappearing, and new heart has come to the people.'

Before me lies the report of a large church of poor people in another part of the country, very many of them unskilled labourers. In 1908 the missionary contribution of that church was £60, for 1913 it is £325, and every home interest

has prospered correspondingly. 'In one year,' writes the minister, 'we have doubled our church membership, doubled our missionary income, taken 1000 temperance pledges, held three missionary study circles and paid our way.' And this is the work of the minister and a little group of enthusiasts in whom his missionary zeal has been contagious.

The Wesleyan Methodist Church has just celebrated its missionary centenary, and the churches in Ireland have furnished an excellent illustration of what an earnest ministry may do for the missionary cause on special occasions. In November 1912 conventions were held in central towns, to which people came together from considerable distances. At these the objects of the forthcoming celebration were expounded, but no gifts were asked. From the beginning of December every Methodist preacher in the island was requested to preach on missions at one of his Sunday services regularly for two months and to give missionary addresses during the same period at his week-evening services. An excellent syllabus of subjects was provided in good time, with a list of books that would be found helpful. The scheme was widely and heartily taken up. On the first Sunday in January envelopes were supplied to those who wished to have them for the receipt of gifts. The last week in January was observed as a week of special prayer for missions, and on the following Sunday the envelopes were handed in. Having regard to all the circumstances of the Church we should have considered a gift of £4000 from Ireland a generous offering. The collections amounted to £6600, largely made up of the gifts of poor people. The general fund has not suffered, and when in one place and another seasons of special grace have come to a congregation the minister has seen in it the fruit of their missionary effort. The cause owes this to the ministry of the Irish Church, and there is no Church, in my judgment, which a faithful ministry need despair of quickening into missionary zeal or of leading into active missionary service.

William Goudie

CO-OPERATION IN MADAGASCAR

The story of missionary work in Madagascar is well known. The first missionaries of the London Missionary Society landed at Tamatave in 1818, and in 1820 Tananarive, the capital, was occupied. The fruit of sixteen years of unwearied labour was the translation of the Bible, the foundation of the Malagasy Church, and the introduction of a new civilization. Then followed twenty-five years of the most fierce persecution, in which the heroic history of the Huguenots of France was repeated almost in exact detail in the Malagasy Church. When in 1861 the country was again opened to foreigners, the missionaries of the London Missionary Society found, in spite of the persecution of over quarter of a century, a Church ten times as large as that which they had left. Under the reign of Ranavalona II the progress of Christianity was so rapid that other societies came to the aid of the London Missionary Society, which recognized its inability to cope with the opportunities on every hand.

The first missionaries of the Church Missionary Society and the Society for the Propagation of the Gospel arrived in 1864. The former society remained only ten years in Madagascar, while the second extended its work rapidly on the eastern coast, at Tananarive and in the neighbourhood of the capital. The Lutheran Missionary Society of Norway began work in 1866 in the south of the island, and in 1888 was reinforced by the United Lutheran Church in America and the American Lutheran Board of Missions. In 1867 the Friends' Foreign Mission Association entered the field in response to a direct appeal from the London Missionary Society.

With the conquest of the island by the French in 1895 a period of troubles began, which formed an unhappy contrast to the encouragements of the preceding years. The Jesuits attempted to persuade the Protestant Christians of Madagascar that to be a loyal subject of France it was necessary to become a Roman Catholic. The Malagasy Church suffered cruelly at the hand of the Fathers, who often seemed to have the support of the official representatives of France. It was thus at the end of 1895 that, in response to the appeal of several of the English societies, and especially of the London Missionary Society, the Paris Missionary Society sent its first missionaries to Madagascar. Its object was to prove to the Malagasy Christians who were in terror of the Jesuits that it was possible to be at the same time a good Protestant and loyal to the French Government, and to act as an intermediary between the administration and the foreign missionaries.

Since 1895, therefore, there have been seven Protestant societies in Madagascar working side by side in the midst of incessant difficulties. The danger from the Jesuits had hardly been overcome when a new peril arose that was no less formidable—the free thought in official circles, which still at the present day constitutes a serious danger and calls for unremitting watchfulness on the part of the missionary.

We said that the seven societies have worked side by side. It is true that some of them have co-operated on more than one occasion, and have not been content to work on merely parallel lines. For example, the Norwegian mission and the two American Lutheran missions with their common origin and similar ecclesiastical principles and methods have formed a homogeneous group in many respects, and have thus been able to unite in a theological seminary at Fianarantsoa (Betsiléo), which has as many as sixty students. On the other hand, the London Missionary Society, the Friends' Foreign Mission Association and the Paris Society, the two latter of which came to Mada-

gascar in response to a direct appeal from the first, have always worked together in a true spirit of co-operation. The churches belonging to these three societies are united in a sort of federation known as the Isan Enim Bolana (literally, six months' meeting). This is at once a native missionary society and a consultative body which, though it does not legislate, is regarded as the chief moral and religious authority in the churches belonging to the three missions. The London Missionary Society and the Friends' Foreign Mission Association have at Tananarive a theological college for the preparation of their evangelists and pastors, and it is hoped that the Paris Society, which has a theological school of its own, will in course of time unite with the others. Finally, in recent years, under the pressure of circumstances and also under the influence of what may be called 'the spirit of Edinburgh,' the three groups, Lutheran, Anglican and Independent, have drawn nearer to one another in the field of educational effort, and this resulted in the establishment three years ago of a normal school at Tananarive with a hundred and twenty students, who are being trained as teachers in the primary schools of the seven missions.

Real as these points of contact have been, it is nevertheless unquestionable that until the year 1913 no systematic effort had been made to promote in a really thorough way effective co-operation between the seven societies, and in particular almost nothing had been done to delimit their spheres of activity. Of the hundred and eight male missionaries in the service of these societies, seventy-three were concentrated on the high plateau of Imérina and Betsiléo, while only thirty-five were working in the vast regions to the north and south and among the tribes of the eastern and western coasts. Similarly, of the forty-six unmarried women missionaries, thirty-one were working in the centre of the island. In fact, at the present moment more than two-thirds of the entire missionary force are concentrated in a space which only represents one-fifth

of the island and among a population which does not form more than two-fifths of the whole. Thus it comes about that while entire provinces are without any missionary, and the vast triangle between Diego, Tamatave and Majunga has only two European missionaries, some centres, such as Fianarantsoa (Betsiléo) have as many as three societies at work in them, while there are ten missionaries in a town of less than 10,000 inhabitants.

These facts and others of a similar nature could not fail in the long run to make an impression on the directors of the missionary societies, and they could not escape the necessity of undertaking in common a study of the chief missionary problems in the island. In June 1912 a gathering of representatives of all the European societies working in Madagascar took place in London, and as a result, the London Missionary Society, the Friends' Foreign Mission Association and the Paris Society resolved to send simultaneous deputations to Madagascar in 1913. In the month of July of that year, three representatives of each of these societies met at Tananarive. The Society for the Propagation of the Gospel and the Norwegian Society, while they were unable to send special representatives from Europe, were represented by the Anglican bishop and the superintendent of the Norwegian mission respectively, and the two American Lutheran societies also appointed representatives from among their missionaries. We believe that it is correct to say that this is the first occasion in the history of the Christian Church on which all the missionary societies working in a given field have appointed simultaneous deputations with the object of studying in co-operation with the missionary body the problems and needs of the field and of preparing in agreement a general plan for the adequate evangelization of the whole field.

After the three delegations of the London Missionary Society, the Friends and the Paris Society had devoted two or three months to visiting their respective missions,

they summoned at Tananarive during the first fortnight of October a general conference of the representatives of the seven societies in Madagascar. It was the privilege of the writer of this article to preside over this unique gathering, which united in a common effort of co-operation men of such varied ecclesiastical outlook and such different nationalities. It is not possible in the short space at our disposal to analyse in detail all that was done at this important conference. A certain number of points, however, may with advantage be given prominence, not only to show what can be achieved when a certain measure of goodwill is to be found among the representatives of societies which too often seem to be in competition, but also to inspire other societies working in other fi lds to make an effort of a similar kind.

The outstanding characteristic of the gatherings at Tananarive was a remarkable sense of freedom and candour. There was no desire on the part of representatives of any one society to demand from others anything that they were not themselves ready to grant. There was at the same time a deep sense of a profound spiritual unity in essentials. It was thus possible at the beginning of the meetings for all delegates to accept unanimously the following religious declaration :

> We are met together, as representatives of seven missionary societies working in the island of Madagascar for the extension of the kingdom of God. Coming, as we do, from all the different Christian communions, other than Roman Catholic, which are represented in the island, we differ widely in our church organization, and in our method of presenting Christian truth. Nevertheless, we recognize one another as brethren in Christ, and we are working, each in his own way, for the uplifting of our Lord Jesus Christ, the Son of God and Saviour of mankind. We reverently acknowledge Him as our common Master, and together we worship Him as the Divine Lord of Glory.
>
> We desire His blessing upon our gatherings. We seek, for ourselves and for one another, that spirit of mutual forbearance and love, that sense of humble dependence upon our Heavenly Father, that sensitiveness to the leading of His Holy Spirit, which shall enable us in all our deliberations worthily to magnify His Holy name, through Jesus Christ our Lord.

A second characteristic feature of the meetings was the variety of gatherings which were held. There were first of all meetings strictly limited to the delegates sent from Europe and the official representatives appointed by the societies which were unable to send delegates from home. These were followed by meetings of this committee in the more strict sense with a certain number of experienced missionaries chosen by their colleagues in each society; meetings of the delegates with a certain number of Malagasy pastors, evangelists, teachers and laymen, representing the churches belonging to the different societies; and finally meetings of a more general character with the entire body of missionaries of the seven societies who were able to be present at Tananarive for the occasion.

The programme of these different gatherings included subjects grouped under four heads—the evangelization of the island, education, social and philanthropic questions, and matters relating to the Church.

With regard to the evangelization of the island, the representatives of each society described in turn the present extent of their work and their aims for the future. Points of friction, intrusions of one society into the field of another, and misunderstandings were frankly referred to, and, following upon this discussion and upon private negotiations, a general agreement was reached with regard to the delimitation of the spheres of influence of the seven societies in the parts of the island not yet evangelized. A better understanding was also reached with regard to the relations of societies working in areas where they must apparently continue to work side by side.

For the future there will be no district in the island for which some society does not feel itself directly responsible, and towards which it does not feel it to be its duty to direct its attention before attempting to occupy other districts. It is to be noted that the native missionary society of the Isan Enim Bolana took part in this work of delimitation, and had an important district assigned to it. The engage-

ments which have been entered into are for a period of five years. It is hoped that a celebration of the centenary of the arrival of the first missionaries of the London Missionary Society in Madagascar may take place in 1918, and that at the same time another missionary conference may be able to revise the decisions made last year. If it should then be found that a society has failed to occupy effectively the districts for which it accepted responsibility in 1913, it will be quite natural and legitimate for another society to claim the right of occupying them.

In regard to education, the most direct result was the nomination of a Standing Joint Consultative Board to consider educational questions of interest to all the missions. Encouraged by the success of the united normal school, the conference approved of a proposal to start a secondary school, placed like the normal school under the control of the Paris Society, since this society is best qualified to teach the French language, which must, through the force of circumstances, hold an important place in the schools in Madagascar. This secondary school will help to train for the whole Malagasy Church, apart from the Roman Catholic missions, a carefully selected and educated body of young laymen. The Paris Society has already accepted the responsibility of organizing this school, the classes of which are being opened at the very time this article appears in print. The Joint Consultative Board will continue in the spirit of the conference held at Tananarive to make a study of the question of kindergartens, the education of women, and the development of technical schools.

In regard to social and philanthropic questions, the conference had before it, first, the important question of the progress of Islam in Madagascar; secondly, the recrudescence of paganism which, forced into the background under the Christian Malagasy rulers, appears to have gained a fresh vitality, or at any rate a new courage, under the protection of the free thought in official circles;

and finally, the necessity of combating the ravages of atheism and of practical irreligion.

Approval was given to a proposal to start a weekly magazine, and also to the development of apologetic discussions for men, which were begun a few months ago by the French mission, and have brought together weekly for a period of four months from 1200 to 1500 people in a large church in Tananarive.

Finally, in the ecclesiastical sphere, though no practical results were obtained with regard to the union of the Churches connected with the three main groups, Lutheran, Anglican and Independent, the conference served at all events to draw together those who had had previously little opportunity of meeting and of studying together questions relating to the organization of the Church, and it was the means of removing some prejudices and giving birth to profound mutual sympathies. While the time has not come for a union, or even for a federation, between the Lutheran, Anglican and Independent bodies, it is at least something that the different members of the Independent group, i.e., the churches connected with the London Society, the Friends and the Paris Society, have drawn closer the bonds by which they were already united.

A proposal for the constitution of a united Church, largely Presbyterian in character, is under consideration by these three societies. It will permit of the free interchange of members between the churches of one body and those of another, and will at the same time strengthen the federal bond which already exists between the three bodies —the Isan Enim Bolana described above, which will thus one day become not merely the supreme moral authority, but a regular synod for all the congregations connected with the three societies. The time does not appear yet to have come for uniting the three bodies in one Church, but after each has made a practical trial of the uniform constitution for a certain number of years, it may be expected that the three bodies, having become accustomed to the same con-

stitution, will be ready for union, and the Isan Enim Bolana can then be transformed into a supreme synod, having jurisdiction over the three synods formed on parallel lines.

Pending the desired unification of the three groups of churches, a serious effort will be made by the three missions to develop self-support among Malagasy Christians. Till now they seem to have considered the support of Malagasy agents by European money as something normal, and have largely restricted their financial co-operation to sending evangelists of the Isan Enim Bolana into the more distant regions of the island. In Madagascar, in fact, in contra-distinction to the experience of most mission fields, the missionary work of the Church has been developed far in advance of its self-support. In order that the Malagasy Church may become truly independent and autonomous, it is desirable that it should support its own pastors, evangelists and teachers in the central regions, being content merely to help in the more distant missionary work, the chief responsibility for which naturally lies with the missionary societies. These in their turn, by restricting the financial help which they give to the districts already evangelized and transferring it to the development of work in those which are at present unoccupied, will stimulate the Church to make greater sacrifices for its own support, and thus pave the way for its real independence.

In concluding this account of the work accomplished by the international conference, we may refer to the constitution of a Continuation Committee of the conference held at Tananarive in October of last year. The committee is purely consultative, and is designed to continue the action of that conference and to serve as a permanent bond between the Continuation Committee of the Edinburgh Conference and the missionary body in Madagascar. Six societies out of the seven have already agreed to be represented officially on this Continuation Committee, and the Society for the Propagation of the Gospel, which

has not yet given its formal consent, hopes nevertheless to be able shortly to give its adherence to the committee.

It is perhaps worth while to emphasize again the spirit of mutual consideration which prevailed throughout the entire conferences. It was recognized from the beginning that no attempt would be made to reach at all costs a unity at present impossible, and that while, in regard to some matters, such as education, agreement of all the seven societies might be secured, there were others, such as those of an ecclesiastical nature with regard to which it might be frankly admitted that only three or four, or perhaps six, of the societies could reach agreement, while a more complete union could be hoped for only in the future.

It is impossible that a work conducted in so fervent a spirit of faith and prayer, in which every one who took part endeavoured to put away everything that separates him from his brethren and to seek with all his heart for that which might draw him nearer to them, should fail to produce beneficent results in the progress of the Gospel in Madagascar.

In a difficult time, when paganism, Islam, atheism, and immorality are obstinately opposing the progress of a pure Christianity, it is essential that the different members of the body of Christ should draw closer and closer to one another, and present a united front to these antagonistic forces. The conquest of Madagascar for Christ is at stake. May God grant that the conference at Tananarive may prove not an end but in reality the beginning of a new period of infinite progress!

DANIEL COUVE

AMERICAN EDUCATION IN THE PHILIPPINES

WITH SPECIAL REFERENCE TO ITS BEARING ON MISSIONS IN CHINA

THE world is more or less familiar with the colonial experiment of the American people in the Philippine Islands in its attempt to raise an alien people from barbarian internecine warfare, and rebellion against all central authority, to a point where they might assume self-government. In general, colonial expansion has aimed at national aggrandizement and commercial prosperity, with little regard, first and foremost, for the alien. It may usually be located at the opposite pole from missionary enterprise, the goal of which is character-building in individuals. The opening of the twentieth century was celebrated with a unique departure from this rule. A nation took upon itself what is essentially a missionary enterprise, and here we may well say—perhaps for the first time in all history—that colonial and missionary enterprise have met in common purpose.

Twelve years ago, on July 4, 1901, civil government was set up in the Philippines. This step was bitterly opposed both by many at home and by the army in the Islands. Pacification was not by any means yet accomplished. The Special Commission sent out to study the situation had reported adversely, its president, now American Minister to Greece, saying that the worst government of the natives themselves would be better than the Americans could afford. Nevertheless civil government was set up and despite all adverse criticism and pessimism has proved beyond all possibility of doubt that its single

regiment of school teachers was more effective than brigades of infantry, and that its policy of ' all things being equal to give the natives preference over Americans in all governmental posts,' was a wise and true one. President McKinley's charge to the first Commission has been the keystone to the policy followed throughout these twelve years : ' In all the forms of government and administrative provisions which they are authorized to prescribe, the Commission should bear in mind that the government which they are establishing is designed not for our satisfaction, or for the expression of our theoretical views, but for the happiness, peace and prosperity of the people of the Philippine Islands.' From the very first, the Chief Justice and two associates out of a total of seven justices in the Supreme Court have been natives. A constantly increasing number of places in the civil service lists are passing into the hands of natives. In the twenty-nine provinces, from the governor down, nearly all officials are chosen by the people. This is also the case in the 725 municipalities.

When this policy of education had been settled, and English determined on as the common language of the multifarious tribes scattered over the twelve hundred islands of the archipelago, in one day twelve hundred American teachers were landed in Manila by the army transport *Thomas*. Their first, and ever since their central problem was to raise up a body of native teachers. How successful they have been may be attested by the 7966 now on the rolls—starting in 1901 with practically none. All these teachers have had to learn English, the ordinary school branches, and methods of teaching. Work in the schoolroom is entirely in English. All primary instruction (first four years) and a large proportion of the intermediate (next three years) has now passed into the hands of native teachers. Moreover, through the constant, unremitting efforts of the Bureau, by means of teacher's classes, normal institutes, expert supervision, correspondence study department, etc., the quality of the teaching has vastly improved.

It may be fairly compared to the best work of the country schools of America.

Neither money nor time has been spared where efficiency of teachers was to be gained, and to-day competition to pass from the lowest to higher grade teachers is very keen. In the words of the report of the Director of Education :— ' It is fortunate for the educational work of the Islands that young men and women are willing to devote themselves to the profession of teaching at lower rates of compensation than they would receive in private business or in other bureaus of the Government.' A great deal could be written about the American teachers in the Philippines. Though not classed as missionaries, the work and spirit of many entitle them to a distinction as truly Christian. Indeed, a good many student volunteers have joined the service to fulfil their missionary desires. The salary of the average teacher is not large, his tenure of office is not long and the privations he undergoes are often very severe. It is impossible, far out in the provinces, to make home life and table what they should be, and doubtless many missionaries live a life of greater comfort and pleasure. The influence which these teachers exert upon the family and village life, apart from the schools—and as part of the duties expected of them by the administration—is often very great indeed.

Of the children of the Islands there are 529,665 enrolled in the schools, or about one-half of the school population. The average daily attendance is 83 per cent. The curriculum is the product of the most intense search after that which would best suit the needs of the people. As in India, the first tendency was to make it too literary and bookish. Now two ideals are held uppermost. One, to make an intelligent proletariat, able to read, transact their own business, and vote wisely and independently on all matters ; and the second, to instil into the masses the ideal of industry, create a productive economic condition, and give each man direct means to a livelihood. The first ideal is so common to western countries in connexion with all public education

that it need not be discussed. In connexion with the second, a volume of the most practical, intensely interesting and pertinent matter could be presented. Briefly, it is the record of an intelligent frontal attack upon poverty-stricken tropical indolence and lethargy, where cock-fighting formed the chief sport and recreation of the Islanders; upon a condition in which nature had made too ample provision for the daily bread of her children; and upon a state with immensely wealthy natural resources but with a minimum of export or import trade.

Elementary education is divided rather sharply into two parts, the primary and the intermediate. The effort is made to hold every child for the first four years, and to teach him English and the common school branches. Each day, in addition, the boys must work at some hand industry, such as weaving, basketry, wood-working, pottery, and gardening in season, the girls at cookery or other household art. Beginning with the fifth year all schools are specialized into six different courses. In a large city school, by special permission, more than one may be selected. The six courses are: (1) the general course, (2) the course for teaching,[1] (3) the course in farming, (4) the trade course, (5) the course in housekeeping and household arts,[2] (6) the course for business. The graduates of this last school readily find employment at good salaries in small business houses. It is of special interest to note that the regular courses are more and more being replaced by the vocational. Already forty schools are giving the farming course, sixty-one the housekeeping, thirty-nine the trade course and forty-seven the teaching course against a total of two hundred and four still

[1] The elementary school teachers of the Islands must still for some years be drawn largely from these graduates; but with annual institutes lasting for a month, compulsory as to attendance, correspondence courses and strong competition, these teachers do often advance beyond this grade of academic attainment, and must improve in teaching power and experience or be dropped.

[2] Courses 3, 4, and 5 furnish at present the teachers in those primary schools large enough to employ special teachers for the industries. We shall point out below how the special secondary schools at Manila—normal, trade and business—furnish the teachers of the industries in the secondary schools.

giving the general course. The significance of these schools, looking to the future economic development of the Islands, is very great indeed.

In addition to these regular schools, there are various other institutions of the vocational sort. One has recently been opened and receives women from all parts of the Islands on scholarship. They come to study needlework, and when they have become adepts in the manipulation of the beautiful native fabrics and have been taught the sorts, sizes and shapes most desired by the trade, they are sent home with instructions to form classes among their neighbours and teach them. Thus in ever-widening circles this sort of productive employment will spread. Through a sales department the Bureau will keep in touch with both the trade and these women, constantly bringing them together. Again, the regular diet of the natives is being gradually enriched by a wider use of the native productions which they are learning to cook in western fashion, and also by the importation of foreign seeds. The school gardens have already introduced a number of vegetables that find ready sale in the markets, and the cooking classes are revolutionizing the manner of cooking all foods. The cocoanut-bowl of the natives is giving way to porcelain, pottery is being taught and search made for suitable beds of clay to this end. In the schools, too, the boys are learning to make tables, chairs, etc., and to build better homes for themselves. The manual training of the grades is no ' fad ' or secondary affair, but a most serious occupation ranking among the first in importance. In the secondary schools the equipment is on a par with the best found in the West. Stoves, utensils of all kinds, sewing machines and such like are seen in abundance in these schools. In some places the cooking classes prepare the food sold at noon to the students at the lunch counter. Aside from the special trade schools, and simply as a part of the regular work of the primary and secondary schools, the manual training calls for from 30 to 100 minutes of work along these

general lines of industry, beginning with the most elementary grade and increasing gradually up to the last year of the elementary schools.

English stands out as a prominent feature of the curriculum. The success that is attained here is very remarkable. No other language is permitted in the schoolroom. And so in a very short time the beginners get a grasp of the small vocabulary of the class-room and rapidly advance until they are using English with positively uncanny facility. Possibly no part of the world has developed such widespread expertness in instructing aliens in elementary English, or worked out such excellent textbooks for the same. The rapid spread of a common tongue among these diverse tribes will greatly facilitate their amalgamation into one nation.

Bearing in mind the fact that the race is being prepared for self-government, before the children leave the primary school the administration attempts to teach the forms of republican government, or rather the forms on which such a government rests. In the fourth year clubs are formed and the children debate in parliamentary style. Civil government is taught, and the club, perhaps a ' Village Improvement Society ' in name, will take up and discuss school, streets, sewers, bridges, parks, vagrancy, police, etc. Various excursions are organized, and sometimes the sittings of the Municipal Board are attended and petitions made to the same for sundry improvements. The average age of children in primary grades is considerably beyond that of more advanced nations and so this plan is not proving too mature, as a continued spread of the idea after several years' trial proves. The local leadership of the next decade will inevitably fall upon those now in the schools and so the need for such training is very apparent.

Of all the constructive methods adopted to elevate these races none has been of more immediate fruitage than that in which the bodily exercise and amusements of the young men is concerned. No amount of direct moral teaching and

admonition on the folly of the cock-pit, with all its attendant evils, could possibly have netted such large results as the flank movements of introducing new games and athletic competitions. Every teacher must learn how to teach new and exercise-provoking games to the children and regularly encourage contests of all sorts. A special manual has been prepared dealing with games and contests generally, and this is available for every teacher without cost. The time has already passed when the teachers have to exert themselves to encourage, for instance, baseball, football, handball, tennis and the like, for a generation of enthusiasts has already been started. The writer recalls how on a week-end spent out in a provincial capital, on Saturday afternoon a group of barefooted youths easily and handsomely defeated a group of grown Americans at their own national game (even after loaning their ' battery ' to us foreign visitors). The Far Eastern Olympiad had its origin in Manila, and at the contest last winter vast enthusiasm was kindled and some very good records made. Frequently inter-provincial or inter-scholastic meets are held, but most emphasis is placed by the school men on healthy sports in the school grounds, shared by all.

The Publication Division of the Bureau of Education occupies a most important place. Any investigator seeking information of any sort connected with the Islands will find it most accessible in various printed reports, manuals, and texts-books. There is a constant pushing out after new facts and a restatement of old ; the Bureau evidently intends to lead and direct, rather than be forced by demand to produce certain information. The annual report of the director presents a most interesting account of the school year, interspersed with many fine plates. The appendix presents in statistical form a mine of information. Aside from the necessary reports, ' Courses of Study ' and other such bulletins, note the titles of a few taken at random from the list of nearly one hundred : School and Home Gardens, Philippine Hats, Lace Making and Embroidery, House-

keeping and Housekeeping Arts, School Buildings, Plans, Specifications and Bills of Material, Athletic Handbook, Libraries for Philippine Public Schools, Industrial Museums, Good Manners and Right Conduct, Philippine Industrial Fibres, The Rights and Duties of Citizens of the Philippines, Cocoanuts, Diseases of Animals, Economic Conditions in the Philippines. An astonishing number of text-books have been produced under the encouragement of the Bureau. Some of them are published by the Bureau, others by commercial firms. In this way books especially fitted to the Islands are now being widely spread.

In order to select suitable candidates for the teaching staff of the various schools of the Bureau, the superintendent of the Philippine Normal School, one of the strongest educationists in the Islands, has for a number of years been detailed in the United States. Only those best qualified are able to pass the civil service examinations and be appointed. This process has gained a fine body of expert regular teachers and of specialists. To keep up the grade of work of these teachers and also to improve it, as well as to furnish wholesome physical and intellectual stimulus, each year a Teachers' Vacation Assembly is held at the mountain resort at Baguio, 5000 feet above the sea and 150 miles from Manila. Large amounts have been expended to prepare a permanent equipment in the form of summer bungalows, with necessary furniture, assembly halls, refectory and athletic grounds. Expert educationists are brought out annually from America to give lectures and hold conferences. During the three months of summer vacation the rank and file of the teachers are free to use the facilities of ' The Camp,' to gain the rehabilitation of health incident to the bracing climate of the mountain, and to enjoy the educational and other features.

In Manila City are found several schools of secondary grade, professional in scope, that are training the real leaders of the future. Upwards of 300 men and women are studying in the fine new concrete building of the Philippine

Normal School. The curriculum is of the same practical sort that we have so often mentioned heretofore. A large amount of time is given to the industries, every teacher being required to become expert in a number of branches. Practice teaching also receives large emphasis.

In the Philippine School of Arts and Trades one finds young men from all walks of life clad in overalls, sleeves rolled up and with oily, grimy hands, at work in blacksmith, machine, pottery, carpenter, automobile and other shops. Nowhere is the contrast between the old and new Manila more striking. Before any boy is allowed to apply for matriculation a form is handed him which he is invited to read thoughtfully and answer. Among others it contains the following questions: 'Are you willing and able to perform hard work? Have you fully made up your mind to perform hard work in this school? If you find the work in the shop very hard, and you get very tired and your hands and muscles get very sore, are you fully determined to continue your course, or do you expect to leave the school or ask for a transfer to some other school? (Answer very fully.) Are you willing to take your part in baseball and join the trade school band in case you are assigned to these duties?' In the spirit of the affirmative to these questions the shops are all humming with activity. All the work given would bear comment, but only that in ceramics will be noted. It is another instance of an attempt to create a new industry for the Islanders, and at the same time to raise the moral tone of the people. Ask where these young men, learning the trade under the instruction of an expert German teacher, will find employment and the answer is, they will create their own. They must first select some town, set up their wheel and furnace, hunt for proper clay, make such articles as they think they can sell, and then induce people to substitute them for their primitive cocoanut bowls and palm leaves. Knives, forks and spoons will then quickly supersede fingers. Every detail leading up to the final cost of any article manufactured is kept by the students them-

selves. They do a good deal of work for the trade. In all some 33,000 pesos worth of work was delivered in 1911–12. Nearly every provincial capital has now a trade school of secondary grade, all of which teach one or more trades. By a recent ruling of the director, hereafter all furniture used in the schools of the Islands must be made in these trade schools; and now wooden desks made from beautiful native hard woods are displacing the imported iron and steel desks.

With respect to private schools and religious instruction: 'The government welcomes their (private schools') aid in educating the people, and gives especial welcome to those schools whose object and purpose is to inculcate religion and morals. That religion is not taught in the public schools is, of course, not due to the fact that the Government is opposed to religion, or that it believes religious teaching to be unwise, but solely because it is not feasible to give in the public schools such religious instruction as will accord with the religious affiliation of all the pupils in attendance.' Provision is made, however, whereby any community, upon petition to the superintendent, may call in such professional teachers of religion for regular periods of instruction to those public school pupils whose parents desire it.

Last of all the great educational institutions, the Philippine Commission organized the University of the Philippines. As a university it is not so unique or different from western institutions as to demand special description. At present there are already under way the following colleges: Fine Arts, Liberal Arts, Agriculture, Veterinary Science, Medicine and Law. The Government is straining its resources to the uttermost—all that the taxes will bear—for education. Over three and a half million pesos were expended in 1912 on general education alone, and on the university a huge sum. The ideal of the present Secretary of Public Instruction to make Manila the centre of English education in the Far East, on the basis of the present equipment alone, seems destined to fulfilment. Including the

university, all education is quite free to the natives of the Islands.

The bearing of this magnificent accomplishment upon missions, while in part dependent upon locality, nationality and the personal equation, is nevertheless very great, and the more one becomes acquainted with it the more immediate this bearing becomes. In the first place, all missions may hail this organism as one in spirit with their own in answering a clear call of duty; it is unselfishly and intelligently leading men up into a higher economic and social, intellectual, moral and spiritual plane. In particular it has demonstrated that the Malay—an oriental and tropical race—is not necessarily anæmic, lethargic, and unambitious; that a mass movement may come to pass among such races, resulting in a complete reversal of their old habits; that schools have accomplished pacification and initiated loyalty and industry (at least embryonic) such as four hundred years of militarism and exploitation were utterly unable to produce. It has shown the value of divorcement from accustomed practices, and emphasized the fruitfulness of attacking a problem on its own ground, i.e., of adapting an institution to conditions as they are.

Missions in China, at least, have surely reached the point where the Philippine Government may be emulated; the educational problem may be considered as a unit, and after a careful, statesmanlike analysis of the situation a prearranged, concerted and centralized program be initiated and consistently followed. When more centralization and unity exists in educational work in China the problem of literature will be rendered much easier; but the manifold good results that will flow from a more abundant and intelligent use of the press for all sorts of mission work is too patent to demand argument. Reference is made here not to literature for home consumption, but such as will find the largest use locally. A live magazine, large enough and on a high enough plane to call out the best men to contribute, and to afford a ready medium for exchange of

views and experiences, investigations, studies and researches on a multitude of most pressing questions, should be issued. China is woefully lacking in good text-books for all grades of school work. The mission schools could very efficiently make their influence felt by encouraging and deputing qualified, experienced men to get out text-books in the various lines and then assist in their publication. Statistical facts and comprehensive regular reports, standardized to some common system, are almost indispensable to any intelligent progress. The emphasis that is placed in the Philippines upon the development of primary schools, first and foremost, and upon the raising up of an intelligent, expert body of primary school teachers, suggests to China missions one of their greatest problems. At nearly every point, from the selection of their teachers at home to the work and the institutes on the field, there come pertinent suggestions. While China is not in the same class at all industrially, still the large use made of handicraft as a direct commercial asset is of really great value.

Lastly, Manila with all its different sorts of schools lends itself most happily as a rendezvous for Chinese students seeking education abroad. Almost categorically we may state some of the outstanding advantages to be obtained there. Politically both nations are on the threshold of self-government. Nothing more could be desired by way of academic attainment and thoroughness than is to be obtained in Manila. As time goes on and the University of the Philippines becomes more broadly established, the number of courses possible will be more ample. Sufficient has been said above to show the value of the primary and secondary school system to China in her present struggle to initiate the new education. A thorough knowledge of this system would be of greatest advantage to any Chinese student. Of specific value, then, to such would be a course in the Philippine Normal School. Doubtless culture of a certain type is more possible in the United States or in Europe; but over against that may be placed

the splendid new spirit of industry and ambition that is pressing through young Philippine veins. A much more sturdy self-reliant experience among boys who ' make their own way ' at all sorts of menial duties, with far less display in clothes and membership in fraternities, will be a distinct part of the culture attainable. Good and pure English will be the highway for every student who studies in Manila, and this will bring him into sympathetic intercourse with oriental problems as seen and taught by wise and thoughtful men from the West. Manila is but three days from Hong Kong, with cheap and easy passage. Ethnologically China and the Philippines are closely related; the diet of both peoples is chiefly rice, and on the whole living is greatly cheaper than in America or Europe.

To the visitor from the Occident the work done in the Philippines is full of suggestion and interest; to the missionary working on problems yet incompletely solved and with a people just emerging into the light, it offers instruction and promise, hope and courage.

A. Archibald Bullock

INDUSTRIAL TRAINING IN AFRICA

I. THE SITUATION IN SOUTH AFRICA, WITH SPECIAL REFERENCE TO LOVEDALE

Mission work in South Africa is mainly concerned with Bantu tribes of the negroid stock that is spread over the sub-continent up to the equator. They form the great mass of the population. At the census of 1911 they numbered 4,019,006, and in the seven preceding years they increased by 15·12 per cent.

The evangelization and uplifting of the Bantu has been peculiarly complicated by the fact that the country is occupied by a settled European population of 1,276,242, while there has also sprung up a 'coloured' people, the progeny of intermixing between the European and the indigenous races, numbering 688,146. Both these elements are increasing, the Europeans at the rate of 14·28 per cent for the last inter-census period, and the coloured by 19·40. Every effort on behalf of the Bantu is influenced and more or less conditioned by these two other elements. In addition to these there is a strong colony of Malays in the Cape Peninsula and of Indians in Natal. The Europeans and the 'coloured' people predominate in the towns, the centres of business activity and employment, the former constituting 44·54 per cent and the latter 21·08, or between them 65·62 per cent of the urban population, while only 13·70 and 8·16 per cent respectively, or 21·86 per cent together, of the rural population. To some extent, it is true, the white and black races live separated, some areas being distinctively European and others exclusively native. Of the 206 districts of the Union the Europeans exceed 50 per cent of the population in 20, and in 74 they amount to 10 per cent or less. The principal occupations of the Europeans are agriculture, in which 192,424 are engaged; industries, chiefly mining which employs 143,255; and commerce, a considerable proportion of it with the natives, in which 81,627 are employed. In professional occupations there are 59,721. Of the Europeans generally it may be said they regard South Africa as a 'white

man's country,' and they are mainly if not exclusively concerned with their own destiny. The reins of government are in their hands. The European settlers mostly come into contact with the natives as employers, traders and officials. Although the Churches are working steadily and effectively for interesting their people in the evangelization of the natives, racial antipathy in one form or another is everywhere prevalent to some extent. There is jealousy of native competition for possession of land and of their entrance into the sphere of skilled labour. A large section of the European population look askance at the affording to natives opportunities for education, at any rate beyond the elements of reading and writing, and practically all native education is being conducted by the missionaries, mostly through native agents working under grant-earning government regulations and inspection.

Christianity, which was introduced among the Bantu a little over a century ago, has made remarkable progress. At the last census 26·22 per cent of those in the Union described themselves as Christian, and it is confidently expected that before the close of the present century they will have universally accepted Christianity. But education has not proceeded apace. The proportion of Bantu who can read and write is still as low as 6·81 per cent. In the first week of May 1911 there were 63,430 males and 70,759 females of other than European race actually attending school throughout the Union under 4066 teachers; but of these it is significant that 42,804 pupils, or nearly one-third, and 1591, or more than one-third, of the teachers, were found in the Transkeian Native Territories, where, under a measure of local self-government and with power to impose taxation upon themselves, the Bantu have had the opportunity of fostering education. The year 1912 witnessed an increase in the enrolment in the Cape Province of 8·55 per cent, and at that time in that province there were no fewer than 1062 native pupil teachers in training. Still native education cannot be said to be advancing as it should, nor as the natives desire, and this is largely due to want of sympathetic government development and support. With the honourable exception of the Cape Province, which spends about one penny per head on native for every shilling for European education, the support coming from the provincial governments, after making due allowance for the unpreparedness for education of great areas,

can only be characterized as utterly inadequate. Some three or four years ago the Transvaal was spending £2 per head on European as compared with 3d. per head on native education, and the position of Natal and the Orange Free State was not much better. Yet one of the latest Government Commissions records in its Report: 'The evidence of the effect of Christian teaching and education on the character of natives is very strong. These unquestionably exercise an enormous influence for good.'

But literary education is only one aspect of the Bantu need for training. If the missionary is not to settle down as a pastor of native people, which is the peculiar temptation of work in a land with a permanent European population, then hindrances preventing the missionary force from evacuating and leaving the Gospel to be ministered through a self-supporting and self-governing native Church, must be faced and dealt with on practical lines. The primary objective no doubt is Christian character, the reconstruction of it, but bound up with this end is the ideal of peaceful and industrious toil in homes guarded from the despair of want, where health and the decencies of life can be observed and some of its amenities enjoyed, and where the family unit can obtain the needed seclusion and protection. An essential requirement in the training of a pastoral and warlike people emerging from barbarism is the disciplined routine of regular work. The Bantu need to learn to work and to learn the obligation to work and the dignity of manual labour. Owing to their position as an aristocratic oligarchy, and the sinister influence of the tradition of slave labour, the European settlers themselves do not set an example of respect for manual work, and so the educated natives, upon whom the firm establishing of the native Church so much depends, are apt to form wrong conceptions.

Fortunately or unfortunately, however, it is not only as a means towards the formation of character that the missionary is under obligation to inculcate work. The economic situation of the Bantu is rapidly changing for what certainly appears the worse. The country has been filling up by the spreading out of the European population and by reason of natural increase, and the Bantu are now fixed to the land, surrounded and shut in on every side where their tribal wars and their struggles against the Europeans last century left them. Of their total number no fewer than 87·33 per cent depend for subsistence on pastoral or agricultural farming

on their own land. But the total area of cultivated land in the Union is very limited. It is equal to little more than an acre per head of the total population, European and native, and although they are generally believed to be rich in cattle, the stock owned by the Bantu amounts to only 0·53 cattle, 0·03 horses, 0·81 sheep, 0·99 goats and 0·14 pigs, or 2·50 domestic animals per head. Yet even with this small proportion, in many areas their commonages are seriously overstocked and deteriorating, the water supply is inadequate, and in most districts already all the land suitable for cultivation by their present methods is in use and indeed in process of exhaustion. Thus it will be seen that the Bantu are becoming impoverished in their permanent resources and are living dangerously close to the line of permanent hunger. A struggle for existence is setting in on a great scale. If the Bantu are to survive it is clear that they must as a people develop new methods of agriculture and new habits of industry; and a considerable proportion of them will have to acquiesce in losing touch with the land and adopting industrial pursuits. If it had not been for the employment provided by the mines, and the wages thereby spread broadcast over the native areas, difficulties would already be acutely felt in many districts. In the last two years of drought it was the wages brought home from the mines that tided thousands of families through. The pressure of adverse circumstances is driving the native people into industrial life. On June 30th of last year there were no fewer than 311,022 native labourers engaged in the proclaimed labour districts of the Transvaal. Besides these many were employed in stores, at harbour works, and on farms. The numbers contracted to the mining industry have risen from under 80,000 in 1904 to over 320,000 in 1912.

The missionary organizations do not aim at training on anything approaching such a scale. The means they depend on must be the fructifying influence and example of the carefully selected and specially trained few. The missionary institutions rightly endeavour to give all their pupils the daily discipline of manual work, and in Lovedale, for example, the male pupil teachers, before leaving to take up schools, pass through practical courses in gardening, agriculture and forestry, and the female pupil-teachers through domestic courses, including cookery and sewing as well as gardening. But much more is needed. For many years the Lovedale authorities have recognized this, and in the first session

of the present year, out of 763 pupils and students at all stages, and 440 at the stage of vocational training, 173 were apprenticed to trades and definitely committed to industrial work such as they might carry on among their own people. These trades include carpentry, waggon-making and blacksmithing, printing and book-binding, shoemaking, agriculture and horticulture. The women take domestic courses and nursing. A course in business is also provided for men. These apprenticeships in most cases run for five years. During their training the apprentices are also instructed in the management of the business side of their trade, and on completing their training they take away with them a sufficient equipment of tools, payment for which they deposited on first joining. In the Cape Province and the Transkeian Territories, in addition to Lovedale, there are six other industrial schools for men connected with missionary institutions, with a total enrolment, including Lovedale, of 271; and three for women, with 133 apprentices. As regards the Orange Free State the Native Affairs Blue Book for 1911 says: 'No serious attempt has been made to introduce industrial training,' and of the Transvaal it records, 'Magistrates almost universally express the opinion that it is most unfortunate that there are no facilities given for industrial training.'

The results of industrial training have on the whole given a large measure of satisfaction to those engaged in it. The efforts of the apprentices at making things result in the forming of strong and stable character beyond what is achieved in the case of the pupils mostly occupied with book work. The industrial apprentices at Lovedale lead in evangelistic and spiritual work, and they have shown themselves capable of becoming thoroughly good if somewhat slow workmen. Our experience is also borne out by others. Referring to the miners' strike in 1907, the manager of the Witwatersrand Deep Gold Mine stated before the Transvaal Indigency Commission, 'The men that have been put on (during the strike) are really overseers and the boys are doing the work,' and before the same Commission the manager of the railway workshops at Pretoria said: 'I do not say that a big proportion are capable, but a certain proportion can do better work than they are allowed.' At the same time evidence was brought forward that 85 per cent of the mechanics employed in the building trade at Kimberley are coloured and practically all the waggon-building trade is in their hands.

From the native institutions there has gone forth a small but fructifying stream of skilled men and women of disciplined character who, settling among their own people, are doing splendid service by their work and by their example. Here and there they are settled as carpenter-farmers or waggon-maker farmers, farming better, living in better houses, self-respecting and more progressive in every way because of their training. Some as printers have set up businesses of their own, and through the vernacular newspapers, generally conducted with a due sense of responsibility, are guiding and shaping native public opinion. Here is a hospital trained lad settled beside a native minister assisting with the care of the sick, or employed in looking after the sick and injured labourers in a mine compound hospital, and there is a native nurse acting as a kind of public health official in a large town location in the interests of the mothers and children. Agriculture, too, which is the occupation most requiring persevering attention, is being prosecuted with intelligent interest.

But it would be foolish to expect success in such circumstances unmarred by disappointments. We fail in the trained workmen drawn away to the towns by the attraction of large wages for unskilled work. Too often they lose hold of their trades and succumb to evil. In particular are we liable to have lads deflected from pursuing agriculture. Being under obligation to repay their own education by assisting in the education of other members of their family they cannot afford to wait for the slow returns from the soil. Then, too, from having had as a people no experience of business in the modern sense of the term, nor of the use of money, the journeymen starting little workshops of their own are liable to fall into embarrassments and debt. In cases where they have succeeded best they have been closely associated with district missionaries and under their guidance.

The reason for the meagre development of mission industrial training is largely its costliness. In the case of Lovedale the estimated expenditure on the industrial departments for the current year, including cost of materials, is £6764, 14s. Towards this amount government grants are payable only to the extent of £1296, 10s. There is thus a sum of £5468, 4s. to be made up from other sources, including the sale of manufactured articles. But the sale of the output is rendered difficult by the fact that many Europeans dislike to buy from a native institution where black

labour appears to be competing against white, and the institution, being state-aided, is expected not to advertise in the ordinary way nor to compete by tenders against ordinary business firms. As a matter of fact, however, since for training reasons labour-saving machinery must be avoided or at least strictly limited, the cost of training is so high that the workshops are not enabled by the government subsidy to undersell ordinary trade competitors. At present the government subsidy, which is based on a calculation made several years ago when the number of apprentices was much smaller, is altogether insufficient. With a subsidy on such a scale it would be unwise, and would be courting anxiety and difficulties, for any institution to embark upon industrial training. But if the Government of the Northern Provinces, from which an increasing number of apprentices come, contributed a share with the Cape Province, at present the only contributor, the situation would be much easier. When Government comes to recognize the value of industrial mission training more fully, the call will be, we trust, for the multiplication of centres rather than for great expansion at existing institutions. It is quality, rather than quantity of skilled men that we desiderate, and quality is to be secured only where the numbers are limited and personal attention and influence on the part of the instructors is secured.

Industrial training is also affected adversely by the uncertain position which it holds in the mind of the Church at the home base. There is not a succession of candidates looking forward to missionary service in industrial capacities, and suitable appointments and replacements by thoroughly capable tradesmen embued by the genuine missionary spirit are generally difficult to make.

The Bantu have not yet as a people fully awakened to their need of industrial training, and for a long time the bright candidates passed by the doors of the workshops in search of positions as teachers and interpreters and in employment with Europeans. But the vital importance of their keeping hold of their land and developing it is at last being brought home to them; and the higher type of candidate now offering for the workshops, and the numbers, far beyond our accommodation, seeking admission to them, and their readiness to pay for the benefit, point to a change of attitude for the better which should be thankfully noted. But the whole situation is very perplexing and difficult for them. There is danger of their becoming bitterly alienated from the Europeans

as the agents of their narrowed circumstances. They are in the wilderness, and if ever they needed sympathetic help and guidance it is now.

JAMES HENDERSON

II. THE EDUCATIONAL VALUE OF INDUSTRIAL WORK AS ILLUSTRATED IN KING'S SCHOOL, BUDO, UGANDA

REGULAR industrial missions, properly equipped, have proved themselves of the very first importance in different parts, and under widely varied conditions in the Dark Continent. But this paper, founded on experience in a school in Uganda, would urge the paramount importance of some (and not a little) industrial or handwork having a definite place in the curriculum of any and every mission school in Africa, whatever its educational basis may be, or however high its literary ambitions. In other words, it is to emphasize again no new truth, but the real educational value of industrial work in itself, apart from any technical or money-making value it may hope to bring in the future.

I. Four reasons may be given why industrial work is of such importance to the African boy.

(*a*) It is a means of checking conceit, to which Africans, not unlike others of a different colour, or lack of colour, are specially prone when engaged in the fascinating pursuit of acquiring new knowledge. The African easily suffers from the disease of 'swelled head,' for that is the part of the body that 'knowledge puffeth up.' And the commonest symptom of the disease is the well-known dislike to, and contempt of any handwork, especially of an arduous nature.

(*b*) It trains eye and hand, or, shall we say, develops the brain through the exercise of eye and hand? It is perhaps hardly realized how much our varied and complicated life, with its many relations, helps in training our faculties in a way impossible in backward or semi-civilized communities. Hence the greater importance in Africa of such training, in order properly to develop the faculties themselves, and also, through the actual work, to bring out and strengthen sides of character untouched by the routine of ordinary book learning.

(*c*) It develops accuracy. Here perhaps we touch on a still more important side, for it seems more directly to affect and influence character. Certain it is that the only way to learn to draw a straight line is not through learning some book, even in English, but to set to and draw. The African is, as a rule, peculiarly far from straight lines, be they physical, mental, or spiritual. He has paths everywhere, but they never lead straight. In the same way his lies are really evasions from a straight path which he never naturally chooses. Again, one of the curses of the African is his easy-going nature. Of course we all know its good side and its real value in many of life's emergencies, but when it comes to endorsing those dreadful phrases 'That will do'—'That is near enough,' we quickly see one of the great reasons for the continued backward position of the black man. It is painfully obvious throughout such a country as Uganda; on all hands can be seen houses begun well, never properly completed. There is little pride in finish, in really doing one's best. Training in accuracy as to smallest details and insistence on the best possible in all handwork is bound to tell on the character and even on the speech.

(*d*) It adds to self-respect, through the power of doing and making something. The average African, owing partly no doubt to climatic conditions, is less inclined to manual work than the average white man. By nature he is rather flabby, and lacks all power of initiative. Book learning by itself will do something towards his stiffening, but, as has been already said, tends to foster the wrong kind of self-conceit. Supplemented by carefully planned manual work, the combined system of a Christian boarding school will have a better chance than any other method of making a man of the African, and fitting him to take his place in his own nation in an age of inevitably rapid progress.

II. These being the aims or purpose of industrial work—What methods were used ? We confine ourselves to the actual experiences of King's School, Budo, Uganda, without suggesting in the least that any methods of that place or elsewhere should be taken over wholesale by any other school or institution.

The school was founded some eight years ago with the purpose of carrying on the general education (still very elementary) of Christian boys of the age of sixteen years and upwards. The school is in no sense a seminary for the training of what are called church workers, but is an attempt to raise the ideals and tone of the whole

Christian community, in Uganda and the neighbouring countries, through careful training for three years in a Christian atmosphere by means of the wholesome discipline of a boarding school, organized on the lines of a public school in England, with the same frank trust in the boys, and with all the varied means of education and instruction, secular and religious so called, focussed on the all-important point of the strengthening of Christian character. The scholars are largely sons of chiefs, who pay high fees on entrance, but there are also a number of government scholarships open to any native of the Protectorate who cannot afford the fees. There is great eagerness to come to Budo and the buildings are fully occupied with over eighty boys.

The school was started admittedly on a literary basis, and so it will, in the main, always remain. But from the first the missionary in charge had in view the paramount need of some kind of industrial or at least manual work to supplement, and in places counteract the effects of the book work.

The beginning of some kind of hard hand labour was made in the second term. An expedition had been made across Lake Victoria in the steamer to see the Uganda railway. The boys were immensely struck not only with the wisdom of the white man, but the way he worked with his hands and accomplished things. The opportunity was seized the next Sunday by the head-master who spoke on the honour of work, and there and then invited volunteers to begin digging out the school swimming bath. Twenty-one out of twenty-two volunteered, and it need not be said that the twenty-second was not asked a second time. Next term there was no question of voluntaryism—'digging' had its apportioned place on the school curriculum. Now this seemingly little matter was really one of considerable importance to the country at large. For a man to use a hoe was considered derogatory, digging of any kind was woman's work, and great was the astonishment in the country to find chiefs' sons, and chiefs, and even princes digging and cultivating and making roads, and doing it all too without a murmur. Even missionaries who ought to have known better wrote warning us that we were 'breaking down the poor boys' spirits.' Not that the warning was heeded, only the writers were invited to come and see the broken spirits as depicted in the cheerful faces and developing chests of the poor victims.

Ever since that beginning hard manual work has had its place

in the school routine, and its value is very real. One other remark remains to be made. All this hard work is not for some arbitrary purpose, but for the good of the school. In this way roads and paths, and other works, have been made and kept in order, and a second football ground prepared.

Next came building. Every 'third year' was expected to leave its mark by some building. The first boys in this way built the porter's lodge at the entrance to the school compound.

At Budo the morning is occupied with classes on the ordinary literary subjects, with a daily break for drill, dumb-bell, and Indian club exercises. In the afternoon no books are in use, but all are drafted into different forms of handwork.

One lot goes into the large room of the Mackay Memorial where they are carried through a systematic course of manual training such as is common in elementary schools in London. Every boy in the school, be he prince or peasant, goes through this course during his three years, and if of average ability ought to know how to plan and make for himself the ordinary furniture required by the progressive native.

The educational value of this work cannot easily be over-estimated. It is a common thing in mission stations, in a wave of enthusiasm for industrial work, to order or beg a set of carpentering tools and begin teaching boys, without any drudgery or system, to make tables and chairs, or brackets and book-rests for show purposes. The educational value to the boy himself of such unscientific treatment is almost nil. Whereas in this manual training the boy starts at the beginning and has to learn how to measure exactly to the eighth or tenth of an inch, and to draw a straight line (a thing no African has ever done by himself). Gradually he learns to draw plans to scale, and all his practical work is done from his own plan and not from a model.

Another set of boys goes next door to the printing office, where a native newspaper is printed (and edited) with a circulation of some 400 to 500 copies a month. From the first inception of these schemes the idea has not been to turn out carpenters and printers. It is true that we should be very pleased if boys took up afterwards either of those excellent occupations, and one young chief, after passing through the school, is assistant instructor to the European, and advertises (in English !) for cabinet and other work. But still that is not the point of either course. The point

is the mental and moral education, the drawing out of some of the most useful faculties, the formation of habits of inestimable value by means of these scientific handicrafts. An intelligent boy, son of an important chief, told us how he learnt his lesson one day in the carpentry class. He had drawn his plan and noticed that he was a fraction out in one place. Native-like he thought it would not matter, but when he came to work his plan out in the wood, he found the article he was making spoiled by that minute lack of accuracy. In the same way printing is impossible without such an accuracy requiring close attention to the work in hand that it is a mental discipline of highest value in itself.

Other groups again are allotted work aiming more at the *esprit de corps* so much needed in Africa, such as the different school works already mentioned.

Another lot attends to the bees with a view to collection and sale of wax.

Occasionally boys are taken to the school plantation and shown how to look after the rubber and coffee and cocoa, and drainage, etc., with a view of impressing on them the fact that the real wealth of Uganda lies in its soil, and that there is a right and a wrong way of treating it. Many of the scholars own large tracts of land. It would be no bad thing if this agricultural side could be systematically developed, but the difficulty is to find sufficient suitable time for such work.

III. When we come to results of this industrial work, our first inclination is to say that looking for certain results is rather overdone in many quarters. In a school such as King's School, Budo, industrial work is just one part, second to none in importance, but still one part only of a thought-out scheme of education. That it helps powerfully towards the efficiency of the whole school is certain, while on the other hand no one doubts that it might be improved. One thing has struck us, namely: that, so far, every boy leaving Budo after his three years' course has taken it for granted that he is to adopt some definite work—in an office, or school or interpretership and so on. There is not a loafer amongst them. This to English ears sounds small enough as a result, but it must be remembered that living in Uganda is still of the easiest requiring the minimum of trouble and labour.

IV. The main difficulties in such work as is discussed in this paper are generally economic—the supply of proper tools and

instruments, upkeep, and waste in wood and other materials during time of instruction. The difficulty of a proper allotment of time in the school curriculum is more easily met, unless book work has become a fetish; or the passing of government examinations has usurped the true functions of education.

V. If the writer's experience counts for anything, he would urge the following considerations:

1. That no school in Africa can afford to be entirely industrial or entirely literary.

2. That especially in schools founded on a literary basis, industrial and handwork ought to have a definite and immovable place in the school curriculum and routine, as important as any other part in its sphere.

3. That such industrial work and instruction be carefully thought out, and carried out on scientific principles.

4. That the utilitarian purpose of industrial work be kept ever strictly in the background at all costs, and its true educational value looked to and aimed at by all the instructors.

H. W. Weatherhead

DISCUSSIONS

CHURCH AND MISSION IN JAPAN

In the October number of this Review Dr. Arthur J. Brown well set forth the gravity of this problem and powerfully defended the Presbyterian solution sometimes called ' co-operation by definition.' Good reasons were given for regarding this as the best solution for the Presbyterian and Reformed missions, but other missions have found other solutions at least equally satisfactory to themselves, and as a contribution towards the science (or art) of missions that of the American Board's Mission is here presented, not in the least in antagonism to Dr. Brown's article but to give a fuller statement of our policy than he has done. He has indeed given the substance of it in the quoted words ' we have nothing to do with each other in doctrine, in polity or in dollars,' but these words taken alone may give an altogether mistaken idea of our policy.

' We have nothing to do with each other in doctrine or in polity ' —that is, the Kumiai Churches (the Congregational Churches of Japan) are entirely self-governing, the mission having no shadow of authority over them, though as a matter of fact the doctrines and polity of these Churches are substantially the same as those of the Congregational Churches of America. ' We have nothing to do with each other in dollars '—it is true that a few missionaries have become members of Kumiai Churches and as such make contributions to those churches and have occasionally been sent as delegates to the general conference ; also not a few are associate members of Kumiai Churches and as such make some contribution to them, but the American Board and its mission, as a board or a mission, make no grant or subsidy to the Kumiai Churches for any part of their work. As a body the Kumiai Churches are entirely self-sustaining as well as self-governing, supporting their own dependent churches and carrying on their own missionary work both in Japan and in Korea and China. On the other hand they have no control whatever over the work of the mission or of any station or individual member

of the mission. If a station finds a good place for opening new evangelistic work, and has means for improving the opportunity, it does so without asking the permission of any Japanese committee or board or superintendent, and carries on the work with no sort of responsibility to any Japanese authority. Likewise the mission carries on its kindergartens, kindergarten training school, etc., independently of any Japanese superintendence, and if it has put its college for young women under a board of managers which contains some Japanese members they are elected not by any Japanese body but by the Women's Board in Chicago on nomination by the mission. (The Doshisha is under the control neither of the American Board nor of the Kumiai Churches, but has its own funds and its own trustees who have no relation except as individuals to the Kumiai Churches.)

Nevertheless we claim and believe that this policy is not one of ' separation,' but is a form of true ' co-operation ' (and a very good form too), not indeed ' co-operation by definition ' nor any other kind of official co-operation, but such as may truly be called unofficial or fraternal or friendly co-operation.

First and foremost, the mission and the Kumiai Churches recognize and esteem each other as fellow-workers for one common purpose, working together not only in general for the spreading and establishing of Christianity in Japan, but also specifically for the planting of what are known in English as Congregational Churches. By the standing rules of the mission and the Kumiai Churches, pastors and evangelists are invited to attend the former's annual meeting as corresponding members, and the missionaries are invited to hold the same relation to the local and general conferences of the latter. We frequently, as individuals, have occasion to confer with Kumiai pastors, and should not think of entering upon important new work without getting the (unofficial) advice of the pastors most likely to be able to give it, which counsel is always gladly given as from one Christian brother to another. These consultations relate to such questions as where work may best be opened and what workers may best be sent there. We find them effective and profitable though unofficial ; they are friendly and fraternal, and we cannot admit that our work is ' divorced ' or ' separated ' in fact from that of the Kumiai Churches although it is independent of their supervision.

Secondly, the pastors of the mission-aided churches are associate

members of the Annual Conference of the Kumiai Churches, welcomed as brethren to all its meetings and share fully in all privileges except that of voting. The statistics of these churches, with the names of their pastors and of all the members of the mission, are printed in full in an appendix to the Year Book of the Kumiai Churches (according to its last issue there are 103 Kumiai Churches and 31 mission-aided churches); and as fast as they become self-supporting they become full members of the Kumiai body. The following may be taken as typical. This station, having discovered within its field a promising opening for evangelistic work which none of the churches was able to occupy, sent a theological student to open work there. As a result of some months' work a dozen or so people are asking for baptism. A missionary and an assistant pastor of one of the city churches go to-day to examine and baptize them. From the beginning they assume a part of the expense of the work, and more as fast as they are able, and as soon as they become numerous enough to warrant it they will be organized as a mission-aided church. Thereafter the station will aid them in the finding and supporting of a pastor, sending its grant in aid not to the pastor but to the church, with the hope and expectation that within a few years they will become entirely self-supporting and then will become full members of the Kumiai body and will cease to have any formal relations with the station. Meanwhile they will be a mission-aided church associated with the Kumiai body.

Four years and more ago Dr. Brown found the mission 'happy' in this policy, and it is safe to say that the mission is no less happy in it to-day, and that no one of us wishes to change it. It seems to us desirable that a body of churches which calls itself self-supporting should be so in reality and should not include as part of its work that which is done with foreign money. Also it has been our experience that it is easier to maintain entirely cordial and harmonious relations with our Japanese brethren on this plan than on any other. So, while other missions may find other plans better suited to their circumstances or their polity, we rejoice in this as being for us the very best, and we maintain that it is a very genuine and true kind of co-operation.

DWIGHT W. LEARNED

NOTES ON CONTRIBUTORS

Dr. John R. Mott, the General Secretary of the World's Student Christian Federation, presided over the World Missionary Conference at Edinburgh, and is the Chairman of its Continuation Committee.

The Rev. P. J. Maclagan, D.Phil., went to Swatow, China, as a missionary of the Presbyterian Church of England in 1888. He has recently been appointed Secretary of the Home Board, and will shortly take up his duties in London.

The Rev. D. Mackichan, D.D., LL.D., was appointed to the staff of the Wilson College, Bombay, in 1875, and became Principal in 1878. He has twice been Vice-Chancellor of the University of Bombay, and was a member of the Indian Universities' Commission in 1902.

Miss Kheroth M. Bose, a member of a leading Christian family in the Panjab, after studying for some years in London returned to India in 1885 as a missionary of the C.E.Z.M.S. She is in charge of the medical work in the Asrapur District of the Panjab.

Dr. Eugene Stock is well known as the historian of the Church Missionary Society, which he served (most of the time as Editorial Secretary) for thirty-three years. He was one of the original members of the Continuation Committee.

Pastor Daniel Couve was for nine years a missionary of the Paris Evangelical Missionary Society in the French Congo; he became in 1907 one of the secretaries of the Paris Society, and after the death of Dr. Boegner in 1912, he was appointed as one of the Directors of the Society. M. Couve succeeded Dr. Boegner as a member of the Continuation Committee. He visited Madagascar last year, and acted as chairman of the conference held in Tananarive in October 1913. His article was written in French, and the translation has been revised by him.

The Rev. A. A. Bullock, of the Presbyterian Church in the U.S.A., went to China in 1909, and has charge of the Normal School in the University of Nanking.

The Rev. James Henderson was appointed to the United Free Church of Scotland Mission in Livingstonia in 1895, and was chosen to succeed Dr. Stewart as Principal of Lovedale in 1906.

The Rev. H. W. Weatherhead went to Uganda under the Church Missionary Society in 1896; he started the King's School, Budo, of which he writes. His younger brother, the Rev. H. T. C. Weatherhead, is the present Principal.

The Rev. Dwight W. Learned, D.D., has completed thirty-eight years of missionary service in Japan, and is the senior member of the mission of the American Board of Commissioners for Foreign Missions in that country.

NOTEWORTHY ARTICLES IN RECENT PERIODICALS

The Christian View of Nationality

In the 'Missionary Survey of 1913' in the last issue of this Review attention was called to the intimate connexion between the progress of the Gospel and the relations of the different races to one another. Several articles have recently appeared dealing from various points of view with racial relationships. Mr. G. F. Barbour in the *International Journal of Ethics* for October 1913 discusses the ideal of nationality from the standpoint of Christian ethics. He points out that at certain points in the history of civilization ideals previously unquestioned are tested and put on their defence. Thus the principle of nationality, long accepted as above dispute, is at the present being challenged by the wider principle which may be described as humanitarian, cosmopolitan or universalistic. There can be no doubt that the proclamation of universalism has always been the central message of Christianity. The sense of human brotherhood, brought down from the remote atmosphere of philosophic theory or poetic aspiration and realized on the common soil of everyday life, gave no small part of its triumphant energy to the early Church. This sense of solidarity had to make its way in the face of many obstacles, and the same obstacles exist to-day. The racial question assumes many forms 'by which statesmanship is already taxed and must ultimately be baffled unless a spirit of brotherhood comparable to that of early Christianity can be awakened.' Does the ideal of human brotherhood, however, as Tolstoi and others have held, abrogate and abolish the ideals of nationality and patriotism? Mr. Barbour finds in the relation of Jesus to the Jewish people and in St. Paul's zeal for his kinsmen according to the flesh evidence that the universalism of the Gospel 'is not necessarily exclusive of the truth that different peoples may each have its special aptitude fitting it to work out some one of the many varying aspects of the Christian ideal.' Further, there are certain tendencies

in modern cosmopolitanism which give rise to misgiving. Mr. Barbour quotes Mr. Norman Angell to show that while the modern internationalization of industry and finance makes military rivalry increasingly futile, international communications are creating closer kinship between the same classes in different countries. 'It appears that this is rapidly substituting a horizontal division between class and class for the old vertical division between country and country,' and this new antagonism may prove an even greater calamity than the old. For the love of country which in its noblest forms has led men to work in forgetfulness of class interests for the good of the whole realm may well seem a nearer approach to the Christian ideal than a world-wide union for the protection of class interests; and if the moral authority with which the Government of a man's own fatherland speaks to him is not strong enough to awaken a respect for the claims of others, is it likely that any international authority will succeed in doing this? Mr. Barbour also views with concern the tendency of civilization to extinguish all differences and to standardize everything so that 'the varied colour of the world passes into a monotony which is not less monotonous because it is "up to date."' The contact of different races can be fruitful only in so far as they are indeed different, and therefore able amid the fresh interchange and commerce of ideas to maintain their distinct individualities and to bring their varying contributions. Again, there is a danger that fortuitous cosmopolitanism may break down moral restraints. 'The great meeting-places where the currents of oriental and occidental life have come together have indeed produced a vivid and brilliant type of life, but hardly one that has been morally stable and sound.' It is always easier to understand unfamiliar vices than unfamiliar virtues. These facts suggest that the cosmopolitan ideal needs to be replaced by one which is better described by the word *international*, which having the word 'national' as one of its component parts implies that what is best in nationality is to be included in a wider synthesis. 'Was Mazzini right when he taught that nationality was the lever by which humanity should be raised and that each nation should bring its own contribution to the advancement of the world in the rivalry not of violence but of service?' Mr. Barbour holds that he was, and finds one of the noblest as well as earliest expressions of this ideal in the vision which came to a Jewish prophet twenty-six centuries ago: 'In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the

earth ; for that the Lord of hosts hath blessed them saying, Blessed be Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance.'

The Relations of Black and White

In the last issue of *Anthropos* for 1913 (Heft 6), Pater Schmidt, the brilliant editor, contributes an extended review of Dr. Eugen Fischer's *Die Rehobother Bastards und das Bastardierungsproblem beim Menschen*, an exhaustive scientific investigation of the physical results of racial intermixture. The work is an anthropological study of the half-breeds sprung from the Dutch and Hottentots. Among other interesting conclusions Dr. Fischer maintains that 'the frequent assertion that the offspring of mixed parentage are always inferior to both the races from which they have sprung, especially from a moral point of view, is an absurdity, which does not become less absurd by constant repetition.' At the same time Dr. Fischer is entirely averse to racial intermixture, because of the inferiority of the coloured races, by which he means the negroes, Hottentots and the peoples of the South Seas. Pater Schmidt agrees that in qualities and capacities the negro race is at the present time unquestionably inferior, and that this inferiority, though it is probably the result of climatic conditions and geographical isolation rather than of original racial defect, is now not merely a deficiency in knowledge and ability, but constitutional and racial. He also holds with Dr. Fischer that the superiority of the white race is to be found not so much in a higher level of average intelligence as in its ability to produce continuously in relatively much larger numbers individuals who far transcend the crowd in capacity of achievement. Pater Schmidt points out, however, that the explanation of this may be the existence among the white races of national groups, composed of millions of individuals. Among these not only is a larger number of outstanding personalities likely to emerge, but the powers of these are reinforced by the vibrations in the multitude surrounding them. He agrees with Dr. Fischer that for the present the white race must take all needful measures to maintain its purity, but he points out that it is not thereby relieved of its moral responsibility. Dr. Fischer has allowed himself to be betrayed into the use of such expressions as 'the healthy power of expansion belonging to the stronger.' He desires the maintenance of the half-breeds only so long as they are

useful and thereafter favours 'free competition,' which would doubtless mean their extinction. Pater Schmidt points out that this is to play with gunpowder. There is no such thing as principles for exclusively colonial use. We have only to preach the doctrine of the 'healthy power of expansion of the stronger' for a generation or two to see some remarkable consequences in the legal, economic, social and political life of the West. Moreover, the white race which has been responsible already for the extinction of so many races may possibly make a miscalculation in regard to Africa as it has already done in regard to the Far East. It is possible that the European development of the African continent may result in the growth of a physically powerful African people, and the doctrine of the healthy expansion of the stronger may then bear fruit in a manner that Europe will not like. It would, on the other hand, be a great achievement for the white race to imbue an inferior race with a feeling of responsibility which would make barbaric catastrophes impossible and introduce it into the great family of the civilized peoples. A race capable of such a development would have sufficient vitality not to absorb European culture without discrimination; it would assimilate only what is sound and congenial, and probably also supplement it in valuable ways. For ethnologists can only shudder at the approach of a day when so-called European civilization will, like a flood, sweep away and destroy other races and civilizations. This civilization, as the result of an over-development of the mechanical and commercial aspects of life, is in danger of losing inwardness and depth. International fashions which are wearisome and often offensive, a corrupt journalism without any roots in land and people, a too uniform system of education and now the stream of the kinematograph threaten to blot out everything that is characteristic and distinctive, every individual, local and national peculiarity, and so to establish a universal European pulp of civilization.

A Racial Problem in the American Episcopal Church

In the January number of *The East and The West* the Bishop of Tennessee traces the growth of a problem which confronts the American Episcopal Church. Before the Civil War in the United States this Church was conspicuous for its interest in the spiritual welfare of the slaves. After the war, when the Methodist and Baptist denominations encouraged their negro members to form

separate Churches, the large majority of the members of the Episcopal Church went with them, and the white bishops and clergy continued to care for the small remnant that was left. To-day the Episcopal Church has a negro body of 150 clergy and 30,000 communicants ' who are a credit and an inspiration to the negro race.' Within the Church there have been for many years indications of a growing reluctance to admit the negro members to a full representation in legislative bodies, and in four principal dioceses separate negro convocations have been formed, from which a limited number of delegates are elected to attend the diocesan council. In two others, where negro members are given full representation, the white laymen are beginning to resent the situation. A recent provision which gave scope for the appointment of negro bishops-suffragan has not been put in practice and appears to be unwelcome. New legislation is needed. Dr. Gailor sees the problem reduced to a plain issue—Shall the existing plan of having a negro archdeacon and negro convocations with limited representation under the supervision of a white bishop continue, or shall the constitution of the Church be so amended as to allow of a racial as distinguished from a geographical missionary jurisdiction under a negro bishop ? The latter plan is advocated by some of the southern bishops, and by many of the negro clergy and laity, on the grounds that the increasing self-consciousness of the negro makes the co-existence of two separate classes of communicants with equal rights in the same diocese under a white bishop impossible ; that the system of negro convocations with limited diocesan representation is an injustice ; that lack of opportunity should no longer delay the self-realization and self-expression of negro churchmen ; and finally, the bishops declare that there are several negro presbyters quite capable of executing the functions of the episcopate with credit. On the other hand, the opponents of the racial episcopate urge that there is no precedent in church history for such a course, that the constitution of the Episcopal Church will have to be modified to provide for it, and that it will involve the official recognition of race distinction and race prejudice ; that the present system of limited representation is working well enough ; that at this stage of development the consecration of a negro bishop is perilous because of the extent of authority and independence which the office confers ; and, finally, that while it would relieve the white bishops to be free from ' the discouraging burden of overseeing the negro work,' the creation of a racial episcopate would sever the last ecclesiastical

link which ' holds the white communicants to some sort of recognition of their negro brethren.'

World Missions and World Peace

In the January number of the *Allgemeine Missions-Zeitschrift*, Dr. Julius Richter draws attention to the vital connexion between the missionary movement and the maintenance of international peace. It is obvious that two characteristic, decisive factors in the life of the world to-day are the expansion of western civilization and the awakening of the national spirit among non-Christian peoples. In the universal civilization which is slowly but surely coming into being it is essential that all the slow and painful gains of the past should be conserved, and that nothing true and distinctive should be lost. That is the great task to which the human race must address itself at the present day. Parallel with this development of civilization is the world mission of Christianity, inspired by the conviction that absolute truth and eternal life have been given to mankind in Christ by the living God. The Church knows itself to be the trustee of a treasure of incomparable worth and to communicate this to the entire race is its task in world history. From both these standpoints it would be nothing short of criminal for the Christian nations, instead of concentrating their energies on these supreme tasks, to spend their strength in conflict with one another. The loss to humanity would be irreparable. Moreover, no one can be surprised if the non-Christian peoples judge Christianity by the standard which it itself lays down—' By their fruits ye shall know them.' If they see the Christian nations engaged in jealous rivalry, absorbed in material interests, oppressing and plundering weaker peoples, they are not likely to be attracted by Christianity. These considerations were of less importance in the past, when Christian missions were engaged in the quiet and unnoticed pursuit of their specifically religious task, but they become paramount in the era of the world mission, when Christianity advances the claim to become the religion of the human race.

Missions and the Philosophy of History

The opening article in the January *Evangelisches Missions-Magazin* by Professor Lütgert of Halle University is a meditation on St. Paul's words, ' O the depth of the riches both of the wisdom and

the knowledge of God! . . . For of Him, and through Him, and unto Him, are all things.' In this passage, Professor Lütgert says, we have the first philosophy of history, and the greatest. It was being a missionary that made St. Paul a philosopher. He had made history, and so he came to reflect upon it. To him history was no riddle. It was a mystery—one that was inexhaustible. But a mystery is not a riddle. In the presence of a riddle we are dumb, a mystery leads us to worship. St. Paul worships because God had revealed to him the plan and goal of history. It is not the events that are most talked of that are the most important in history. There was much to engross the attention of diplomats, generals and princes during the apostle's lifetime, but most of this is now forgotten. It was not Agrippa, nor Felix, nor Festus, nor the high priests nor even the Emperor Nero that made history in the deepest sense ; it was the unnoticed labours of St. Paul that were to fashion and transform the future. The meaning and the goal of history is the coming of the kingdom of God. Every bit of work, however hidden, that serves this end helps to direct the course of world history. This is as true to-day as in the time of the apostle. The silent struggle of Christianity and Islam for the soul of Africa is of more significance for the future of the world than the negotiations about a corner of Morocco or about this or that fragment of the Balkan peninsula. The work of missions touches more deeply the fate of India than the expansion of trade and industry. The spiritual, and therefore the political, history of the Far East depends on whether it is possible to imbue the new civilization with the Christian spirit. Missionaries need to bear this constantly in mind if they are to escape the temptation to regard things that are outwardly more imposing and yield more immediate results as more important than their own proper calling.

The real forces of every movement are always beneath the surface. The man who would do work of enduring worth must like the miner dig for gold beneath the ground. All truly creative work is hidden and silent. It cares nothing for money or reputation or sensation but only for real values. Seldom has the tendency to estimate work by external standards been so powerful as at the present day. We are all realists and want visible results. But work that counts is done deep down and its fruits are slow to appear. He who seeks eternity must look beyond the moment ; he who would do great things must be content to do little things ; he who would transform the outward

life—political, economic or social—must begin with the centre. To purify and direct the heart and conscience of a people is to mould its future. To preach the Gospel is to control history. That is the apostle's philosophy of history.

The work of St. Paul had a significance for world history. But it is only in our own day that a world history in the strictest sense of the term is beginning to come into existence. It is this that gives such immense significance to the present time. Professor Lütgert compares some of the modern problems with those which confronted St. Paul. His mind was exercised by the destiny of Israel. To us Islam presents a historical and theological problem—a problem in the philosophy of history. What is the meaning and function of Islam in the divine government of the world ? What is the true missionary attitude towards it ? Has the time of its evangelization come ? Another vast problem St. Paul had to face was whether it was necessary to insist that all men should become Jewish Christians ? The apostle's greatest achievement is that he so clearly saw and guarded against this danger. The European peoples, like the Jews, are inclined to regard themselves as a chosen race, and identify Christianity with their own history and culture. Nevertheless the thoughts of God are higher than our thoughts. His ways are different from what we expect but they never disappoint. Jews and Greeks, Germans and Anglo-Saxons, Europeans and Asiatics all will come to their own in His kingdom. Roman Catholics and Protestants, Church and non-conformity, all are the instruments of His purpose. Faithfully to do the work which circumstances and the day require will lead in God's time to the perfect fulfilment of His promise.

The Kikuyu Proposals for Federation

The most important of the numerous articles on the now famous Conference at Kikuyu is the Bishop of Uganda's statement and interpretation of what actually took place, published in *The Times* and other papers and subsequently as a pamphlet. Bishop Willis points out that the aim of the conference was not an impracticable attempt to amalgamate existing Churches or missionary societies, but merely to reach an agreement among the societies to work in harmony and along converging lines, and thus to place as few hindrances as possible in the way of a possible union of the African Church in the perhaps distant future. The principal features of the proposed

scheme are as follows. (1) The division of British East Africa into distinct missionary districts, each Church being left free to develop its work within its own defined area, and possessing complete autonomy within that district. (2) This necessarily presupposes an agreement regarding essential doctrinal belief, and it is therefore proposed that the basis of the Federation should consist in a loyal acceptance of the Holy Scriptures as the supreme rule of faith and practice, and of the Apostles' and Nicene Creeds, a certain necessary liberty as to interpretation being understood (cf. IRM, 1914, Jan. pp. 58–9). (3) The delimitation of spheres of influence leads at once to the question of the general attitude to be adopted towards members of one Church temporarily resident in the district of another. The federating societies propose to recognize a common membership, i.e., to recognize baptized members of other Churches not as members of their own communion but as members of the Holy Catholic Church of Christ. No other course appears to Bishop Willis to be practicable, since ' no one who has lived in direct touch with African heathenism and knows the profound gap that lies between even the primitive and often most imperfect native Christian and his heathen brother can doubt for a moment on which side of the gap the convert from another mission is standing.' (4) The recognition of baptism by another body involves an understanding as to the conditions under which that sacrament shall be administered, and it is therefore proposed that the conditions of admission to, and the period of probation in, the catechumenate shall be the same in all the missions, and that the course of preparation shall be similar in its broad outlines, and that in all cases the form ' I baptize thee in the name of the Father and of the Son and of the Holy Ghost ' shall be used. (5) Similarly, it is agreed that the societies shall respect one another's discipline, and that baptized members passing from one district to another shall carry with them letters of commendation from their own Churches. (6) The question of communion presents greater difficulties. Bishop Willis holds that the practice of the Anglican Church in remote parts in admitting devout non-episcopalians without requiring confirmation may be rightly extended to a native convert from another Church temporarily resident in an Anglican district, since ' if the responsibility of admitting him is great, that of repelling him from a service which connotes so much is yet greater.' (7) The societies further agree that all recognized as ministers in their own Churches will be welcomed as visitors to

preach in other federated Churches, and that in the future each native candidate for the ministry shall pass through a common prescribed course of training, and in all cases be duly set apart by lawful authority and by the laying on of hands. (8) In order that converts of one mission passing to the district of another may not find a type of service with which they are totally unfamiliar, the societies propose to adopt in worship a certain amount of form common to all. (9) The form includes no order of administration of the sacraments, this being left to the particular Church, though it is provided that there should be a regular administration of the two sacraments, Baptism and the Lord's Supper, by outward signs. (10) An attempt is made to secure a common form of church organization—not a common form of church government. The suggested organization consists of the formation within each mission area of parochial church councils, of district church councils, and a representative church council. (11) Finally, a common policy will be adopted in dealing with all vexed questions with regard to marriage, tribal customs and heathen practices.

The Times of February 10th contains the text of the Archbishop of Canterbury's reply to the formal charges brought by the Bishop of Zanzibar against the Bishops of Uganda and Mombasa for their action at Kikuyu. The Primate proposes to refer to the Central Consultative Body, appointed by the Lambeth Conference and consisting at present of fourteen bishops, for consideration at its next meeting in July, the two following questions—(1) 'Do the provisions of the proposed scheme contravene any principles of church order, the observance of which is obligatory upon the bishops, the clergy and the lay-workers of the Church of England at home and abroad? If so, in what particulars?' (2) 'Whether due consideration being given to precedent and to all the circumstances of the case, the action of the bishops who arranged and conducted the admittedly abnormal service in question [i.e. the service of Holy Communion with which the conference closed] was, in the opinion of the Consultative Body, consistent or inconsistent with the principles accepted by the Church of England?'

Reunion on the Mission Field

An article in the *Church Quarterly Review* for January entitled 'Notes of Reunion,' by Dr. Arthur C. Headlam, Professor of Dogmatic Theology in King's College, London, reviews several recent events

in different parts of the mission field. Dr. Headlam notes first the recent Continuation Committee Conferences in Asia, and is of opinion that it is the duty of Anglican bishops and clergy to participate in such conferences, and that it is right to reach agreements regarding division of territory between different missions. While so large a field is still unoccupied no religious body should start new missions in areas already adequately occupied ; the principle must, however, be applied universally to Roman Catholics and the Greek Church as well as to Protestant bodies. If the principle is admitted, it must lead inevitably to further co-operation. Christians who migrate to another district must receive some kind of recognition. There will necessarily be a tendency towards some form of intercommunion, gradual assimilation of the different local Churches to one another, and ultimately possibly a more real unity. If this be the probable result it increases the urgent necessity for much theological thought and learning, since the basis of religion is truth, and any combination which is to be sincere and permanent must be on a basis that is recognized as true.

Dr. Headlam turns next to the speech made by the Bishop of Madras during the meeting of the Continuation Committee National Conference in India (cf. IRM, 1913, pp. 367–8), and reproduces a statement of his own to which reference was made by the bishop. Dr. Headlam maintains that ' the authority to consecrate and ordain, or to perform all spiritual offices, resides in and comes from the Church to which God gives His Holy Spirit.' It has been the rule of the Church that this work should be carried out by those who have received a commission for it, and that this commission should always be given by those similarly commissioned. If this view is correct, it follows (1) that the idea of *transmission* is an additional and late conception, leading to a rigid and mechanical theory of the ministry, (2) that since the grace of orders depends on the authority of the Church, all objections from supposed irregularities of ordination are beside the point, (3) that the idea of succession, which results from the Church's rule of ordination, and is of infinite value as a link binding together the Churches as parts of a living whole, is not a doctrine but simply a historic fact, and (4) that while one part of the work of Christian reunion should be to restore and secure the links of succession throughout the whole Christian world, ' no rigidity or mechanical theory of orders need compel us to deny divine grace to those separated from us.'

Dr. Headlam then notices the recent book by Father Kelly, now a tutor in the Anglican Central Theological College in Tokyo, *The Church and Religious Unity.* Father Kelly's main contention is that the Church of England and episcopacy represent order, while nonconformity stands for freedom, and that both are essential to the true life of the Catholic Church. His hope for reunion is that non-Anglicans should recognize the principle of the regularity of the sacraments, while in everything else they should have freedom and the opportunity of introducing into the life of the Church spiritual initiative and originality.

The conference at Kikuyu is, in Dr. Headlam's view, a quite independent attempt by quite another party in the Church of England to realize Father Kelly's ideas. The proposals for federation seem to him a statesmanlike attempt to meet difficulties for which some solution must be found, and to safeguard sufficiently what he holds to be essential, namely, that within the Church of England none but a duly ordained priest should celebrate the Eucharist. The Bishop of Zanzibar by demanding a particular interpretation of the creeds appears to be in danger of violating the true principle of Catholicity. His appeal is that the Ecclesia Anglicana should find her mind and her voice and say for what she came into the world. In Dr. Headlam's view she has already very clearly and definitely found her mind and her voice and expressed them in the Lambeth Quadrilateral. This means 'the assertion of those things which are fundamentally Catholic against those interpretations which have prevailed at different times and in different places —the Bible and the creeds without an official interpretation, but studied in the light of church history, the due celebration of the two great sacraments, the acceptance of the Church's rule as to orders.' The proposed federation, without violating these principles, enables the Church of England to come into contact with those separated from it.

Faith and Finance in the Experience of the Berlin Missionary Society

Herr Axenfeld, the new director of the Berlin Missionary Society, contributes to the February number of the *Allgemeine Missions-Zeitschrift* an article on the recent experiences of that society and the lessons to be learned from them. For more than ten years the

society has been in financial difficulty owing partly to the steady growth of its work and partly to a succession of disasters in its mission-fields caused by the South African War, the Boxer outbreak in China and the native rising in East Africa. While the income has increased during the decade by 60 per cent the demands on expenditure have trebled. All efforts to meet the recurring deficits, amounting to a third of the expenditure, by increasing the ordinary income and by practising the strictest economy proved unavailing, and the committee was compelled to face the necessity of reducing the extent of its operations. The lesson taught by Charles Buchner was recalled, that in the faith of a board of missionary directors obedience must play an essential part, and that the will of God must be accepted even when it seems to mean the thwarting of hopes. On the other hand the difficulties of surrendering a field were seen on examination to be enormous. The native congregations might not consent to be handed over to the care of another society. The missionaries now at work in the surrendered field would have to be provided for. Those especially interested in the particular mission might prefer to contribute their gifts to the society to which it was transferred. It did not appear to be by any means certain that the surrender of a field would relieve the financial situation. At any rate so serious a step could not be contemplated until the constituency as a whole had been consulted. A conference was therefore summoned last December and was attended by about 500 supporters of the society. The committee submitted in advance a full statement of the present position and invited criticism of the existing administration. At the meeting the possibility of withdrawal from each of the fields of the society was considered in turn, and the objections in every case appeared insuperable. The meeting then took an unexpected turn. A lawyer, who had not been closely identified in the past with the society and had come to the meeting on the invitation of a friend, offered to give 5000 marks a year for three years, if the committee were prepared to continue the present work. Dr. Richter then gave an account of the conference of the Church Missionary Society at Swanwick (cf. IRM, 1914, Jan. pp. 66–7). More than 40,000 marks were subscribed at the meeting, the greater part being promised for three years. This amount has since been doubled, and it is hoped that the crisis has been surmounted for the present. In Herr Axenfeld's view this experience of the Berlin Society emphasizes three things. First, it has made clearer the altogether

disastrous consequences of abandoning a mission. Secondly, since the expenditure of a missionary society cannot be reduced beyond a certain limit, it is evident that a weighty responsibility lies on its supporters. To begin a work imposes the duty of carrying it through systematically and uninterruptedly. It cannot be neglected for new and more enticing fields of labour. The conference in December awakened a new sense of responsibility for the old fields of the society. Thirdly, the difficulty of withdrawing from engagements once made is a grave warning to missionary societies against attempting tasks beyond their powers. To stand in the presence of a great opportunity does not necessarily mean that we are the people to enter the open door.

Educating a Community through Agricultural Banks

In a letter in the November issue of *Conference* the Rev. W. Wilkie Brown of the United Free Church of Scotland Mission in Jalna gives an account of an experiment in agricultural banks, to which missionaries in India are devoting increased attention. The field is the farmer class in the villages of India, with their servants and the 'untouchable' classes below them. For want of a proper banking system these people, who are the backbone of India, are at the mercy of the monsoon and the moneylender. Their economic condition is an almost fatal bar to the building up of a self-supporting Christian Church. The problem was rendered still more acute in the Jalna district by the fact that the converts were drawn mainly from a class whose hereditary occupation is drumbeating before the village idol. From being parasites on Hinduism they were in danger of becoming parasites on Christianity. In spite of grave economic difficulties and disadvantages and prolonged persecution and boycotting, they have been lifted to a new level of independence and moral and spiritual attainment, so that the higher classes have begun not only to wonder at the change, but to surrender to the same influences. This has been brought about partly through years of faithful teaching, but in large measure also, Mr. Wilkie Brown believes, through the foundation of Co-operative Credit Societies or Agricultural Banks. The scheme was started in February 1910 with a capital of Rs. 480. The principles of co-operative credit—industry and the unlimited liability of members—were inculcated. In spite of solemn warnings that he would never see the money again, the missionary saw it in

eight months with interest at 12½ per cent. Capital was advanced by a generous friend, and the rate of interest charged not only paid the interest on the borrowed capital, but created a reserve fund with which the cultivators will ultimately buy out the original loan. Societies have been formed in many villages, and the habits of industry, independence, responsibility, punctuality in repayment, fair dealing and mutual consideration acquired in the working of the system have brought about a change which may truly be called a spiritual revival. The non-Christians have begun to turn for help to the Christian community. Contact has thus been established with the higher castes and barriers have been cleared out of the way. Co-operative credit, Mr. Wilkie Brown believes, 'is the most enlightening influence, next to the Gospel, that has as yet touched India, nay, it is in truth the Gospel in practice, for it is showing to men who have long been as those dead, that God is caring for their souls.'

The Industrial Work of a Roman Catholic Mission in West Africa

In the *Koloniale Rundschau* for February Pater Hermann Nekes of the Pallottini Mission in Kamerun gives an account of the industrial work carried on by that mission in the southern half of that colony. The mission has 31 priests, 33 lay brothers and 30 sisters working in 14 stations. The chief duty of the lay brothers is to train the natives in trades and agriculture. The erection of mission stations afforded the first opportunity for this, the churches, schools and missionaries' houses being built by the missionaries themselves with the help of native labour. It was only gradually that the natives became physically capable of the heavy work required. They acquired a knowledge of trades from the earliest processes, and developed from unskilled labourers into skilful sawyers, carpenters, brick-makers and bricklayers. Apart from the erection of new stations, however, there is systematic industrial training in those already established, all of which have workshops. At the end of 1912 there were 31 workshops with 306 pupils, who are being taught carpentry and masonry (in almost every station), shoe-making, tailoring, sawing, brick-making, sadlery and (in one station) baking. A large number of the pupils find occupation under the Government or with Europeans, many of them working without European supervision. Others have settled in their native villages and are working at their

trades, finding plenty of custom. The schools conducted by the sisters are also an important factor in the economic development of the people. Sewing is the chief subject taught, and the girls also learn washing and ironing and are trained in habits of cleanliness and order.

In all the schools of the mission there is training in agriculture. In the seminary for training teachers two hours a day are devoted to gardening and other manual work. The cultivation of native products is carefully taught. New products such as mangoes and tomatoes have been introduced. In the mission schools a taste for manual work is encouraged by the fact that it is easier to purchase school-books and clothes by a few hours' labour in the fields than with money or by exchange. Most of the stations have cultivated land varying in extent from about an acre to more than thirty acres. Besides this, large areas have been planted with cocoa and rubber. A good deal has also been done in the breeding of cattle, sheep, goats, pigs, and poultry.

REVIEWS OF BOOKS

THE AIM OF CHRISTIAN MISSIONS IN INDIA

Our Task in India: Shall we proselytise Hindus or evangelise India? By Bernard Lucas. London: Macmillan & Co. 2s. 6d. net. 1914.

Mr. Lucas's new volume may be briefly described as a plea for a franker recognition of evangelism, as opposed to mere proselytism, as the true aim of the Christian missionary in India. So far as we understand the author's use of terms, the aim of the proselytist is to detach the Christian convert as completely as possible from his previous religious environment: to replace his earlier faith by something entirely new and entirely different. The evangelist, on the other hand, is not primarily concerned with the winning of adherents to his own peculiar system of belief, or type of religious organization. His mission is simply to communicate to others the divine life he has himself received, and to allow the new life thus awakened to find expression in its own appropriate forms and symbols. It is not denied that in special circumstances—in the case of uncivilized and backward peoples, such as the non-Aryan population of India, for example—evangelism may be led to assume the form of actual proselytism. It is regarded as wholly to the honour of the Christian Church that its work among the depressed classes has resulted in the incorporation of entire communities in what is manifestly a higher and better social organization. All this, however, as the author points out, hardly touches the larger problem of the evangelization of India. From the religious standpoint, the non-Aryan is not really a 'Hindu' at all. It is therefore quite misleading to calculate, on the basis of recent large accessions to Christianity from the outcaste community, the probable period within which the entire population of India may be won over to the Christian faith. So far as orthodox Hinduism is concerned, proselytism has largely failed. The 'real India,' as Mr. Lucas expresses it, is still 'practically unaffected by the efforts which have been made to convert her to the Christian faith.' The result of individual accessions in the past has been rather to

widen than to bridge the gulf that separates us from those we seek to reach and influence. To the ordinary Hindu mind, the Indian Church presents itself as something unmistakably foreign, and its exotic character goes a long way to confirm the impression already formed of Christianity, not only as a foreign religion with which the devout Hindu can have nothing to do, but also as the avowed antagonist of the traditional faith of India, which it is his sacred duty to defend. Here proselytism has not only failed—Mr. Lucas would say that it must always fail. The citadel of Hinduism is not to be carried by direct assault. Christianity is not even to confront Hinduism as a rival faith. It must set itself rather to allay the distrust and uneasiness which our mistaken methods and warlike tactics have provoked. It must meet Hinduism, no longer in the guise of an implacable foe, but as a friend and ally, if the richer content of its own religious experience is to be made truly available for India's need.

Mr. Lucas's statement of the case for evangelism, in the sense explained, may seem to some to invite criticism at almost every point. It would be well, however, even for those who differ from the author most fundamentally, to recognize the real contribution he has made to the study of missionary aims and methods. In the first place, the problems with which the book deals are real problems. The somewhat elusive distinction between proselytism and evangelism corresponds to something real in the actual experience of the Indian missionary. Especially are we indebted to Mr. Lucas for the emphasis he lays on two important facts that are far too frequently overlooked. One is the comparative failure of Indian missions to reach—or at least to convert to Christianity—the 'real India.' The other is the still largely exotic character of the Indian Church. These are facts that the Christian Church has yet to face more frankly, perhaps, than it has yet done ; and in giving them so much prominence Mr. Lucas has done a real service to the missionary cause.

With regard to the volume as a whole, the first question that naturally suggests itself is this : To what extent may we regard the 'western Christianity' we have brought to India as embodying—alike in its doctrines and institutions—the actual substance of the Christian message ? In other words, is it really true to say that the Christianity of the West is, in its broad features, largely or mainly the 'product' of western thought and culture? Or ought it to be said rather that all that is most distinctive of our western

Christian civilization is itself the product, in very large measure at least, of the new creative impulse born of Christian faith ? We confess that we do not find in Mr. Lucas's book any clear or satisfying answer to these questions. It is just at this point, however, that guidance is needed, if the author's suggestions are to be of practical value. What, for example, is to be regarded as the distinctive note of the new evangelism ? Wherein does it differ essentially from the old ? Or does it not differ, in the real essentials of faith, at all ? Or, to go a step further, what are the essentials of Christian faith ? These questions are in no sense irrelevant. There is indeed a singular vagueness throughout both as regards the actual content of the preacher's message, and as regards the form in which it is to be communicated. It is, we are told, to the soul, rather than the mind: it is to the religious need of India that the evangelist is called, in the first instance, to minister. But how is he to minister to that need ? The spirit of Christianity is not something in the air : a soul without a body : an impalpable essence that can be communicated *simpliciter*, as it were, free of all human entanglements of thought or interpretation. Christianity, after all, is a historic faith. It has a definite religious and historic content. It involves conceptions of man's relation to God, and God's relation to man in Jesus Christ, that must be defined in the last issue—if we are to attach any meaning at all to the words we use—not as western or eastern merely, but simply as true or false. How far are these vital truths of Christianity, as we have learned to regard them, to find a place in the Christian thought of India ? How far are they to be viewed as an integral part of the message of the evangelist? It is not a case merely of ' eastern ' and ' western ' modes of presentation : the more ' eastern ' it is—the more it is in line with religious thought and feeling in India—the better. The ambassador of Christ does not need to be told that the truth he proclaims, and the life he seeks to communicate, are themselves vastly richer and deeper than any mere outward forms and symbols in which they have sought expression. What he does need is the assured conviction that his message is essentially true, and that the Christian Church he is seeking to build up in India, as a permanent witness to the truth as revealed in Jesus Christ, rests not on the mere pious tradition of an ' orthodox ' western Christianity, but on ' the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.'

Many readers will feel that Mr. Lucas entirely fails to do justice to the place of the Church in the mind of Christ Himself, and in consequence of this, to its place in the development of Christian life and character. If the Church is no more than a mere aggregate of units, drawn together and held together by common aims and common sympathies, then the attitude of the individual to our various 'ecclesiastical organizations' may be viewed with comparative indifference. If, on the contrary, the Church is, in a true spiritual sense, 'Christ's body'—the chosen medium of His self-expression to the world—it is undoubtedly within this visible fellowship, and in the varied relationships of its corporate life, that the religious life of the new disciple will find its highest, and indeed its only adequate expression.

One further remark may be made. There is no doubt a sense in which it can be truly said that the evangelization of India does not rest with the missionary alone. 'Government officials, from Viceroy to the lowest subordinate, stand side by side with the missionary in this sacred and holy ministry.' Yet, in an equally true sense, the sphere of the Christian missionary is distinct from that of every other worker in the moral regeneration of India. To maintain the high ethical standards of Christian civilization is one thing. To preach the Gospel is another. Not even the conviction that 'there is nothing which cannot be made a medium through which his Christian religious thought and feeling may find expression' can absolve the missionary from the peculiar and urgent responsibilities of his own unique vocation. He has a trust to fulfil: a message to deliver. 'Necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel.' Is it not conceivable that the simple force and directness of Christ's appeal, in India as in Palestine, may itself largely explain, in many instances, the failure of the 'cultured' religious mind to respond to the message of the preacher? Personally, we venture to doubt whether any form of evangelism which has for its aim the frank and faithful presentation of Jesus Christ as the full and final answer to India's need, can ever really allay the fears and suspicions that Christian proselytism is believed to have awakened in the orthodox Hindu mind. The only final and absolute failure of Christian evangelism can be when the dominant Christian note of appeal and urgency is lost.

W. G. Orr

Rajputana

THE PREACHING OF ISLAM

THE PREACHING OF ISLAM: A HISTORY OF THE PROPAGATION OF THE MUSLIM FAITH. By T. W. ARNOLD, C.I.E. Second edition, revised and enlarged. London: Constable & Co. 12s. 6d. net. 1913.

PROFESSOR ARNOLD is to be congratulated on the appearance of the second edition of his treatise on *The Preaching of Islam*. The demand for a reissue of a learned monograph after a number of years is of itself a high testimony to its merits; and those of Professor Arnold's work are certainly conspicuous. His researches are both wide and deep; he has sought for material in obscure places, and in many languages; and he has put it together lucidly and attractively. Further, he has followed his theme from the commencement up to the present day.

His thesis is probably well known to students of Islam. It is, in effect, that the spread of that system is the result not of force but of other means and causes. Islam is by its nature, it would appear, tolerant, and it has won its way largely by peaceful persuasion, and to some extent by the excellence of its results. The attitude which Islamic sovereigns and peoples have adopted towards those who differed from them in religion has regularly been kindly and respectful.

Now it may be admitted at the outset that like many other historical problems that of the spread of Islam is highly complicated. In order to study it scientifically we require accurate records and statistics, neither of which are ordinarily at our disposal. And besides this the psychology of conversion is a subject of the utmost obscurity. It is asserted that in countries where the Jews suffer no disabilities their numbers steadily dwindle, whereas where they suffer disabilities they regularly increase. In Islamic countries the Christians suffered disabilities, and their numbers dwindled. In the sixteenth century the English nation seems to have shifted between Roman Catholicism and Protestantism at the caprice of the monarchs; in the seventeenth century a Roman Catholic sovereign 'abdicates' his throne. Further, if we attempt to define the notions of forcible conversion and peaceful persuasion, we shall find it hard to say where one ends and the other begins.

Theoretically Professor Arnold's thesis is erroneous: in the sense that if the Moslems preached their system without threats of force, they were doing what was not authorized by their system.

For this it will be sufficient to quote the authority of a great exponent of the code of Abu Hanifah, well known to be the most liberal of the Moslem jurists. In the *Mabsut* of Sarkhasi, the treatment to be accorded by Moslems to other religious communities is, as usual, stated with great clearness and precision. 'What we say is that it is incumbent upon us to invite such persons (i.e. associators, persons who recognize some other deity than Allah) to the true religion, and to fight with those who refuse to answer the invitation.' The jurist then proceeds to arrange the precepts given to the Prophet with regard to this matter in chronological order; and he finds that at the commencement the Prophet was told to leave the 'associators' alone; then to preach to them, and argue with kindness; then to fight them, but only if they commenced the fray; finally to attack them, and kill them wherever they were to be found. The Prophet is quoted for the assertion that he had been commanded to fight all men until they pronounced the formula of monotheism: and this is the ultimate ruling on the subject, which still holds good. Other sayings of the Prophet which bear on the subject are that the sacred war is to last from the Prophet's call to the time of Antichrist; that he had been sent with the sword until the Day of Judgment; and that his living was to be won under the shadow of his lance, while humiliation and degradation were to be the lot of all who opposed him.

Now it has already been conceded that the concept 'peaceful persuasion' is not easily defined; but we must clearly exclude from it the procedure indicated in the above quotation, whereby people are to be summoned to accept Islam, and to be attacked with the sword if they decline. Yet not only is this the orthodox mode of propagating Islam, but it is not clear that any other way is legally permissible. Islam is contained in the Koran; preaching Islam should then involve the dissemination of that book, just as Christian preaching involves the communication of the Gospel. The preacher communicates the Word of God. Now the Koran may not be communicated except to believers. Heavenly reward, so we are assured by writers who are by no means fanatical, has been earned by grammarians who have refused to teach unbelievers grammar, because the examples in the manuals are often taken from the Koran. It was impious therefore to let the unbeliever have access even to a verse.[1] Clearly then the proselyte must believe in the

[1] See *Ibn Khallikan*, translated by De Slane, i. 265.

Koran before he knows anything about it. Human ingenuity will scarcely devise any means of making him do so which does not amount to force.

Now it is true that human theory and practice differ very widely, and it would be conceivable that a system which professed to propagate itself by force really confined itself to peaceful persuasion: that a book which theoretically might not be communicated was in fact widely translated and circulated by its owners. But the history of Islam as recorded in its own chronicles is not in favour of such a hypothesis in its own case. As Carlyle says, a man must first get his sword before he can use it; but it appears to be perfectly certain that Mohammed both obtained one and used it. A negligible quantity before he became a despot with a bodyguard, he grew powerful when he led that bodyguard to victories. And what seems quite clear is that his career as preacher virtually ceased when his career as warrior had begun.

Where we have access to the history of those sovereigns who enlarged the area of Islam, we find a reproduction of the Prophet's later career. In the official history of the first Ottoman sultans, the *Hasht Bihisht*, we are told how, when the power of the Seljukes was waning, one of their feudatories, Othman, made use of the rivalries between Greek commanders to seize some Christian cities, and turn the churches into mosques; his successes attracted recruits from other Moslem regions; for these recruits pay had to be found, and the only expedient was to attack the neighbouring Christian states. At first the expeditions are for plunder, and purely destructive; presently it is found desirable to husband resources, whence reasonable terms are granted to the victims of the raids. They are to continue their industries for the benefit of the conquerors in the first place, but also for their own. Similarly Mohammed in his first wars with the Jews banished or massacred; presently he adopted the less wasteful method of imposing tribute. But the able jurist Shafi'i does not hesitate to describe the condition of these subject communities as slavery. And where a community is disarmed and protected by another community on condition of paying tribute to that other community, the main characteristics of slavery attach to such an arrangement. *Quis custodiet ipsos custodes?* Supposing the protecting community neglect their obligations, how can the disarmed community enforce them?

Now the peculiarity of Mohammed's caste-system is that it is

always in the power of a member of the subject caste to enter the ruling caste ; he has merely to pronounce two sentences. On the other hand no member of the ruling caste may join the subject caste. Why then did not every Jew and Christian in the Moslem empires turn Moslem ? We should show profound ignorance of human nature in general and of the conditions in these countries in particular if we had not a ready answer to this question. Even if Islam did not involve unwelcome obligations, we should not expect any such wholesale transfer. Most men will suffer a little, and many a great deal for the religion in which they have been reared. But the obligations of Islam are serious, and in the case of converts likely to be enforced—at any rate the convert could rarely count upon exemption. Perhaps it is not taking too low a view of human nature to think that the taste for wine may have kept many an ambitious Jew or Christian from quitting his community. The dread of the Ramadan fast may have restrained many more. The inaugural ceremony may have frightened others.

The facts being, then, that the Islamic codes assume the inferiority in the eyes of the law of unbeliever to believer, and that the acquisition of converts on a large scale was regularly preceded by pitched battles, and the conquest of provinces, Professor Arnold has undertaken a thesis nearly as difficult to maintain as those which the Greek rhetoricians used to select for exercises, with the view of showing how the inferior statement could be made out superior. That great learning and skill have been displayed has already been admitted ; but at times one is inclined to wonder whether the author is any more serious than the encomiasts of Phalaris. On page 81 a letter from a Nestorian Patriarch is translated at length with a view of showing the peaceful character of the spread of the new faith, to which it bears striking testimony. The Patriarch states therein that the Arabs, as the people of Merv themselves declare, have not compelled them to leave their own religion, but suffered them to keep it safe and undefiled, if they gave up only a moiety of their goods ! The Patriarch complains that many Christians were unwilling to make this sacrifice ; but that any one could quote this as an example of peaceful persuasion could scarcely have been expected. The bandit says ' Your money or your life ' ; the Moslem (according to this letter) ' Half your money or your religion.' The two cries resemble each other.

In this case Professor Arnold has the merit of candour ; had he

chosen to omit the reference to the moiety of goods, few of us might have taken the trouble to verify the quotation. The next page (85) scarcely earns the same compliment. A story is told how when a certain Yazdanbakht, a Manichæan leader, 'came on a visit to Baghdad and held a disputation with the Muslim theologians in which he was utterly silenced, the Caliph Ma'mun tried to induce him to embrace Islam. But Yazdanbakht refused, saying . . . You are one of those who do not force men to abandon their religion. So far from resenting the ill success of his efforts. the Caliph furnished him with a bodyguard, that he might not be exposed to insult from the fanatical populace.'

The last sentence misrepresents the source seriously; what it says is that in the interval between Yazdanbakht's arrival (he having been summoned under promise of safety) and the debate, the Caliph had lodged the man in the Mukharrim quarter of Baghdad, and had his house guarded for fear of the populace. What happened to him after the debate does not appear; the narrative breaks off with the Caliph replying 'Yes.' The real inference from the story is that such was the fanaticism of the Moslem population of Baghdad that a man summoned thither by the sovereign to dispute in his presence was not safe.

A passage a little before calls also for remark. In a work published by the Society for Promoting Christian Knowledge, called *The Apology of El-Kindi*, the Caliph, supposed to be Ma'mun, attacks various professed converts for hypocrisy; Professor Arnold remarks, 'The record of this complaint on the part of the Caliph is interesting as indicating that disinterested and genuine conviction was expected and looked for in the new convert to Islam, and that the discovery of self-seeking and unworthy motives drew upon him the severest censure.' This inference will seem wonderful to one who looks up the reference. It comes from a book by a Christian who is proving that the bulk of the Prophet's followers were hypocrites who apostatized immediately after his death, and were only brought back to the fold by the adroitness wherewith Abu Bakr administered bribes! And what the Caliph is made to say is that, though aware that he was himself surrounded by similar hypocrites, the example of the Prophet forbade his utilizing the knowledge.

In dealing with the decay of Christianity in North Africa, Professor Arnold writes (p. 121), 'In the absence of definite information, it has been usual to ascribe the disappearance of the Christian popula-

tion to fanatical persecutions and forced conversions on the part of the Muslim conquerors. But there are many considerations that militate against such a rough and ready settlement of this question. First of all, there is the absence of definite evidence in support of such an assertion.' The history of North Africa under the Moslems has been elaborately written by M. Mercier, and he appears to produce very decided evidence in favour of the assertion in question. Prior to the government of Ismail b. Abdallah in 717 A.D., he states that a certain number of Greeks and native Christians had been allowed to reside in their lands and practise their religion, on payment of the poll-tax; at this time the privileges accorded the Christians were withdrawn and they were compelled either to apostatize or to emigrate.[1] His authority is Kairawani. A few pages before, in recording the events of the year 708, he quotes from the *Bayan*: 'The governor actively occupied himself with the interest of religion. "All the old churches of the Christians were turned into mosques."'[2] Dealing with the year 715 he says 'a great number of Christians adopted Islam, whether in order to save their goods, or to escape ill-treatment.'[3] On page 220 we read: 'the Arabs went through the desert, and compelled the veiled Sanhajah to accept Islam. They returned to the Maghrib with a considerable number of slaves and rich booty.' And this would appear to have been the orthodox procedure of the Moslem missionaries at the time when the system made most progress

Since M. Mercier is an impartial chronicler, it would seem that we have considerable evidence of 'fanatical persecution and forced conversions'; here as in other cases we merely find that Christianity dies hard.

Chapter VI contains a glowing account of the blessings of Turkish rule in the lands seized by the Ottomans from the Byzantine Empire which they terminated. Here, too, one rather wonders whether the author is quite serious. The greatest of the European historians of the Ottoman Empire, whom no one would accuse of religious bias, J. W. Zinkeisen, in his account of the condition of the Christian subjects of the Porte, speaks of them as 'condemned to centuries of long slavery, to the deepest moral degradation, to the most ghastly material misery.'[4]

According to him, those who lived in Constantinople itself and

[1] *Histoire de l'Afrique Septentrionale*, i. 225. [2] *Op. cit.* p. 218.
[3] *Op. cit.* p. 223. [4] *Geschichte des Osmanischen Reiches*, iii. 359.

other great cities enjoyed reasonable protection for life and property ; in the provinces they enjoyed little protection for either. Many people in condemning Abd al-Hamid forget that he was a normal sultan.

We are not surprised to find that the islamizing of Persia ' was not due to force or violence,' though as in other cases the conquest of the country preceded the conversion. Now according to the jurists the position of a Mazdian is decidedly inferior to that of a Jew or Christian. Shafi'i forbids marriage with a Mazdian woman ; declares meat slaughtered by a Mazdian unlawful ; assesses his bloodmoney far below that of Jew or Christian ; and regularly couples him with the idolater or the apostate. It seems doubtful whether he had according to Moslem theology any right to toleration ; for he could only be called the possessor of a sacred book by a legal fiction. It is perhaps true that practice was milder than theory since the Mazdians were not quite exterminated in Persia ; but of ' peaceful persuasion ' there seems to be no question. A status below that of Jews and Christians was not worth having.

It is worth while quoting the opinion of the author of the *Mabsut* on the ' toleration ' involved in the poll-tax, which might appear to be an extraordinary institution. For we can imagine people treating unbelief as no business of the ruler, or their treating it as criminal ; the notion that men may purchase a licence for it seems peculiar. Why, it is asked, may not a similar licence be purchased for adultery ? The reply to this is that what is intended by the poll-tax is not the receipt of money, but propagation of the faith ; the unbeliever lives among Moslems, sees the beauties of their religion, listens to sermons, and may very likely be converted. Still, so long as he, dwelling in a Moslem country, is obstinate in his unbelief, he must not be exempt from humiliation and punishment, which takes the form of the poll-tax, which is evidence of the degradation of the unbelievers and the might of the believers.[1]

This is the theologian's attitude, which differs from the statesman's, who found the budget greatly aided by the poll-tax. The Christian and Jewish communities were then enslaved, to use Shafi'i's phrase, inasmuch as they were disarmed, and disqualified as witnesses ; they could obtain their liberty at any moment, but not every slave desires it. Further, the Christians were the heirs of the old Greek science, and this won them the same sort of respect as it had won for the Greeks at the time of the Roman conquest of the East.

[1] *Op. cit.* x. 78.

Employments which required skill had a tendency to be monopolized by members of the 'tolerated' communities, and, as might be expected, the rulers, the wealthy, and the highly educated showed them more favour than the populace. Yet when their abilities brought them high promotion, they found it hard to remain outside the dominant community. In such cases we can speak neither of constraint nor of peaceful persuasion; the 'force of circumstances' is the only suitable formula. Many persons were doubtless persuaded by the victories of Islam; like the pagan Arabs they held that the victors' God must be the true God. Finally, there is no system so irrational but that it has won some voluntary adherents; hence it would be unreasonable to doubt that Islam had won many a disinterested convert.

When Professor Arnold comes to the times wherein the sword of Islam is blunted, he can produce something more like evidence of 'peaceful persuasion'; and his treatment of this period is not only scholarly, but luminous. For the long series of centuries in which that sword was sharp, his work well earns the former of these epithets but not the latter. The history of Islam is to be learned from its faithful and on the whole veracious historians; they tell us that Egypt, Syria, Africa, Persia, Central Asia, India, were won over to Mohammedanism not by preachers and distributors of translations of the Koran, but by armed invaders; that churches and temples were turned into mosques or demolished not by enthusiastic converts, but by the stormers of cities; that the maintenance of another religion was nowhere acknowledged as a right by the Moslem conquerors, but in certain cases conceded as a favour, upon certain strenuous conditions. The spirit of Islam is to be learned from its great jurists, Abu Hanifah, Malik and Shafi'i, whose interpretation thereof dominated the world of Islam until Europe virtually abrogated their codes. They tell us that a copy of the Koran should not be taken into the enemy's country, for fear it fall into the unbeliever's hands; so much do they know of preaching and persuasion! Still, it is the wisdom of our own system to employ able counsel to defend the most hopeless cases. Our conviction of the hopelessness of the cause defended by Professor Arnold is not altered by our admiration for the barrister and the excellence of his pleading.

D. S. Margoliouth

Oxford

SOME RECENT BOOKS ON JAPAN

JAPAN'S INHERITANCE; THE COUNTRY, ITS PEOPLE, AND THEIR DESTINY. By E. BRUCE MITFORD, F.R.G.S. London: T. Fisher Unwin. 10s. 6d. net. 1913.

THE LIFE AND THOUGHT OF JAPAN. By OKAKURA-YOSHISABURO, Professor at the Higher Normal School, Tokyo. London: Dent & Sons. 3s. 6d. net. 1913.

JAPAN AND JAPANESE-AMERICAN RELATIONS. Clark University Addresses. Edited by PROF. G. H. BLAKESLEE. New York: Stechert & Co. $2.50. 1912.

HEPBURN OF JAPAN AND HIS WIFE AND HELPMATES. By W. ELLIOT GRIFFIS, D.D. Philadelphia: The Westminster Press. $1.50. 1913.

THE EVOLUTION OF NEW JAPAN. By JOSEPH H. LONGFORD, H.M. Consul at Nagasaki. London: Cambridge University Press. 1s. net. 1913.

AUS JAPAN, WIE ES HEUTE IST. Persönliche Eindrücke. VON C. SKOVGAARD-PETERSEN. Uebersetzt von H. Gottsched. Basel: Verlag der Basler Missionsbuchhandlung. Br. M. 2.40; geb. M. 3.20. 1912.

BOOKS on Japan are produced more easily than upon any other country of Asia, but their contents are often disconcerting. The singular charm of the country and its people has surprised European travellers, and the result has been the record of impressions without much understanding of the underlying basis of a culture that seems at first sight to be a thing by itself in the world. It requires a mind of some education and penetration to perceive that the differences between their civilization and ours are incidental and unimportant as compared with the likenesses which unite Orientals and Occidentals in one family of cultivated human beings. Only a superficial observer can wonder long at the changed Japan of to-day, or call it a mushroom growth. They have roots of culture as deep as ours; their experience in a true national life has been gained during a period as long as that of civilized England; their institutions are on the whole as well adapted to their needs as ours. What filled the accounts of earlier visitors to Japan with errors, and made these accounts at variance with each other, was the mistaken idea that Japan was just waking up from a state closely bordering upon barbarism. Had that been the case her assimilation of the scientific processes of our time would have been a miracle that might have put Aladdin's lamp out of business. It is an encouraging sign that recent writers begin to recognize this fact. The group of books before us now contain none of the wonder-tales of those which appeared thirty years ago; they show us a nation that has changed its garb but not

its character, a country to be interpreted by the student of history and society, not by the rhapsodist.

With a desire to estimate the future by what we can learn of the past, Mr. Bruce Mitford in *Japan's Inheritance* begins his work by ' fully and faithfully examining these real foundations of Japanese life '—the land formations and the social fabric. Eminently fitted by long residence in the empire and by his scientific training, he has written the best account of physical Japan that is to be found within the same compass in our language. To his descriptions of its mountains and coasts are added admirable sketches of the people, their agriculture and their fisheries, all set down with sympathy and understanding. The concluding chapters touch briefly upon social and political questions, the most interesting of which involves the attitude of Japan towards Christianity. It labours under a heavy handicap, he thinks, because of its foreign origin. This is not the real trouble ; Buddhism, too, was once a foreign creed and it was resisted for centuries before it prevailed. A more serious obstacle may perhaps be found in his suggestion of the exhibition of Christianity which foreigners themselves make in the eyes of the natives. ' The worst enemies of missionary effort in the Far East,' he declares, ' are the foreign communities, and in particular the foreign professors, many of whom find in the impressionable minds of their Japanese students an excellent soil for the seeds of atheism under the guise of rationalism, and follow this up by similar propaganda in the press.' It is a grave indictment which seems to embrace the teachers engaged from continental Europe. Mr. Mitford's summary of the moral attitude of the Japanese credits them with the same views that we hold as to immorality in general, but with less emphasis upon the ideal of chastity, while more is made of obedience. It might be added that their system affords no adequate conception of sin as distinguished from misconduct, though ours is too apt to cover a deeper realization of moral turpitude with a gloss of hypocrisy.

Problems of this sort form the substance of Professor Okakura-Yoshisaburo's attractive volume of Boston lectures entitled *The Life and Thought of Japan.* It is hardly surprising that educated Japanese should resent the vulgar impression in the West that their success in the world is due to their surprising smartness in adopting our mechanical devices. The author's main object in delivering these lectures, he tells us, ' is to show that Japan, in spite of such modern

developments as the feminist or the anarchist movements, still remains in spirit very much the same as she ever was in the days of yore.' That the nation has a soul he has shown in his little volume on the Japanese Spirit, which has already commended him to the attention of those who seek a sympathetic interpretation of Shinto from the pen of a true believer. The substratum of religion throughout eastern Asia is compounded of an abiding belief in the presence and a fear of the activities of departed spirits. The sense of oneness with these 'higher' beings so dominates the Mongolic race that it has transformed Buddhism from an impersonal, atheistic conception of immutable law to accord with its prevalent idea; for 'it is chiefly as a doctrine concerning the present, and not as one based on the belief in a future life, that Buddhism has secured its admittance into the average Japanese mind'; and Christianity, he thinks, unless it submits to a like transformation, can hardly hope to meet with any better result than other moral and religious doctrines in the work of conversion. Here is the challenge to Christianity; it swept away a belief in ancestral spirits from Greece and Rome that was as old as this of Japan, and it is still mighty to save.

From the missionary papers in the Clark University Addresses of 1912—*Japan and Japanese-American Relations*—we obtain more hopeful views of the prospect of christianizing Japan. Dr. Rowland explains the relations between the communions that have lately become nationalized and the Protestant mission boards, which, despite some friction in the past, have made the position of the missionary pleasanter now than ever before. The movements for church union and a new interpretation of Christian truth resulting from oriental thought and feeling are matters of transcendant importance to the whole world, and 'we of the West may well expect our brethren of the East to become our teachers in not a few Christian things.' Such an attitude on the part of a missionary suggests the liberalizing influences of contact with a high pagan culture that may well free the Church at home from some unnecessary shackles of dogma. Two articles in this collection, while not directly connected with the work of missions, deserve special notice: they are Professor Asakawa's paper on the Contributions of Feudal Japan to the New Japan, and Professor Huntington's on the Influence of Geographical Environment upon Japanese Character. The former is a brief historical study from original materials, the latter propounds the 'ten-storm' theory with admirable lucidity—a new and striking

hypothesis that advances a partial explanation of Japan's success as a nation upon physical grounds.

Contributions of this sort promise to be of greater service to the student of Japan than missionary biographies of the old-fashioned kind, like Dr. Griffis's *Hepburn of Japan.* Here is the career of a strong and beautiful character whose half-century of missionary activity was followed by a long after-glow—if the metaphor may be allowed—of saintly life in America until his ninety-seventh year. Dr. Hepburn was the last link which connected our generation with the group of missionaries who began work in the Far East a century ago. The note of almost ecstatic admiration pervading this biography is natural and perhaps inevitable in an account written by one who knew and loved him. There was nothing in such a life that could excite anything but praise, yet one could wish for more of Hepburn and his coadjutors and less of the plaudits he earned. There was room in tracing a career like his for a history of Protestant endeavour in Japan throughout the whole Meiji era. The work of missions there has been a very great work, but it must be remembered, as Mr. Longford remarks in his *Evolution of New Japan,* that ' Statists of the several missionary societies show numbers of converts that appear large on paper, but taken in their most favourable estimate they constitute but a drop in the great ocean of the people.' There is no danger that due credit will be denied to those devoted men and women who have fought prejudice and discouragement to spread the Gospel in Japan. They do not need laudation, and for those who support them the most instructive reading is to be found in books that shed light upon the difficulties which confront them. Mr. Longford, for many years British Consul in the Empire, does this to some extent by explaining the various steps by which Japan achieved her transition from the status of a medieval kingdom to her present position, in which process he assures us that ' her entry into the paths of western civilization was largely owing to the persistent goading of Sir Harry Parkes.' While some will demur at this and others will question if so great a story can be compressed into the compass of a shilling manual with profit to the general reader, his little volume will be appreciated by those who are already acquainted with the subject. Quite in another vein are the travel sketches of a Danish pastor, Herr Skovgaard-Petersen, whose *Aus Japan wie es heute ist,* translated into German, gives some interesting impressions of a deeply religious and intelligent visitor to this mission field.

Though compelled, like all tourists, to accept his information chiefly through the medium of an interpreter, the author was able to interview a number of representative men of the country. He seems to have come away with high hopes of a victorious Christian faith that will prevail. Yet heathenism thus far has merely withdrawn its claws in the presence of the adversary—the claws are still there. Only those who persist in deceiving themselves will venture to assert that the great task of changing the heathen heart has, down to the present moment, more than begun.

F. W. Williams

Yale University

BUDDHISM IN CHINA AND JAPAN

World-Healers, or The Lotus Gospel and its Bôdhisattvas, Compared with Early Christianity. By E. A. Gordon. Revised and enlarged edition. 2 vols. Tokyo, Osaka, and Kyoto: The Maruzen Kabushiki-Kaisha. London: Eugene L. Morice. 30s. net; cloth, 32s. 6d. net. 1913.

Buddhist China. By Reginald Fleming Johnston. London: John Murray. 15s. net. 1913.

A Mission to Heaven. A Great Chinese Epic and Allegory by Ch'in Ch'ang Ch'un, a Taoist Gamaliel who became a Historian Prophet and Advisor to the Chinese Court. Translated by Timothy Richard. Shanghai: Christian Literature Society. $6.00. 1913.

The Religion of the Samurai. A Study of Zen Philosophy and Discipline in China and Japan. By Kaiten Nukariya. London: Luzac. 7s. 6d. net. 1913.

World-Healers is a book of much interest in many respects. It consists of an extensive collection, drawn from various sources, of more or less close parallels in observance and doctrine between Christianity and Buddhism. The authoress has travelled far and wide, both in time and space, to find her material; and has accumulated many interesting and striking analogies between the two faiths. Professor Sayce contributes a eulogistic preface.

The outstanding need of the book is selection, arrangement, and order, and the critical spirit that distinguishes things that differ. The same subject recurs; and even the titles of the chapters themselves are no exact or sufficient clue to their miscellaneous contents. There is, however, a good index, which affords some guide through the labyrinth. Unfortunately the authoress appears to mistake similarity

of teaching or practice for evidence of historical contact. Her book is full of unproved assumptions, and precarious hypotheses with regard to persons, places and things, to circumstances and dates, the truth of which is tacitly taken for granted. The geographical references also have fared ill—Kapila, the birthplace of Buddha, finds itself in Kashmir, Parthia stretches its borders over part of India, and Calicut is identified with Calcutta! It cannot be too often repeated that of evidence, as distinguished from more or less probable conjecture, of mutual relations, or of giving and receiving between early Christianity and Buddhism, there is none. The data of historical demonstration are wholly lacking. Nor is it likely that the deficient material of proof can ever be supplied. The resemblances in doctrine and discipline between the two faiths are striking, and might easily have been set forth in more convincing manner than in these volumes. The authoress should have sought also the help of some friend acquainted with Sanskrit to revise her proofs. Apart from misprints, the Sanskrit proper names are more often than not misspelled or misaccented, or both. The few Hebrew, Syriac and Greek references and words are in even worse case.

Mr. Johnston's work is of a very different character, and is as scholarly and informing as the other is diffuse and inconsequent. The author has been resident for some years at Wei-hai-wei, and in an earlier work has made a special study of Buddhist beliefs and practices in the province of Shantung. The present volume takes a wider range, as is indicated by its title, and makes its appeal especially to those whose interest lies in religious thought, and in the mode and manner in which human craving for a nobler life and for communion with the unseen expresses itself. The author's sympathy with the higher and more spiritual side of Buddhist faith and practice is well-known. And if a caveat lay against the tone of the book in any respect it would be that the reader, thrown off his guard by eulogy of the simplicity and beauty of the Buddhist lives and shrines described, is insufficiently warned that there is another and darker side to the Chinese cult which shelters itself under the name of Buddhism; and that the writer's vigorous denunciation of the prejudice and narrowness of those, missionary or other, who are unable to see any good in the native faiths with which they are brought into contact, seems to lay him open to a similar charge of inability to appreciate their standpoint. At least the protest is unnecessary at the present day. The extent to which the good in

other religions is recognized, and their possession of some measure of the truth emphasized, is one of the most remarkable signs of the times.

A considerable part of Mr. Johnston's book is occupied with an account of much interest of the sacred associations and monasteries of the ' Four Famous Hills,' whither Buddhist pilgrims congregate in great numbers. The author himself journeyed on the pilgrim routes, and experienced the hospitality of the Buddhist monks. There are other mountains in China to which a measure of sanctity is attached, but these four appear to occupy a position of pre-eminent regard. Mt. Omi in Szechwan has often been described—perhaps most attractively by the late Archibald J. Little, whose experience of the highways and byways of Chinese travel was probably unrivalled.[1] Wutai in the north in Shansi is also well-known, and has often been visited. The central and eastern sanctuaries are less familiar, and according to the author attained a sacred character and renown at a considerably later date. They are Chiu-hua in the province of Anhui, and Puta, a small island off the east coast of Chekiang; and the pilgrim ways of those who frequent these shrines together with the surroundings and history of the shrines themselves, are described by Mr. Johnston with intimate knowledge and sympathy. Incidentally, also, Buddhist doctrines are discussed, so far as they have inspired practices and lives of which the mountain retreats and sanctuaries are typical results. An epitome or analysis which the writer gives of a hand-book or guide written for the use of pilgrims, conveys a high impression of the simplicity and ethical worth of the doctrines and duties to which their attention is directed. The entire volume is full of novelty and interest; and the sympathetic tone of the author and the scholarly competence with which he writes enhance the value of his work. Many will share his regret that the gentle and retired lives of the inmates of these monasteries should be disturbed by the rough hand of modern civilization.

The name of Dr. Timothy Richard is known to all who take an interest either in the religious or social welfare of the Chinese people. He has been a lifelong and keen student of the Buddhist faith, both historical and in the many diverse forms of intellectual and practical life under which it presents itself in modern China. That he comes forward as a convinced exponent of a higher and spiritual Buddhism, which is in striking contrast to the cold deism of the southern doctrine,

[1] *Mount Omi and Beyond, a Record of Travel on the Thibetan Border*, London, 1901.

is in itself an indication of the sympathy which is begotten by a more complete knowledge of the real teaching of the Mahāyāna creed. The author believes that the origins of the Mahāyāna faith and of Christianity were not so distant, either in space or time, as formerly appeared probable, far asunder as they may have been drawn in history and results. Whether many will be prepared to follow him in identifying the early Mahāyānist teaching in China with Nestorianism is another question. It is certain that the distinctively Christian doctrines of redemption, free grace, and many others, may be easily paralleled from Buddhist teaching, written and oral. Even the phraseology in which ethical precepts are expressed is often strikingly reminiscent of St. Paul and the New Testament. In part, perhaps, but assuredly not altogether, the resemblance may be credited to the account of the translator.

A few years ago Dr. Richard published under the title *The New Testament of Higher Buddhism* a rendering from the Chinese of three Buddhist scriptures or tracts, of which the most important was the well-known 'Lotus of the Good Law.' This work he has now followed up by a condensed rendering of a Buddhist allegory or story, in which is recorded an imaginary pilgrimage, which the Taoist author, Ch'in Ch'ang Ch'un, a minister or chaplain at the court of Kublai Khan, pictures as undertaken in the seventh century; in the course of which, through innumerable adventures and incidents of marvel, the worst and most degraded secure release from misery and attain to purity, felicity and rest. Dr. Richard finds the main teaching of the allegory in its insistence on the necessity of an upright moral character; the doctrines enforced are essentially Christian; the divine overruling majesty and power are recognized; and the author, although nominally a Taoist, sees good in all religions, which all represent a more or less definite and successful endeavour to find the way to God. Full as it is of strained fancies, and to a western mind of impossible situations, the book is of intense interest, not unworthy to rank with John Bunyan's great allegory, with which of course it invites comparison. And Dr. Richard has laid all students of oriental thought under a further obligation by this latest addition to the works of learning and insight which he has contributed to contemporary religious literature.

It is new and somewhat surprising to find the Zen or Dhyāna philosophy characterized as the 'Religion of the Samurai.' The doctrine of meditation, of contemplation as the way to peace, and of

the concentration of the soul in quietness upon God, has been usually regarded as the peculiar possession and practice of monks and anchorites, of men withdrawn from the world, passionless, at rest from worldly cares and ambitions. A Japanese samurai is conceived to be the antithesis of all this. It is therefore with much interest and not a little curiosity that a volume is opened which identifies the two, and sets out to expound the religious beliefs of the warrior in terms of the philosophic tenets of the devout and quietistic saint.

The Zen-shu, or school of Dhyāna, is one of the oldest Buddhist sects in Japan. Its doctrines were introduced into the country by Japanese priests on their return from China as early as the middle of the seventh century. China herself had received the teaching from India, whence it was brought by Bodhidharma, the twenty-eighth Buddhist patriarch in the early part of the sixth century. In origin and substance, therefore, the Zen philosophy is the ancient Dhyāna doctrine of India, as even a brief survey of its principles will show, taught and practised there long before the rise of Buddhism. In China, however, and also in Japan, it came into contact with creeds and systems of indigenous origin, especially Confucianism and Shintoism, and became modified and enriched in accordance with the genius of the country in which it found itself. Finally in Japan, perhaps when its influence and prestige were on the wane, it sought to ally itself with other Buddhist sects of greater popularity and a simpler creed, and thereby to confirm or regain its hold upon the religious faith of the people. Essentially, however, it remained unchanged, an esoteric and idealistic philosophy, somewhat removed from the interest and apprehension of ordinary men, but with a strong attraction for minds of a mystical and introspective nature.

The author claims that this is the first attempt at a systematic exposition of the Zen philosophy in English or any other European language ; and in part disarms criticism by explaining that he has written ' travelling round the world ' and ' mostly from memory.' A pertinent question, perhaps, would be why the book was so written—when the delay of a few months would have enabled the author to have access to his books, and to supply much needed references to authorities. There is not even an index of any sort. Criticism apart, however, western students will be grateful to the writer for having supplied them with a clear and authoritative account of an ancient and profoundly interesting religious philosophy, which has counted its adherents in the East by the million. The essential

principles may be said to be mysticism, aspiration, self-renunciation and devotion. Its theoretical place is among the many and widely differing schools of the Mahāyāna ; but its closest affinities are with the Yoga system or systems of India, of which the abiding influence and popularity give evidence that they respond to a felt human need. Every serious student of Buddhist or philosophic thought will be glad to place Mr. Kaiten Nukariya's volume upon his shelves, and to utilize it in constant reference and study.

A. S. Geden

Richmond

SIX BOOKS ON SOUTH AMERICA

The Land of the Peaks and the Pampas. South America of Yesterday and To-day. By Jesse Page, F.R.G.S. London: Religious Tract Society. 3s. 6d. net. 1913.

A Church in the Wilds. By W. Barbrooke Grubb. London: Seeley, Service & Co. New York: E. P. Dutton & Co. 5s. net. 1914.

Aborigines of South America. By Colonel G. E. Church. London: Chapman & Hall. 10s. 6d. net. 1913.

South America To-day. By Georges Clemenceau. New York: G. P. Putnam's Sons. $2 net. London: F. Fisher Unwin. 12s. 6d. net. 1911.

Latin America, Its Rise and Progress. By F. Garcia Calderon. London: T. Fisher Unwin. 10s. 6d. net. 1913.

South America, Observations and Impressions. By the Hon. James Bryce. New York and London: The Macmillan Company. $2.50; 8s. 6d. net. 1912.

The increasing stream of books on South America is a good evidence of the large place which that continent is coming to fill again in the world's thought. In the earlier years of the nineteenth century the dramatic events in the history of South American separation from Spanish rule attracted the attention and the interest both of Europe and of North America, but for the last three-quarters of a century, this attention and interest have been transferred to Africa and Asia, and only now is it reverting to South America. This is not because of the size and importance of the population. All South America combined has a population equal only to that of Japan, which is but one-third the size of Venezuela, one of the smaller South American states. And apart from the infusion of new blood from without, it is held by the best observers that the Latin American peoples have retrogressed. It may be doubted, also, whether this

new interest is due to the national wealth of South America and the pressure that is upon mankind to develop all possible resources of sustenance and enrichment; for some of the main industries of South America are dwindling or disappearing, like the guano fertilizer, the nitrates and the silver, and the great articles of commerce are very few, embracing no manufactures and consisting mainly of rubber, coffee, copper, grain and meat. In some part, however, the increased consideration given to lands like Brazil and Argentina, and indeed to the other countries also, is due to commercial interest and to the effects on the world's trade of the opening of the Panama Canal. But there are grounds for believing that there are broader and more humane reasons for the new concern in Latin America. Interesting and important political problems are before these peoples for solution. They present, also, questions of racial evolution, of the qualities and capacities of nations of mixed blood, of the relations of Church and State, of the rights of governments and administrations in relation to the ideals and claims of other nations. Apart from all elements of self-interest due to investments or immigration or commercial ambition, Europe and North America are looking at Latin America with a genuine sympathy and a desire to understand and help.

The very dissimilar books mentioned above are all animated by this spirit, and will give any reader a quite representative picture of Latin American conditions from both the Latin and the Anglo-Saxon points of view.

The books by Mr. Page and Mr. Grubb are missionary volumes, dealing chiefly with the work of the South American Missionary Society, with some reference to the work of the Bible societies. Mr. Page's book is written in a popular narrative form with the general reader in view, and without any attempt to present or deal with the broader problems of the South American situation. There are minor inaccuracies of statement and of spelling (Brice for Bryce on p. xii, Hendrick for Hendrix on p. 234, Luiz da Fora for Juiz da Fora on p. 275, etc.). The spirit is warmly evangelical and there has been a skilful selection of incident and quotation, making a very readable account of the condition of the Incas at the time of the coming of the Spaniards, the Spanish conquest, the early Protestant missions, the circulation of the Bible, the Indians, and the general religious and ethical conditions at the present time. Mr. Grubb's point of view is the same as

Mr. Page's, but he confines his field to the Indians of the Paraguayan Chaco and to the work of the South American Missionary Society among them. He writes, besides, from first-hand observation, while Mr. Page is summarizing the observation of others. First-hand studies of South American Indian life and thought are rare and valuable, and Mr. Grubb's book is one of the fullest accounts that we have yet been given.

Colonel Church's volume, with an introduction by Sir Clements Markham, is a general historical summary of the South American aborigines rather than a study of their character or development. Colonel Church was an engineer well acquainted with interior South America, and a scholar who knew the literature on the Indians produced by the early explorers and the Roman Catholic missionaries. It is interesting to note that his judgment of the effect of early Roman Catholic missions differs from that of other students like Mr. Dawson in *South American Republics*. The Jesuits were the best friends of the Indians, but Church thinks that they wrung the joy out of them and 'left them not a single hope' (p. 124).

The Latin judgment of South America is set forth in the books of M. Clemenceau and Sr. Garcia Calderon. The former is rather light and disappointing, not at all such a comprehension of South American problems as was justly expected from a prime minister of France. He calls it a 'study of conditions, social, political and commercial, in Argentina, Uruguay and Brazil,' but the study is superficial, with only occasional penetrating reflections. Still, this very tone is itself illustrative of the problems which the Latin temper creates for South America as it faces problems of the greatest and most tragic character. Sr. Garcia Calderon's book, introduced by President Poincaré of France, is a far more serious piece of work, too serious to be fairly reviewed in this incidental way. It is a philosophical survey of South American political history, and it is a critical and constructive study of the present conditions and outlook in the Latin republics. It is an honest facing, also, of the intricate and solemn problems of race character and inter-racial relationship. But it seems to us to overestimate the present moral competence of the Latin American peoples and their ability to combine permanently in constructive and progressive political movements. He almost ignores the religious problem, which is the supreme problem in South America, and he does not

realize, as the Japanese do, the place of popular education in national progress, or as all the rest of the world is coming to realize, the necessity of moral education at the base of national life. His idea of South America as the last refuge and home of Latin culture is, as Poincaré suggests, fantastic. And he utterly misjudges the real spirit of the United States and Canada toward Latin America. But he has set forth a view which is undoubtedly the view of many of the thoughtful, earnest young men of South America, and it deserves to be considered with sympathy and open-mindedness.

The difference in the temper of mind, the attitude toward life and the type of international feeling between the Latin and the Teutonic spirit is strikingly felt in reading together such books as Clemenceau's and Garcia Calderon's and Bryce's. The first two-thirds of Lord Bryce's book is devoted to general travel experiences and descriptions, as most of Clemenceau's book is, but with a marked difference of tone. The last third deals, in the broad-visioned, kindly-spirited, discerning way characteristic of Lord Bryce, with the problems of national character, racial relationships and relation to North America, with the conditions of political life, and with the social and moral problems. His whole view is bathed in friendly optimism, but it does not evade the shadowy aspects. 'In all the Spanish countries,' says he, 'the Church had trodden down the laity and taken freedom and responsibility from them more than befell anywhere else in Christendom, making devotion consist in absolute submission. Then when at last her sway vanished, her moral influence vanished with it. This absence of a religious foundation for thought and life is a grave misfortune for Latin America' (p. 583).

The fundamental South American problem is clearly the problem of character, of solid, clean, persistent, capable character, in men and in nations. Only true education and true religion can produce it. As yet all the South American countries are backward in the matter of popular education, 'a religious foundation for thought and life' is lacking, and practically the whole thinking body of the continent has rejected the Church which has had more absolute control for centuries than any Church has had elsewhere. Whoever believes that he can help his brethren to find a true 'religious foundation for thought and life' is needed in Latin America.

ROBERT E. SPEER

NEW YORK

THE HISTORY OF RELIGION

ALLGEMEINE RELIGIONSGESCHICHTE. C. VON ORELLI. 2. Auflage, 2 Bände. Bonn: Marcus & Weber. M. 24. 1911–1913.

PROFESSOR ORELLI unfortunately did not live to finish the new edition of his *Allgemeine Religionsgeschichte*, and the concluding sections have been completed by his son. The work is distinguished from others of the same class, in the first place, by the fact that Professor Orelli is at the present day the only scholar who still attempts personally to provide an independent treatment of the entire material, and, secondly, by the fact that it is written from the standpoint of a positive Christian faith. In his view the history of religion must find a place in the system of Christian theology. It has something to contribute to every theological discipline, and the non-Christian religions have much light to shed on what is distinctive in the Christian verities. The history of religion requires, therefore, to be presented from a Christian standpoint since it is in Christianity as the true religion that we find the key to the understanding of all other religions. Professor Orelli's account of the different religious systems is extremely careful, and he has availed himself of all existing literature on the subject. A surprising omission, however, is the absence of any account of the Malay peoples, although, especially through the labours of Kruyt, their beliefs have been more thoroughly investigated than those of almost any other primitive peoples. When the new edition is compared with the first, which appeared eleven years ago, it is found that there have been many improvements and additions. Some of the chapters, such as that on the religions of Japan, have been entirely rewritten. Professor Orelli courageously challenges the whole conception of the history of religion dominant at the present day, and finds himself driven by his observation and researches to reject the theory of evolution in the sphere of religion. He cautions us against the mistake of finding in the primitive religions which we are able to observe at the present day the original religion of the human race. Both in Africa and among the Indians and the aborigines of Australia there exists the idea of a supreme God at a stage of development where, according to the modern theory, we ought to find nothing but the fear of spirits. Nowhere do we find any trace of a development from fetishism to a higher conception of God. The history of religion furnishes no evidence of a gradual development of the

lower religions to the heights reached in the Hebrew and Christian scriptures. Professor Orelli's treatment of his subject is always thorough, and the book can be cordially recommended to all students and missionaries. It is no longer necessary to emphasize the importance of the study of the history of religion for the missionary as a preparation both for preaching the Gospel to the heathen and for his work within the Church in the mission field, in which the conflict with heathenism and its conceptions is by no means past. Besides making a special study of the religion of the people among whom he has to work, a missionary should also be familiar with the general history of religion, and for this purpose he could not have anything better than this volume. In scientific value it is in no respect inferior to the well-known *Religionsgeschichte* by Chantepie de la Saussaye, which is written from a different standpoint.

JOH. WARNECK

BETHEL-BIELEFELD

THE TENTH EDITION OF DR. WARNECK'S 'OUTLINE HISTORY'

ABRISS EINER GESCHICHTE DER PROTESTANTISCHEN MISSIONEN. Von Professor D. GUSTAV WARNECK. Zehnte neubearbeitete und vermehrte Auflage. Unter Mitarbeit von D. J. Richter, D. Kurze, P. Raeder, Pf. W. Schlatter, Pf. Würz; herausgegeben von D. Joh. Warneck. Berlin: Verlag von Martin Warneck. Brosch. M. 7; Geb. M. 8. 1913.

PROFESSOR WARNECK'S *Outline of a History of Protestant Missions* is a monument to German industry and scholarship. Nothing corresponding to it has been produced in Great Britain or America. No less remarkable than the laborious collection of scattered data is the patient perseverance which has brought out edition after edition since its first appearance as an article in *Herzogs Realenzyklopädie* in 1882. It is a testimony to the permanence of Professor Warneck's work that he should have left behind him a group of students able in co-operation to carry out a further revision of a work requiring knowledge of such an immense amount of detail.

We have compared this new edition with the ninth (1909), which was the last issued by Professor Warneck himself, and also with the eighth (1904), which is the last translated into English. In the first division dealing with the missionary life and organization of the Church at home there are scarcely any changes from the ninth edition. In the sections dealing with the mission fields

the extent of the changes varies considerably. To that on China a few pages have been added dealing with the Revolution, but apart from this the alterations are slight, and it has not been found possible to furnish trustworthy statistics later than those for the year 1905. In the section on India also the alterations and additions are not numerous. On the other hand, those responsible for the sections on Africa have dealt more freely with the old material, which in some parts has been considerably recast. A comparison of the statistics in the African sections shows a striking growth both in particular areas and missions and in the totals for the continent. The eighth edition gives 1,123,000 Protestant Christians in Africa, the ninth 1,511,500, and the tenth 2,160,700. The number of Roman Catholics is given in the three editions as 531,000, 608,000, 757,026. In view of the great difficulty of compiling accurate statistics, it cannot be assumed that the actual growth corresponds exactly with these figures, but that there has been remarkable advance is unquestionable. Another significant contrast is found in a comparison of what is said regarding missions to Moslems in the eighth and in the tenth editions. In the former we are told that, 'The time of the mission to the Mohammedan world seems to be not yet fully come. . . . To think at present of beginning a direct Mohammedan mission would be a venture opposed to Christian prudence.' In the tenth, in place of this pessimistic outlook, we read, 'It is only in our own day that the Moslem world has in any considerable degree become open to missionary work. . . . Only recently has a more living interest in missions to Moslems been awakened.'

The revision has, for the most part, been carried out with extreme care. For example, in a paragraph otherwise unchanged one finds the year of the beginning of the Friends' Mission in Madagascar altered from 1868 in the ninth edition to 1867 in the tenth. On the other hand, we have noted a few omissions. Among the missions enumerated as working in the Congo, the Foreign Christian Missionary Society, which has gathered more than 3000 church members, is not mentioned. In the section on India the mass movements, which constitute the outstanding fact in the present missionary situation, hardly receive adequate notice. No use seems to have been made of the striking results of the last government census, though this may have been intentional and due to a distrust of the complete accuracy of the figures. Other instances

might be given of facts that appear to have been overlooked, but in a field so vast it is surprising that they are not more numerous. The volume is a storehouse of accurate information, for which all students of missions must be sincerely grateful.

J. H. OLDHAM

EDINBURGH

SHORTER NOTICES

The New Era in Asia, by George Sherwood Eddy (Missionary Edution Movement, New York. 50 cents. 215 pp. British Edition. Oliphant, Anderson & Ferrier, Edinburgh and London, for United Council for Missionary Education. 3s. 6d. net. 220 pp.), has been issued in America for the use of mission study circles, and has been republished in Great Britain in an attractive form as a book for general reading. The volume is the result of the author's personal observations and investigations during his tour in India and the Far East in the winter of 1912–13, when he co-operated with Dr. Mott in the large students' meetings held with such amazing success in the great university centres of the East. Mr. Eddy's intimate acquaintance with the East, especially his fifteen years of work among the educated classes in all parts of India, fit him in an exceptional degree to estimate the significance of what he describes as 'a great awakening that is sweeping over the whole of the vast continent of Asia.' He speaks of it as 'the renaissance of Asia' and says that 'greater in volume, in depth, and in power than the renaissance of Europe five centuries ago, it may prove to be even greater in its significance also.' The striking facts that he narrates in this little volume go far to prove his contention. He emphasizes the extraordinary rapidity of the changes especially in Korea and in China, and the tremendous need in every country alike for help from the Christians of the West to give them that religion which alone can guide them safely through this great transformation. He is full of hope for the future of China, and gives some striking sketches of the younger men who are helping to build up the new China. In India, though the immediate change is not so striking as in China, he considers the present development to be 'relatively rapid,' and says 'Within a decade India may be more open to the influences of the new era than the Far East is to-day.' Mr. Eddy deals also with the New Era in the Near East, where, too, he found much cause for

encouragement in the fact that the Student Movement is firmly established in Turkey, in Greece, Bulgaria and Servia, and says that 'for the first time since the Hegira the Mohammedans of the Near East are open to free and aggressive missionary work.' The book is a stirring call to meet a great opportunity, and all the more stirring because it is full of hope and tells of great things done as well as of the great work still to be done.

The Chinese People, A Handbook on China, by the Venerable Arthur Evans Moule, D.D. (S.P.C.K. 5s. net. 470 pp.), is an extremely valuable book not only for missionaries and intending travellers in China, but for all those who would wish to gain some knowledge of that wonderful country and its people. The author has not only spent some fifty years in China, but belongs to a family that has given many sons to China, and he has been able to use the fruits of the experience and studies of brothers and nephews as well as his own rich stores of knowledge. He deals with the nature of the country, its products and industries; with the characteristics of the people, their religious beliefs, their literature, their art. He has learned to love and appreciate the people, and expresses his fear lest the 'too precipitate adoption of western appliances and methods of education and modes of thought may make China lose, to her great deprivation and our own, her noble and delightful characteristics of courtesy, of good and, in the highest sense, gentlemanly manners, and of regard for age and authority.' He shows how China's art has developed 'in Chinese patient and intelligent hands.' There is a very full and interesting account of Chinese music as well as of Chinese painting. The history of the country is sketched from the earliest times up to the late revolution, about the final result of which Dr. Moule is not very hopeful. In his account of the Christian missions in China he speaks with fairness and appreciation of the work of the Roman Catholics. He is a little afraid of the modern tendency to seek for 'glimmers of the dawn' as we approach non-Christian systems, of the 'expenditure of time and thought and argument on the discussion of problems' which draw 'the attention of the Church and of her young and eager and keen volunteers away from the main issue—evangelization, salvation for all by one Saviour's grace alone.' The book shows everywhere signs of wide and deep reading, and of intimate acquaintance with Chinese thought and literature. It possesses a well-arranged and not overloaded biblio-

graphy. It is well illustrated and has reproductions of some striking Chinese pictures, as well as a good map.

The Story of the Church in China, by A. R. Gray and A. M. Sherman (Domestic and Foreign Missionary Society, New York. 75 cents. 373 pp.), is an account of the work of the Protestant Episcopal Church of America in China from its beginning in 1835 till the present day. The story is full of interest and tells of remarkable progress after small and difficult beginnings, and of the splendid educational work done by the mission. The book alludes to no other missionary work in China except in its accounts of conferences held between the bishops of the Church of England and the American bishops. There is a remarkable letter from the two men who first went out in 1835 and settled at Batavia in order to study Chinese there before entering China itself, then so difficult of access. In this letter, speaking of the way in which a missionary must qualify himself for his work amongst the Chinese, are these words, 'He must become acquainted with their philosophy, modes of thought, and civil, religious, social and domestic institutions,' thus showing that even in those early days by some at least the need for the specialized preparation of the missionary was realized.

Africa in Transformation, by Norman Maclean (Nisbet. 5s. 262 pp.), is a pleasantly written account of the missions in Central and Eastern Africa. Mr. Maclean has lately visited these missions himself, and writes with glowing enthusiasm of the wonders of Africa and of the amazing transformation wrought by the Scottish Missions in Nyasaland and by the C.M.S. Mission in Uganda. He speaks also sympathetically of the work of the Universities' Mission in Zanzibar though he condemns the way in which it stands aloof from efforts towards closer union with other Christian missions in East Africa. Mr. Maclean was himself present as a visitor at the now famous conference at Kikuyu, which he describes as the most wonderful gathering he ever saw. He gives a detailed account of the murder of the Rev. A. Douglas as he heard the story at Likoma, and is loud in his condemnation of the light punishment meted out by the Portuguese Government to his murderer. The book is well calculated to awaken an interest in missions in those who know little or nothing about them.

Nazareth of To-day (William Green & Sons. 3s. 6d. net 103 pp.),

is by Dr. F. J. Scrimgeour, the present head of the medical mission of the Edinburgh Medical Missionary Society which has carried on its beneficent work in Nazareth for nearly fifty years. This book is the result of his intimate knowledge of the people of Nazareth gained during eight years' experience. It is not his own doings that he relates, but he describes in a simple and straightforward manner the daily lives of the people, their habits and customs. His work amongst them has given him unique opportunities of observation, and he knows how to tell what he has seen so as to bring the people before us as they live and are, with a directness which convinces us of his accuracy, and which is far more telling than any picturesque descriptions could be. The book is illustrated with a number of excellent reproductions of his own photographs.

The Tourist Directory of Christian Work in the Chief Cities of the Far East, India and Egypt (Committee on the Religious Needs of Anglo-American Communities in Asia, Africa, and South America, New York. 25 cents. Free to tourists. 128 pp.). The object of this little book is to encourage English and American travellers to support the services of the Christian Churches in the cities which they visit, and also to give them such information as will enable them to visit at least some of the missions in the countries through which they journey. It contains an introductory chapter on missions and their critics dealing with many of the common objections made to missionary work, and other chapters on financial support and the life of the missionary. The lists of mission stations in the various countries dealt with cannot of course be complete within the given space, but are sufficient to guide the tourist to see at least something of what is being done. Sometimes there is a brief account of the actual work, but as a rule only the names of churches and institutions are given with the names of the denominations to which they belong.

LOUISE CREIGHTON

HAMPTON COURT PALACE

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach (Yale), Professor Marc Boegner (Paris), Mr. Marshall Broomhall (London), Mr. J. N. Farquhar (Calcutta), Rev. E. C. Lobenstine (Shanghai), Mr. Jakob E. Lundahl (Stockholm), Professor H. M. van Nes (Leiden), D.Dr. Julius Richter (Berlin), Mr. K. J. Saunders (Rangoon), Rev. Fr. Schepelern (Aarhus), Eugene Stock, D.C.L. (London), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 416.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History

General

The Expansion of Christendom. A study in religious history. Mrs. Ashley Carus-Wilson. New and revised edition. 276 pp. London: Hodder. 3s. 6d. net. 1913. *201.*

Designed for 'the intelligent churchgoer who regards Christian missions as uninteresting and unimportant.' Part I (6 chapters) deals with missionary motives — philanthropic, eschatological, theological, loyal, paternal, filial; Part II surveys (in 14 chapters) the historical course of missions; Part III (in 7 chapters) considers the crisis of missions.

Early and Medieval

Saint Cuthbert of Melrose, Lindisfarne, Farne and Durham. Apostle of Northumbria. D. Butler, D.D. 51 pp. Edinburgh: Foulis. 6d. net. 1913. *202.*

Missions since the Reformation

Abriss einer Geschichte der protestantischen Missionen. D. Gustav Warneck. Unter Mitarbeit von D. Jul. Richter, D. Kurze, P. Raeder, W. Schlatter und F. Würz. Herausgegeben von D. Joh. Warneck. 10. neubearbeitete und vermehrte Auflage. 624 S. Berlin: Martin Warneck. Brosch. M. 7; geb. M. 8. 1913. *203.*

See review, p. 396.

New England and New France. Contrasts and Parallels in Colonial History. James Douglas, LL.D. Illus. 560 pp. New York

and London : Putnam. 12s. 6d. net. 1913. *204.*

In this study of the two groups of colonists who were contending for the control of the North American continent in the 17th century there are three chapters (pp. 421–78) on Roman Catholic Missions in New France, the Puritan Mission in New England, and the mission of the Episcopal Church to the Iroquois.

†Leading Foreign Missionary Events in 1913. James S. Dennis, D.D. *Men and Missions* (New York), 1914 (Jan.), 5–12. *205.*

†L'Année apostolique, 1913. A. Guasco. *Les Missions Catholiques,* 1914 (2 janv.), 1–5. *206.*

Appears also, in English, in *Annals of the Propagation of the Faith,* 1914 (Feb.), pp. 2–4.

History of Missionary Societies

A History of American Baptist Missions. Revised edition with Centennial Supplement. Edmund F. Merriam. xxix+288 pp. Philadelphia : American Baptist Publication Society. 50 cents. 1913. *207.*

A brief sketch of nineteen centuries of Christian expansion followed by detailed accounts of the home and foreign missions of the Baptists of the United States from 1812–1900, with 27 pages of supplementary matter on the Centenary of Baptist work abroad.

Thirty-three Years of Missions in the Church of the Brethren. Galen B. Royer. Illus. 448 pp. Elgin, Ill. : Brethren Publishing House. $1.75. 1913. *208.*

An accurate and careful account of the mission work of the German Baptist Brethren Church, now known as the Church of the Brethren. The foreign section of the book, dealing with missions in China and India, is brief.

Die Leipziger Mission daheim und draussen. In Verbindung mit Berufsarbeitern und anderen herausgegeben von Missionsdirektor Prof. D. Paul. 255 S. Leipzig : Ev. luth. Mission. Geb. M. 2.50. 1914. *209.*

Handbuch zur Orientierung über die verschiedenen Aeste an dem weitverzweigten Baume der Leipziger ev. luth. Mission.

Die Rheinische Mission auf Sumatra, Nias und den andern westlich von Sumatra gelegenen Inseln. Missionsdirektor J. Spiecker. In 7 Bände. 288 S. Barmen : Verlag des Missionshauses. Jedes Bändchen, 20 Pfg. 1912. *210.*

1. Die Mission in Tano Si Balungun und Pakpak. 2. Die Gemeinden am Tobasee. 3. Die Gemeinden auf der Steppe und den angrenzenden Gebieten. 4. Die Missionsarbeit in Silindung. 5. Die Gemeinden im Batang-Toru-Tal und in Angkola. 6. Die Mission auf Nias, Mentawei, Enggano und den Batu-Inseln. 7. Aufsätze allgemeinen Inhalts betreffend den Stand der Missionsarbeit.

†The Oldest English Missionary Society. A.G.J. *Bible in the World,* 1914 (Feb.), 39–42. *211.*

An account of the 'Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England,' founded in 1649.

See also *266, 268, 292, 296, 311, 340, 366, 457.*

II. Missionary Biography

Ann of Ava. E. D. Hubbard. Illus. 245 pp. New York : Miss. Ed. Movement. Cloth, 50 cents ; paper, 35 cents. 1913. *212.*

The life of Ann Hasseltine, who married Adoniram Judson in 1812, went with him to Rangoon and Ava, and died at her post in 1826. A splendid story splendidly told.

Professor Frans Delitzsch. En av Israels bästa vänner. Teodor Lindhagen. 37 S. Stockholm : Israelsmissionens Bokförlag. Kr. 0.35. 1913. *213.*

A Father in God : The Episcopate of William West Jones, D.D., Archbishop of Capetown and Metropolitan of South Africa (1874–1908). M. H. M. Wood. Illus. 500 pp. London : Macmillan. 18s. net. 1913. *214.*

Adoniram Judson. En biografi. Dr. Edward Judson. Översättning. 158 S. Stockholm : Tryckningskomiténs Förlags-Expedition. Kr. 1.50. 1913. *215.*

Judson the Pioneer. J. Mervin Hull. Illus. 187 pp. Philadelphia : American Baptist Publication Society. Cloth, 50 cents ; paper, 35 cents. 1913. *216.*

The Immortal Seven. Judson and His Associates. J. L. Hill, D.D. Illus. 151 pp. Philadelphia : American Baptist Publication Society. Cloth, 50 cents ; paper, 35 cents. 1913. *217.*

Henry Martyn. Zendeling onder de Mohammedanen. M. A. Adriani. 39 blz. Rotterdam : J. M. Bredée. f 0.15. 1913. *218.*

Pennell of the Afghan Frontier. The Life of Theodore Leighton Pennell, M.D., B.Sc., F.R.C.S. Alice M. Pennell, M.B., B.S., B.Sc. With an introduction by Field-Marshal Earl Roberts, V.C., K.G. Maps. Illus. 464 pp. London : Seeley. 10s. 6d. net. 1914. *219.*

Cecil Robertson of Sianfu. F. B. Meyer, D.D. Illus. 168 pp. London : Carey Press. Cloth, 2s. net ; paper, 1s. 6d. net. 1913. *220.*

Memorials of a young B.M.S. medical missionary who died after three and a half years' service.

†Henry William Tottie. En minnesteckning. J. Th. Bring. *Tillkomme ditt rike,* 1913, 14–27. *221.*

Bishop Tottie, who died in 1913, was director of the Swedish Church Mission from 1884–1899

and then Bishop of Kalmar. He was appointed as the first representative of Sweden on the Continuation Committee.

†Dr. Karl Winquist. Der erste schwedische Missionsarzt. Pastor Berlin. EMM, 1913 (Dez.), 546–57. *222.*

Grefve Nik. Ludwig v. Zinzendorf. Hans liv och verksamhet. Hermann Römer. Översättning. 215 S. Stockholm: Evangeliska Fosterlands-Stiftelsens Förlags-Expedition. Kr. 1.50. 1913. *223.*

See also *287, 460, 463.*

III. The Home Base

†The Home Ministry and Foreign Missions. IV. Methods and Expedients in Sweden. Hj. Stenberg. V. The Experience of a Canadian Pastor. Principal Gandier. VI. Among Methodists in Great Britain and Ireland. W. Goudie, D.D. IRM, 1914. (April), 297–312. *224.*

Intercessors—The Primary Need. John R. Mott. 48 pp. New York: World's Student Christian Federation. London: S.C.M. 1d. 1913. *225.*

This pamphlet has been already published in several magazines.

†Intercessory Prayer on Behalf of Christian Missions. A. D. Tupper-Carey. EW, 1914 (Jan.), 73–82. *226.*

†The Missionary Motive. W. B. Selbie, D.D. *L.M.S. Chronicle,* 1914 (Jan.), 14–17. *227.*

†Arousing the Church in America. Plans for the United Campaign for Home and Foreign Missions. William B. Millar. MRW, 1913 (Dec.), 903–9. *228.*

Information. Why We have Missions. What Missions have Accomplished. How Missions are Administered. Where the Mission Fields are. Arthur R. Gray. 60 pp. New York: Educational Department, Amer. Epis. Church. 5 cents. 1913. *229.*

A vigorous exposition of the missionary policy of the American Episcopal Church and its Board of Missions. The writer upholds the view that the Church itself is 'no more and no less than *the* Missionary Society.'

†Department of Best Methods. Conducted by Belle M. Brain. MRW, 1914 (Feb.), 127–34. *230.*

This monthly section contains brief suggestions drawn from actual and varied experience in the development of interest at the Home Base.

†Märkliga uttalanden om missionen. Prof. D. Harald Hjärne, och Prof. Erik Nyström. *Lunds Missionstidning,* 1914 (1), 9–13. *231.*

See also *221* (Biography).

Conference Reports and Year-Books

Proceedings of the Fourth Meeting of the Continuation Committee of the World Missionary Conference, The Hague, November 14–20, 1913. 24 pp. Edinburgh: Offices of the Continuation Committee. Free. 1913. *232.*

Men and the World Enterprise. Preface by Douglas Eyre. Edited by Charles T. Bateman. 151 pp. London: L.M.M. 1s. 1913. *233.*

Several of these addresses, delivered at the first national conference of the British Laymen's Missionary Movement (Buxton, Oct. 10–13, 1913) are of more than temporary value.

†De 27e Nederlandsche Zendings-Conferentie. Joh. Rauws. MNZG, 1913 (LVII[4]), 382–94. *234.*

Jahrbuch der vereinigten deutschen Missionskonferenzen. Herausgegeben von D. Julius Richter und P. Strümpfel. 104 S. Berlin: Kommiss. Verlag der Miss. Buchh. M. 1.50. 1914. *235.*

Serie von Aufsätzen, die besonders zeitgemäss und wichtig für die heimatliche Werbetätigkeit der Mission sind.

Jahrbuch der sächsischen Missionskonferenz für das Jahr 1914. 224 S. Leipzig: Wallmann. M. 2. 1914. *236.*

Reichhaltiges Jahrbuch, speziell für die Bedürfnisse der Pastoren in dem Koenigreich Sachsen und anderen mit der Leipziger Mission verbundenen heimatlichen Gebieten.

†Die Dezemberversammlungen der Berliner Missions-Gesellschaft. Missionsdirektor Lic. K. Axenfeld. AMZ, 1914 (II), 67–79. *237.*

Vgl. Sondernummer der Berliner Missionsberichte, Berlin Miss. Buchh. und EMM, 1914 (II), 84–8. See p. 365.

See also *360* (L.J.S. Summer School).

IV. The Mission Fields

Japan (including Chosen and Formosa)

The Japan Year-Book. Complete Cyclopædia of General Information and Statistics on Japan for the Year 1913. Y. Takenob and K. Kawakami. Illus. Tokyo: Japan Year-Book Office. Yen 4.50. 9s. 1913. *238.*

Chapter VII deals with Religions and Religious Works. The chapters on charity and relief, education, Who's Who in Japan, and those on Korea (in which strange to say all reference to the conspiracy trials is omitted), and Formosa, are also of missionary interest.

The Life and Thought of Japan. Professor Okakura-Yoshisaburo. 260 pp. London: Dent. 3s. 6d. net; 1913. *239.*

See review, p. 382.

ASPECTS OF JAPAN. Being four series of lectures delivered at the Summer School for Missionaries, Karuizawa, 1913. S. H. Wainright, D.D., S. Anezaki, Ph.D., H. B. Schwartz, D.D., J. Naruse. 191 pp. Tokyo: Kyo Bun Kwan. 70 sen. 1913. *240.*

Dr. Wainright contributes two lectures on Paternalism and Law (the industrial problem in Japan), and Paternalism and Self-consciousness (the new women's movement in Japan and the spirit of revolt); Professor Anezaki three on Buddhism; Dr. Schwartz three on Japanese Manners and Customs in their relation to missionary work; and President J. Naruse a single lecture on the Association Concordia.

TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN. Vol. xli., pt. iii. Osada's Life of Takano Nagahide. Translated and edited with an Introduction by D. C. Greene, D.D. 492 pp. Yokohama: Kelly & Walsh. Tokyo: Z. P. Maruya. London: Kegan Paul. Yen 2.50. *241.*

An account of a pre-restoration leader and Dutch scholar.

†CONFERENCE OF MINISTER OF EDUCATION WITH REPRESENTATIVES OF CHRISTIANITY. JE, 1913 (Dec.), 547–9, 552–3. *242.*

†PRESENT RELIGIOUS TENDENCIES. Motoi Kurihara. JE, 1913 (Dec.), 542–5; 1914 (Jan.), 17–20. *243.*

†DIE BEDEUTUNG DES CHRISTENTUMS FÜR JAPAN. Dr. Akira Fujinami. ZMR, 1913 (X), 298–302. *244.*

MISSIONARY JOYS IN JAPAN, or Leaves from my Journal. Paget Wilkes. With an Introduction by Barclay F. Buxton. Illus. 321 pp. London: Morgan & Scott. Cloth gilt, 7s. 6d. net. 1913. *245.*

Mr. Paget Wilkes, who has been fifteen years in Japan, is a member of the Japan Evangelistic Band. The extracts, dating from April 1910 to June 1912, record remarkable spiritual blessing given to the writer's work as special missioner.

†ALLGEMEINE MISSIONSRUNDSCHAU. Japan und Korea. Karl Hoffmann, P.S.M. ZM, 1914 (I), 24–37. *246.*

†WHAT THE JAPANESE ARE DOING IN KOREA. F. H. Smith. JE, 1913 (Dec.), 529–32. *247.*

†THE EDUCATIONAL SYSTEM IN KOREA. A Lecture delivered at the Summer School for Missionaries in Karuizawa. Tasaburo Sekiya. JE, 1913 (Nov.), 480–3. *248.*

THE KOREAN CONSPIRACY TRIAL. Full Report of First Court Proceedings. A *Chronicle* Reporter. Kobe, Japan: Japan Chronicle Office. Yen 1. 1913. *249.*

†THE KOREAN CONSPIRACY TRIAL. A series of articles (I–IX). Albertus Pieters. *Japan Advertiser,* 1913 (Nov. 4–13). *250.*

Condemns the trial as a miscarriage of justice.

†WANTED A NEW START. Editorial. *Japan Advertiser,* 1913 (Nov. 14). *251.*

A plea for the investigation of the question of torture. Compare accounts of interviews with the Chief of Police, the ex-Mayor of Tokyo, etc. *Japan Advertiser,* 1913 (Nov. 22, 25; Dec. 2, 4).

See also *398–400* (Church); *411, 427* (Religions).

China

CATHAY AND THE WAY THITHER. Being a collection of Medieval Notices of China. Trans. and edited by Colonel Sir Henry Yule, R.E., C.B. New Edition, revised throughout in the light of recent discoveries. Henri Cordier, D.Litt. Vol. ii. Ordoric of Pordenone (Publications of the Hakluyt Society). 367 pp. London: The Hakluyt Society. 22s. 6d. net. 1914. *252.*

A welcome reissue in four volumes of a book familiar to scholars but long out of print.

ANNALS AND MEMOIRS OF THE COURT OF PEKING. E. Backhouse and J. O. P. Bland. Illus. 514 pp. London: Heinemann. 16s. net. 1914. *253.*

The authors, well known from previous books on China, say 'We have not attempted to construct a consecutive chronological record . . . but only to present a series of impressions taken from life.'

DET NYA KINA. Erik Nyström. Förra delen. 296 S. Stockholm: P. A. Norstedt & Söner. Kr. 7.50. 1913. *254.*

The author has been for ten years a professor in the Shansi University, Tai-yuen-fu, and a close student of Chinese conditions. This book, the first volume of which has just been published, is undoubtedly the best source of information on China in the Swedish language.

A NATURALIST IN WESTERN CHINA. Ernest H. Wilson. 2 vols. 101 plates. xxxvii +251+229 pp. London: Methuen. 30s. net. 1913. *255.*

An authoritative account of the flora and fauna of Western China by an expert trained at Kew Gardens, after eleven years of travel, exploration and observation in the more remote parts of China. The illustrations are superb, and the book incidentally affords much interesting and valuable information of a general character. It is a standard and comprehensive work.

THE CHINESE PEOPLE. A Handbook on China. A. E. Moule, D.D. Illus. 470 pp. London: S.P.C.K. 5s. net. 1914. *256.*

See review, p. 399.

OUR NEIGHBOURS THE CHINESE. Joseph King Goodrich. Illus. 279 pp. Chicago: Brown & Howell. $1.25. 1913. *257.*

Twenty popular sketches of Chinese life, occupations and pleasures. The writer was at one time a professor in the Imperial College at Tokyo.

BESIDE THE BAMBOO. John Macgowan. Illus. 191 pp. London: L.M.S. 2s. 1914. *258.*
Contains a good deal of information in somewhat scrappy form about customs and life in China.

†CHINA NACH DER REVOLUTION. Missionar F. Genähr. AMZ, 1914 (II), 49–67. *259.*
Darstellung der Neuordnung der Verhältnisse in eigenartiger, scharfer Beleuchtung.

†DIE NEUORDNUNG DER DINGE IN CHINA UND DAS CHRISTENTUM. Lic. H. Witte. ZMR, 1913 (XII), 366–71. *260.*

DAS ALTE UND DAS NEUE CHINA. C. J. VOSKAMP. 124 S. Berlin: Miss. Buchh. M.1. 1914. *261.*

†VOM CHINESISCHEN ISLAM. Martin Hartmann. *Die Welt des Islams,* 1913 (3–4), 178–210 (cf. pp. 224–5). *262.*

†LA CHINE RÉPUBLICAINE ET LE CHRISTIANISME. A. Brou. *Etudes,* 1913 (5 avril), 78–104. *263.*
Appréciation extrêmement intéressante par un Père de la Compagnie de Jésus, des problèmes que la situation actuelle de la Chine pose à la mission chrétienne et des méthodes diverses par lesquelles les missions catholiques et les missions protestantes cherchent à les résoudre.

†THE CHANGING CHINESE LANGUAGE. Lewis Hodous. *Missionary Herald,* 1914 (Jan.), 19–22. *264.*
Showing new classes of words resulting from western influences.

†RELATIONS BETWEEN CHINESE AND FOREIGNERS. Gilbert Reid, D.D. CR, 1913 (Dec.), 754–9. *265.*

THE STORY OF THE CHURCH IN CHINA. A. R. Gray and A. M. Sherman. Illus. 373 pp. New York: Domestic and Foreign Missionary Society. 75 cents. 1913. *266.*
See review, p. 400.

†ALLGEMEINE MISSIONSRUNDSCHAU. China. Karl Hoffmann, P.S.M. ZM, 1914 (I), 37–53. *267.*

OUR HERITAGE IN CHINA. Nelson Bitton. Illus. 111 pp. London: L.M.S. 9d. net. 1913. *268.*
A comprehensive account of L.M.S. work in China, set in a larger background.

†CHINA AND THE MISSIONS OF TO-MORROW. F. Norris, Bishop in North China. EW, 1914 (Jan.), 22–30. *269.*
The newly-consecrated Bishop in North China discusses the possibilities and dangers which confront the Anglican Church in relation to the movement towards unity in China.

†BULLETIN DES MISSIONS. R. P. Jeannière. *Etudes,* 1913 (5 juillet), 64–76. *270.*
Article consacré à l'œuvre des missions protestantes en Chine.

†BULLETIN DES MISSIONS. A. Brou. *Etudes,* 1913 (20 sept.), 789–807. *271.*
A signaler le paragraphe relatif aux conférences faites en Chine par le Dr. Mott et M. Sherwood Eddy.

FINDINGS OF THE THIRD HUNAN MISSIONARY CONFERENCE including an Account of the Conference an Historical Sketch of Mission Work in Hunan, Statistics of Present Missionary Occupation with Map and Missionary Directory. Changsha—June 24–27, 1913. 48 pp. Changsha, Hunan: Office of Hunan Continuation Committee. *272.*

See also *208* (History of Missionary Societies); *363* (Students in West); *377* (Evangelistic); *379* (Education); *220, 392* (Medical); *406* (Co-operation); *412–5, 426–8* (Religions); *458* (Text-book); *461–2* (Boys and Girls).

Malay Archipelago

†NEUENDETTELSAUER MISSIONSARBEIT IN KAISER-WILHELMS-LAND. Missionsinspektor Steck. Jahrbuch der verein. deut. Miss. Konf. 1914, 50–70. *273.*

†EEN APOLOGIE VOOR DE DOODEN. Bijdrage tot de kennis van het Galelareesche volk. M. J. van Baarda. *Bijdragen tot de taal-, land- en volkenkunde van Nederlandsch-Indie,* (LXIX), 52–89. *274.*
A discussion by a well-known Halmahera missionary of the interpretation of the meaning of mourning ceremonies among animistic peoples.

MIDDEN CELEBES. J. Rauws. 37 blz. Rotterdam: J. M. Bredée. f 0.15. 1913. *275.*
An account of the mission in Posso.

†DE INLANDSCHE VOORGANGER IN DE OOST-JAVA-ZENDING. D. Crommelin. *Stemmen voor Waarheid en Vrede,* 1913 (L), 978–94. *276.*

FEMTIOÅRIG MISSION BLAND BATAKERNA PÅ SUMATRA. D. Joh. Warneck. Översättning av J. V. Lodenius. Illus. 306 S. Stockholm: Evangeliska Fosterlands-Stiftelsens Förlags-Expedition. Kr. 2.50. 1913. *277.*

MY LIFE IN SARAWAK. The Ranee of Sarawak. Preface by Sir F. Swettenham, G.C.M.G., Governor of the Straits Colony. Illus. Map. 320 pp. London: Methuen. 12s. 6d. net. 1913. *278.*
A pleasant and sympathetic book illustrating the life and customs of Malays and Dyaks.

See also *210* (Rhenish Mission); *380* (Education).

British India and Ceylon

INDIAN NATIONALISM. An Independent Estimate. Edwyn Bevan. 141 pp. London: Macmillan. 2s. 6d. net. 1913. *279.*
The author, who has won distinction by his studies in Greek and Roman antiquity, has been led through his interest in the earlier inter-

action of European culture and Asiatic traditions to turn his attention to far more complex and momentous interaction that is taking place at the present day. Recognizing that the issues in the spheres of religion, art and social life are far more important ultimately than the merely political, he has, nevertheless, dealt in this little volume exclusively with the political aspect, in order that, having been frankly faced, it may not disturb the future consideration of the larger questions. The book is written from the standpoint of a lofty idealism, and with remarkable detachment, insight and ability.

†The Indian Peril. Gathering Forces. I. The Accomplishments of British Rule. II. Causes and Consequences of Unrest. III. Nationalism and Its Purposes. IV. Duty and Policy of the Government. *Times*, 1913 (Dec. 19, 20, 22, 23). *280.*

Indian Historical Studies. H. C. Rawlinson. Maps. Illus. 229 pp. London: Longmans. 4s. 6d. net. 1913. *281.*

The Peoples of India. J. D. Anderson. Cambridge Manuals of Science and Literature. 118 pp. London: Cambridge Univ. Press. 1s. net. 1913. *282.*

†The Progress of Social Ideas in Bombay. D. V. Kirtane. *Indian Social Reformer*, 1913 (Nov. 16), 124–5; (Nov. 23), 138–9. *283.*

†Islam in Bengal. John Takle. MW, 1914 (Jan.), 3–19. *284.*

Our Task in India: Shall we proselytise Hindus or evangelise India. Bernard Lucas. 183 pp. London: Macmillan. 2s. 6d. net. 1914. *285.*
See review, p. 370.

†A Retrospect of 1913. Bishop of Madras. *Young Men of India*, 1914 (Jan.), 1–9. *286.*

Vierzig Jahre in Indien. Erinnerungen eines alten Missionars. Missionssuperintendent Joh. Wörrlein. 258 S. Hermannsburg: Miss. Buchh. Geb. M. 3.60. 1913. *287.*
Chronikartige Beschreibung eines langen Missionslebens in Indien.

Three Months in India. R. F. Horton. 220 pp. London: Cassell. 2s. 6d. net. 1913. *288.*

†Why are there not more Converts from High Castes? *Indian Witness*, 1913 (Nov. 27), 948–9; (Dec. 11), 992; 1914 (Jan. 15), 45–6. *289.*

†Mass Movements in India. Thomas S. Donohugh, LL.B. *Methodist Review*, 1913 (Nov.–Dec.), 849–67. *290.*

†The Mass Movements in Northern India. Frank W. Warne. *Indian Witness*, 1913 (Dec. 18), 1008–11. *291.*

The Gospel and the Mala. The story of the Hyderabad Wesleyan Mission. Frederic Lamb. 120 pp. Mysore: Wesleyan Mission Press. London: Wesleyan Mission House. 12 annas. 1s. net. 1913. *292.*
Written primarily for the instruction of the catechists and teachers in the mission, but generally useful as giving a detailed history of work in a mass movement among outcastes.

†An Interesting Innovation in Mission Work. W. Wilkie Brown. *Conference*, 1913 (Nov.), 68–70. *293.*
See p. 367.

†Im Südwesten der Kolsmission. Missionsinspektor Förtsch. Jahrbuch der verein. deutsch. Miss. Konf. 1914, 26–41. *294.*

At Grips: Talks with the Telugus of South India. H. J. Goffin. Illus. 153 pp. London: L.M.S. 2s. 6d. net. 1913. *295.*
The value of this book lies rather in its revelation of the Telugu mind than in its record of missionary arguments.

The South India Mission. William Bolton. Illus. 100 pp. London: L.M.S. 6d. net. 1913. *296.*
An excellent survey of work in the Kanarese, Telugu and Tamil areas.

†The Ideal of Womanhood as a Factor in Missionary Work. IV. Indian Women in the Past and To-day. Kheroth M. Bose. IRM, 1914 (April), 255–65. *297.*

A Missionary Mosaic from Ceylon. Edward Strutt. 251 pp. London: Kelly. 3s. 6d. net. 1913. *298.*
The writer of these pleasant chapters was a Wesleyan missionary in North and East Ceylon. No indication of the date of the incidents recorded is given.

See also *208* (History of Missionary Societies); *212, 215–7, 219* (Biography); *362* (Jews); *381–3* (Education); *390–1* (Medical); *395* (Literature); *401–2* (Church); *416–25, 430–1, 433–4* (Religions); *443–4* (Theosophy).

Mohammedan Lands and Work among Moslems

†The Preaching of Islam. Prof. D. S. Margoliouth. IRM, 1914 (April), 374. *299.*

†Islam and the Empire. *The Round Table*, 1913 (Dec.), 68–105. *300.*
A discussion of the bearing of recent events in the Moslem world upon the future of Islam with special reference to British imperial policy.

†Le futur champ d'action de l'Islam. F. Mury. *La Revue*, 1913 (Nov.), 71–83. *301.*
Montre qu' à la suite des derniers évènements politiques l'Inde anglaise deviendra la véritable forteresse de l'Islam.

†Missionsrundschau. Vorderasien. G. Simon. AMZ, 1914 (I), 32–40; (II), 87–91. *302.*

†Constitutional Government in Turkey. Charles T. Riggs. MW, 1914 (Jan.), 20–6. *303.*

Although the Turkish Empire has shrunk during the last five years through loss of territory and of lives, the writer holds that constitutional government has been more of a success than of a failure.

Iran and the Iranians: Being an account of the History, Religion, Constitution and Arts of the Persian People, together with the Story of their Recent Political Crisis. Youel B. Mirza, S.B. Illus. 265 pp. Baltimore: Williams & Wilkins. $2. 1913. *304.*

The author was a student at Johns Hopkins University. A lack of a sense of proportion is indicated by the fact that Persian rugs have more than twice as much space as is given to Constitutional Development in the Moslem World.

Nazareth of To-Day. F. J. Scrimgeour. Illus. 103 pp. London and Edinburgh: W. Green. 3s. 6d. net. 1913. *305.*

See review, p. 400.

See also *218* (Biography); *396* (Literature); *432, 435* (Religions); *464* (Boys and Girls).

Africa (General)

†Kritische Darstellung der neuesten Ansichten über Gruppierungen und Bewegungen der Sprachen und Völker in Afrika. IV. Kritik der neuesten linguistischen Aufstellungen der Schule Meinhof, Westermann, Struck. P. F. Hestermann, S.V.D. *Anthropos*, 1913 (6), 1104–37. *306.*

†Missionen und Eisenbahnen in Afrika. *Katholische Missionen*, 1914 (Feb.), 113–8. *307.*

†Christentum und Islam im Wettbewerb um die afrikanischen Negervölker. Missionsdirektor Prof. D. Paul. Jahrbuch der sächs. Miss. Konf. 1914, 52–68. *308.*

†Das Vordringen des Islams in Afrika. Prof. D. Westermann, mit einer Karte der gegenwärtigen Verbreitung des Islams in Afrika. Jahrbuch der verein. deutsch. Miss. Konf. 1914, 1–11. *309.*

Through Lands that were Dark. Being a Record of a Year's Missionary Journey in Africa and Madagascar. F. H. Hawkins, LL.B. 159 pp. London: L.M.S. 6d. net. 1914. *310.*

North Africa

(from Morocco to Somaliland)

Lacked Ye Anything? A Brief Story of the Egypt General Mission. George Swan. With Introd. by Charles Inwood, F.R.G.S. Illus. 106 pp. London: Morgan & Scott and Egypt Gen. Miss. 1s. 1913. *311.*

This account of the Egypt General Mission, begun in 1898, is an inspiring story of faith and hope, of Christian joy in trials, and of answers to prayer.

Le Nationalisme musulman en Egypte, en Tunisie, en Algérie. André Servier. 239 pp. Constantine: Boët. 3 fr. 1913. *312.*

Le Gharb. Ed. Michaux-Bellaire. (Archives marocaines, t. XX.) 1 vol. grav. 480 pp. Paris: Leroux. 15 fr. 1913. *313.*

Etude très complète des tribus du Gharb. A signaler particulièrement le chapitre IX sur la vie religieuse (pp. 233–314).

West Africa

(from the Senegal to the Cunene, including the West and Central Sudan)

†The Human Leopard Society of Sierra Leone. D. Burrows. *Journal of African Society*, 1914 (Jan.), 143–51. *314.*

†Die missionslosen Gebiete in Togo und Kamerun. P. Strümpfel. AMZ, 1914 (I), 8–16; (III), 115–28. *315.*

Some Austral-African Notes and Anecdotes. Major A. J. N. Tremearne. 215 pp. London: Bale & Danielson. 7s. 6d. net. 1913. *316.*

Fifteen out of the eighteen chapters deal with West Africa. Major Tremearne's impartial discussion of 'Missionaries and Officials in West Africa' (pp. 167–207) is a thoughtful attempt to reconcile the two points of view. For previous books by the same writer, see IRM, 1912 (July), Bib. No. 23, and 1913 (July), Bib. No. 526.

†Primitive Tribes of Northern Nigeria. Mrs. C. L. Temple. *African Mail*, 1914 (Feb. 20), 207–9. *317.*

†En Nigeria anglaise. Maurice] Cortier. *Renseignements coloniaux et Documents publiés par le Comité de l'Afrique française*, 1913 (Nov.), 373–81. *318.*

Affirme l'échec complet des missions chrétiennes parmi les musulmans de la Nigeria.

†The Mass Movement to Christianity in Southern Nigeria. F. Melville Jones. CMR, 1914 (Feb.), 90–5. *319.*

The Sultanate of Bornu. Trans. from the German of Dr. A. Schultze. With additions and appendices by P. Askell Benton, F.R.G.S. Map. 411 pp. London: Oxford University Press. 7s. 6d. net. 1913. *320.*

Dr. Schultze summarizes all that was known about Bornu from the journeys of Barth, Denham and Nachtigal, bringing our knowledge down to date from his own experience in German Bornu. The translator, having resided in British Bornu, adds a number of useful notes together with 160 pages of additional matter. There is no more complete treatise on the subject available.

†Les Bandas. Lieutenant Gillier. *Renseignements coloniaux et Documents publiés par le Comité de l'Afrique française*, 1913 (Oct. et Nov.), 346–55; 386–97. *321.*
A signaler particulièrement l'étude du fétichisme des Bandas.

Among the Primitive Bakongo. John H. Weeks. Illus. 318 pp. London: Seeley. 16s. net. 1914. *322.*
Mr. Weeks' former book, *Among Congo Cannibals* (reviewed *IRM*, 1913 (Oct.), 797–800), dealt with a riverine tribe on the Upper Congo; this book records thirty years' close intercourse with tribes of the Lower Congo, describing their habits, customs and religious beliefs. Of value both to anthropologists and to non-specialists.

†What is Slavery? Earl of Cromer. *Spectator*, 1914 (Jan. 17), 82–3. *323.*
See also letter from M. d'Almada. *Spectator*, 1914 (Feb. 7).

†Der Kampf um die Freiheit der Arbeit in den portugiesischen Kolonien West-Afrikas. D. H. Christ-Socin. *Koloniale Rundschau*, 1914 (I), 5–23. *324.*

L'Esclavage Portugais et le *Journal de Genève*. René Claparède. Avec deux lettres de MM. Travers Buxton et J. H. Harris de la Société Antiesclavagiste de Londres. 44 pp. Paris: Bureaux de la *France D'Outre Mer*. *325.*

See also *408* (Religions); *449* (Portuguese Slavery).

East Africa

(from the Zambezi to the Juba)

Zehn Jahre Berliner Missionsarbeit in Daressalam. Ludwig Weichert. 44 S. Berlin: Miss. Buchh. 40 Pfg. 1914. *326.*

†Geistige Kämpfe in der Eingeborenenbevölkerung an der Küste Ostafrikas. Missionsdirektor Lic. K. Axenfeld. *Koloniale Rundschau*, 1913 (Nov.), 647–73. *327.*

†Zur Beurteilung des Islams in Deutsch-Ostafrika. Dr. F. O. Karstedt. *Koloniale Rundschau*, 1913 (XII), 728–36. *328.*

†Zur Entvölkerungsfrage Unjamwesis und Ussumbwas. Missionar J. J. M. van der Burgt. *Koloniale Rundschau*, 1913 (XII), 705–28; 1914 (I), 24–7. *329.*

The Kikuyu Conference. A study in Christian Unity, together with the proposed scheme of Federation embodied in the Resolutions of Conference. J. J. Willis, Bishop of Uganda. 24 pp. London: Longmans. 6d. net. 1914. *330.*
See p. 361.

Ecclesia Anglicana. For what does she stand? An open letter to the Right Reverend Father in God, Edgar, Lord Bishop of St. Albans, by Frank, Bishop of Zanzibar. 29 pp. London: Longmans. 6d. net. 1913. *331.*

†The Primate and Kikuyu. *Times*, 1914 (Feb. 10). *332.*
The text of the Archbishop of Canterbury's reply to Bishop Weston's formal charges.

Africa in Transformation. Norman Maclean. 262 pp. London: Nisbet. 5s. 1913. *333.*
See review, p. 400.

The Handbook of Uganda. Compiled by H. R. Wallis, C.M.G. Illus. Map. xix+220 pp. Published for Government of the Uganda Protectorate by Crown Agents for the Colony. 2s. 6d. net. 1913. *334.*
The resources of the Protectorate are described in detail; the administrative history as well as the native accounts of the origin of Buganda, Toro, Bunyoro and Ankole are tersely summarized, and there are chapters on anthropology, zoology, etc., as well as medical notes. Nothing seems omitted that could make the work compact and comprehensive.

†The Languages of the Uganda Protectorate. W. A. Crabtree. *Journal of African Society*, 1914 (Jan.), 152–66. *335.*

†The Galla of the East Africa Protectorate. Part I. A. Werner. *Journal of African Society*, 1914 (Jan.), 121–42. *336.*

See also *385* (Education); *388* (Industrial); *403–4* (Church); *407* (Kikuyu).

South Africa

(south of the Cunene and Zambezi rivers)

The Rise of South Africa: a History of the Origin of South African Colonisation and of its Development towards the East from the Earliest Times to 1857. G. E. Cory. Maps. Illus. 489+xiii pp. London: Longmans. 18s. net. 1913. *337.*

The South African Scene. V. R. Markham. 400 pp. London: Smith Elder. 7s. 6d. net. 1913. *338.*
The first part (100 pp.) contains travel sketches: the second part deals ably and broad-mindedly with problems racial, industrial and political.

Die Rehobother Bastards und das Bastardierungsproblem beim Menschen. Prof. Dr. Eugen Fischer. vii+327 S. Jena: Verlag G. Fischer. M. 16; geb. M. 19. 1913. *339.*
See p. 356.

South Africa. W. A. Elliott. Illus. 116 pp. London: L.M.S. 6d. net. 1913. *340.*
A valuable little introduction to the study of South Africa as a mission field.

Erlebnisse und Eindrücke meiner zweiten Reise durch das Hermannsburger Missionsgebiet in Südafrika, 1912–13. Mis-

sionsdirektor D. Georg Haccius. 152 S. Hermannsburg: Miss. Buchh. M. 1.80. 1913. *341*.

Briefe, Berichte und Erzählungen von einer Missionsvisitationsreise, mit vielen Seitenblicken auf missionstheoretische Probleme und schwebende Fragen.

BLAND SVARTA OCH HVITA I SYDAFRIKA. Intryck och anteckningar. Lotten Reuterskiöld. 254 S. Stockholm: A. V. Carlsons Bokförlags-Aktiebolag. Kr. 2.75. 1913. *342*.

Specially bearing on the work of the Swedish Church Mission in South Africa.

†NÅGOT OM SAMARBETET MELLAN DE LUTHERSKA ZULUMISSIONERNA I SYDAFRIKA. J. E. Norenius. *Tillkomme ditt rike*, 1913, 29–47. *343*.

Describes the development of the co-operation between the Swedish Church Mission, the Norwegian Missionary Society and the Berlin I. Missionary Society in South Africa for the training of native pastors, evangelists and teachers.

†NEUE WEGE ZUM ALTEN ZIEL IN DEUTSCH-SÜDWEST-AFRIKA. Missionsinspektor Kriele. Jahrbuch der verein. deutsch. Miss. Konf. 1914, 42–9. *344*.

See also *214* (Biography); *384* (Education); *388* (Industrial); *409–10* (Religions).

Madagascar

†CO-OPERATION IN MADAGASCAR. Daniel Couve. IRM, 1914 (April), 313–22. *345*.

MADAGASCAR FOR CHRIST. Impressions of nine Missionary Visitors to Madagascar, July to October, 1913. 68 pp. London: L.M.S. and F.F.M.A. Paris: P.M.S. 6d. net. 1914. *346*.

The joint report of the simultaneous deputations whose work is recorded on pp. 313–22.

†THE DEPUTATION TO MADAGASCAR. *Our Missions*, 1914 (Jan.), 1–25. *347*.

Including, in addition to the official reports, short papers on 'The Future in Madagascar,' 'The Results of Christian Missions,' 'The United Gatherings' and 'The Industries of Madagascar.'

MADAGASCAR. Un coin de l'Imérina. R. P. de Veyrières. 175 pp. Paris: Beauchesne. 2 fr. 1913. *348*.

America and the West Indies

MY LIFE AMONG THE ESKIMOS. Vilhjálmur Stefansson. Illus. 538 pp. London and New York: Macmillan. 17s. 1913. *349*.

This beautifully illustrated volume records the incidents and scientific results of the author's second Arctic expedition (April 1908 to Nov. 1912) in the course of which he discovered the 'Blond Eskimo' of Victoria Island. Mr. Stefansson's two chapters on the religious beliefs of the Eskimo are curious and interesting, but he has failed to apprehend those simple spiritual and vital elements which other writers have noted in Eskimo Christianity.

THE NEGRO AMERICAN ARTISAN: Report of a Social Study made by Atlanta University under the Patronage of the Trustees of the John F. Slater Fund; with the Proceedings of the 17th Annual Conference for the Study of Negro Problems, held at Atlanta University on Monday, May 27, 1912. W. E. Burghardt Du Bois, Ph.D., and Augustus Granville Dill, editors. 144 pp. Atlanta, Ga.: Atlanta University Press. 75 cents. 1912. *350*.

†THE PROBLEM OF THE RACIAL EPISCOPATE IN THE AMERICAN EPISCOPAL CHURCH. T. F. Gailor (Bishop of Tennessee). EW, 1914 (Jan.), 67–72. *351*.

See p. 357.

†PEONAGE CONDITIONS. LABOUR ON THE PARAGUAY AND ALTO PARANÁ. *Times South American Supplement*, 1914 (Jan. 27, Feb. 24). *352*.

See also *204* (History); *386* (Education).

Australasia and Oceania

IN FAR NEW GUINEA. Henry Newton. Illus. 304 pp. London: Seeley. 16s. net. 1914. *353*.

A stirring record of work and observation amongst the people of New Guinea, with a description of their manners, customs and religions.

†THE NEW HEBRIDES ABUSES. *Anti-Slavery Reporter*, 1914 (Jan.), 166–9. *354*.

JUDAH. A MIRACLE. Fred. J. Paton. 24 pp. Bournemouth: J. G. Paton Mission Fund. ½d. 1914. *355*.

The story of the conversion and subsequent devoted service of a New Hebrides murderer, with a sequel illustrating misrule under the Condominium.

See also *463* (Boys and Girls).

Other Fields

UNKNOWN MONGOLIA: A Record of Travel and Exploration in North-West Mongolia and Dzungaria. Douglas Carruthers. Foreword by the Right Hon. Earl Curzon of Kedleston. Illus. 2 vols. 688 pp. London: Hutchinson. 28s. net. 1913. *356*.

An interesting, informing and reliable work upon little-known parts of Mongolia, especially the basin of the Upper Yenisei and Dzungaria, with descriptions of the reindeer-keeping Uriankhai and other tribes, and some incidental references to Buddhism and Mohammedanism in the regions visited. The illustrations, especially the panoramas, are excellent. The style is a little prolix.

The Jews

STUDIES IN ANGLO-JEWISH HISTORY. H. P. Stokes, LL.D., F.S.A. xii+394 pp. Edinburgh: Ballantyne & Hanson. Printed for the Jewish Historical Society of England. 7s. 6d. 1913. *357*.

Containing among other essays a general summary of Anglo-Jewish history, with special attention to the Jews in Cambridge.

THE AMERICAN JEWISH YEAR BOOK 5674, October 2, 1913, to September 20, 1914. Edited by Herbert Friedenwald and H. G. Friedman. Illus. 620 pp. Philadelphia: The Jewish Publication Society of America. $1. 1913. *358.*

This volume is exceptionally good of its class. It collects from the entire Jewish world those facts that are of interest to Jews.

†THE PRESENT CONDITION OF ISRAEL. A Bird's-Eye View of the Jewish People and Missionary Effort. S. B. Rohold, F.R.G.S. MRW, 1913 (Dec.), 887–94. *359.*

REPORT OF THE THIRD SUMMER SCHOOL, SWANWICK, 1913. 117 pp. London: London Jews Society. Paper, 1s. 6d. 1914. *360.*

Not so complete as earlier reports. The most noticeable articles are on the Judaism of Palestine by Canon Carnegie Brown, and the Judaism of Persia by Mr. Garland. Mr. Rawlence's paper on a glorified Land and Temple is a striking example of the extreme literal method of interpreting prophecy.

OUR JEWISH MISSIONS. I. The Holy Land and Glasgow. Wm. Ewing, D.D. 88 pp. Edinburgh: U.F. Ch. of Scotland. 6d. 1914. *361.*

A well got up and interesting account, especially of Dr. Torrance's noble work in Tiberias and its neighbourhood.

†THE JEWS IN INDIA. Martin Price. *Indian Witness,* 1913 (Dec. 25), 1030–1. *362.*

See also *213* (Biography); *436–40* (Judaism).

Orientals in the West

†CHINESE STUDENTS IN EUROPE. David Z. T. Yui. *Student World,* 1914 (Jan.), 1–8. *363.*

General

†DIE MOTTSCHEN KONFERENZEN AUF DEN EVANGELISCHEN MISSIONSFELDERN ASIENS. Pastor Friedrich Raeder. EMM, 1913 (Dez.), 529–46. *364.*

A comparative survey of the 'Findings.'

†CHRONIK DER DEUTSCH-EVANGELISCHEN MISSIONEN IN DEN DEUTSCHEN KOLONIEN. Lic. Dr. Siedel. Jahrbuch der sächs. Miss. Konf. 1914, 136–69. *365.*

THE ROMANCE OF MODERN MISSIONS. Joseph Ritson. 315 pp. London: Hammond. 2s. 6d. net. 1913. *366.*

Popular chapters on incidents in the early history of British missionary societies, especially those of the Methodist bodies.

IN THE YEAR ONE IN THE FAR EAST. E. M. E. Baring-Gould. Illus. 104 pp. London: C.M.S. 1s. 6d. net. 1914. *367.*

TOURIST DIRECTORY OF CHRISTIAN WORK IN THE CHIEF CITIES OF THE FAR EAST, INDIA, AND EGYPT. Illus. 128 pp. New York: Committee on the Religious Needs of Anglo-American Communities. 25 cents; free to tourists. 1913. *368.*

See review, p. 401.

See also *203* ('Outline History'); *205* (Survey, 1913); *207, 209* (Missionary Societies); *369* (Encyclopædia); *374* (Problems); *387* (Education); *397* (Church Organization); *405* (Dr. Mott); *450–6* (Social and Political); *457, 459* (Text-Books).

V. Works of Reference

ENCYCLOPÆDIA OF RELIGION AND ETHICS. Vol. VI. Edited by James Hastings with the assistance of John A. Selbie, D.D., and Louis H. Gray, Ph.D. 890 pp. Edinburgh: T. & T. Clark. 28s. net. 1913. *369.*

The sixth volume of this invaluable work of reference maintains the high standard set by its predecessors. Over 60 pages are given to a presentation of the idea of God in the different religions, and among other important articles are those on the Gospels, Heroes and Hero-Gods, Hinduism and Holiness. Fiji, Formosa, Hawai, the Hamites and the Hottentots find a place in this volume.

VI. Theory and Principles of Missions

†MISSION UND GESCHICHTSPHILOSOPHIE. Prof. D. W. Lütgert. EMM, 1914 (I), 1–8. *370.*

See p. 359.

†ABRISS DER GESCHICHTE DER MISSIONSMETHODE. P. Kallies. Jahrbuch der sächs. Miss. Konf. 1914, 103–16. *371.*

†HVAD HAVA VI ATT LÄRA AF MOTGÅNGARNA PÅ MISSIONSFÄLTET? Prof. em. W. Rudin, Ph.D., D.D. SMT, 1913 (6), 249–71. *372.*

†GRUNDSÄTZE DER MISSIONSSTATISTIK. D. J. Richter. AMZ, 1913 (XII), 529–52. *373.*

See also *420.*

VII. The Training and Qualifications of Missionaries

†THE MISSIONARY AND HIS TASK. I. The Conditions and Demands of the Task. J. H. Oldham. IRM, 1914 (April), 284–96. *374.*

†IS OUR MISSIONARY EQUIPMENT SUFFICIENT? *Indian Standard,* 1913 (Dec.), 362–8. *375.*

†THE MISSIONARY ON FURLOUGH. L. B. Wolf, D.D. *Gospel Witness,* 1913 (Nov.), 51–4. *376.*

VIII. Missionary Methods

Evangelistic Work

†THE CALL OF EVANGELISM. CR, 1913 (Nov.), 652–6, 659–87. *377.*

Editorial Notes, and a series of short papers discussing evangelistic problems. The most

noteworthy are, The Salvation of the Adult Chinese, The New Opportunity for Women's Work in China, and The Relationship of Evangelistic to Educational Work.

†HAE TE PREDIKEN VOOR HEIDEN EN MOHAMMEDAAN? Proeve van eene theorie der evangelieverkondiging op het Zendingsveld. Dr. A. M. Brouwer. MNZG, 1913 (LVII[4]), 293–340. *378.*

The first of a series of articles on missionary preaching. This paper deals with (I) The difference between the minister and the missionary; (II) The personality of the preacher.

See also *289, 423* (India).

Christian Education

Japan.

See *242* (Conference with Minister of Education).

China

†SOME RECENT DEVELOPMENTS OF CHRISTIAN EDUCATION IN CHINA. J. Franklin Goucher, LL.D. JRD, 1913 (Oct.), 220–41. *379.*

See also *406* (Shantung University).

Malay Archipelago

†AMERICAN EDUCATION IN THE PHILIPPINES. A. A. Bullock. IRM, 1914 (April), 323–35. *380.*

India

†WOMAN'S EDUCATION AND THE REGENERATION OF INDIA. Flora L. Robinson. *North American Student,* 1914 (Feb.), 240–6. *381.*

†A PLEA FOR 'HOUSE-CRAFT' IN INDIAN GIRLS' SCHOOLS. A. L. Hamling. *Indian Witness,* 1914 (Jan. 1), 9. *382.*

†OUR VILLAGE SCHOOLS. Mrs. A. S. Albrecht. *Gospel Witness,* 1914 (Jan.), 106–14. *383.*

Africa

†THE MORAL AND RELIGIOUS TRAINING OF NATIVE YOUNG PEOPLE IN THE HOME. Jessie Hertslet. *Christian Express,* 1913 (Dec.), 181–2; 1914 (Jan.), 3–5; (Feb.), 20–1. *384.*

†THE EDUCATION OF GIRLS. *Uganda Notes,* 1913 (Dec.), 284–7. *385.*

America

†PRACTICAL TRAINING IN NEGRO RURAL SCHOOLS. Jackson Davis. *Southern Workman,* 1913 (Dec.), 657–71. *386.*

General

DAS SCHULWESEN DEUTSCHER EVANGELISCHER MISSIONSGESELLSCHAFTEN IN DEN DEUTSCHEN KOLONIEN. Ludwig Weichert. 64 S. Berlin: Miss. Buchh. M. 1. 1914. *387.*

Eine sorgfältige statistisch-historische Uebersicht über die Entwickelung und den gegenwärtigen Stand des Missionsschulwesens in den deutschen Kolonien.

Industrial Missions

†INDUSTRIAL TRAINING IN AFRICA. I. THE SITUATION IN SOUTH AFRICA, WITH SPECIAL REFERENCE TO LOVEDALE. James Henderson. II. THE EDUCATIONAL VALUE OF INDUSTRIAL WORK AS ILLUSTRATED IN KING'S SCHOOL, BUDO, UGANDA. H. W. Weatherhead. IRM, 1914 (April), 336–48. *388.*

Medical Missions

†MEDICINE AND MISSIONS. Henry Rundle, F.R.C.S. EW, 1914 (Jan.), 1–11. *389.*

†HEALTH IN THE TROPICS. Dr. J. M. Macphail. *Medical Missions in India,* 1913 (Oct.), 134–43. *390.*

The substance of a lecture to students at the Women's Missionary College, Edinburgh.

†THE ANOINTING OF THE SICK. An Indian Missionary. EW, 1914 (Jan.), 57–66. *391.*

†MEDICAL EDUCATION AND CHRISTIAN UNION IN PEKING. Nelson Bitton. *L.M.S. Chronicle,* 1914 (Feb.), 40–3. *392.*

One of several short articles on the medical work of the L.M.S. grouped in this number.

DER AUSSÄTZIGER NOT IN ALTER UND NEUER ZEIT. Dr. H. Vortisch von Vloten. 43 S. Basel: Miss. Buchh. 20 Pfg. 1913. *393.*

See also *219, 220, 222* (Biography).

Work among Women

†VIKTEN AV ATT MED EVANGELIUM NÅ KVINNORNA. Anna Gauffin. SMT, 1913 (6), 272–80. *394.*

See also *297, 381–2* (India); *385* (Uganda).

Christian Literature

†CHRISTIAN LITERATURE AND THE NEEDS OF MODERN INDIA. *Indian Witness,* 1913 (Dec. 4), 969-72. *395.*

†A PLEA FOR THE USE OF VERSIONS OF SCRIPTURE AND OF OTHER LITERATURE IN THE VULGAR ARABIC. Percy Smith. MW, 1914 (Jan.), 52–63. *396.*

IX. The Church in the Mission Field

†The C.M.S. AND NATIVE CHURCH ORGANIZATION. Eugene Stock, D.C.L. IRM, 1914 (April), 266–83. *397.*

†DIE CHRISTLICHE GEMEINDE IN JAPAN UND IHRE PROBLEME. D. E. Schiller. ZMR, 1913 (XI), 321–31; (XII), 353–63. *398.*

†THE JAPANESE CHURCH AND SABBATH OBSERVANCE. J. G. Dunlop. JE, 1913 (Nov.), 484–7. *399.*

†CHURCH AND MISSION IN JAPAN. Dwight W. Learned, D.D. IRM, 1914 (April), 349–51. *400.*

†VILLAGE CHURCHES IN NORTH INDIA. H. C. Velte. *Indian Standard,* 1914 (Jan.), 14–9. *401.*

†THE ECONOMIC PROBLEM OF THE INDIAN CHRISTIAN COMMUNITY. Alexander McLeish. *Young Men of India*, 1914 (Jan.), 20–7. *402.*

†THE WORK OF THE NATIVE CLERGY. *Uganda Notes*, 1913 (Nov.), 246–52. *403.*

†THE INCOME OF THE UGANDA CHURCH. F. Rowling. THE COST OF A NATIVE CHURCH. *Uganda Notes*, 1913 (Dec.), 271–7; 1914 (Jan.), 10–15. *404.*

See also *266* (China); *330–2*, *407* (Kikuyu); *343* (S. Africa); *351* (Racial Episcopate); *433* (Text-book for Indian Christians).

X. Co-operation and Unity

PRESENT POSSIBILITIES OF CO-OPERATION IN THE MISSION FIELD. J. R. Mott, LL.D. IRM, 1914 (April), 209–24. *405.*

†HIGH CHURCH ANGLICANS AND AMERICAN PRESBYTERIANS IN SHANTUNG UNIVERSITY. A. J. Brown, D.D. *Constructive Quarterly*, 1913 (Dec.), 777–94. *406.*

†NOTES ON REUNION: THE KIKUYU CONFERENCE. Arthur C. Headlam, D.D. *Church Quarterly Review*, 1914 (Jan.), 405–23. *407.*

See p. 363.

See also *364* (Dr. Mott's Tour); *232* (Continuation Committee); *269* (Anglican Church in China); *272* (Hunan Conference); *330–2* (Kikuyu); *343* (S. Africa); *345–6* (Madagascar); *392* (Medical Education in China).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

†THE SOUL—IN CALABAR. I. An account of some Native Beliefs. II. The Belief in a 'Bush Soul.' J. K. Macgregor. *Missionary Record*, 1913 (Dec.), 595–6; 1914 (Jan.), 28–9. *408.*

†EINIGE ZÜGE DES GOTTESBEGRIFFS DER AANDONGA. Missionar Aug. Pettinen. AMZ, 1913 (XII), 552–62. *409.*

†GÖTTER- UND GEISTERGLAUBE DER HERERO. Missionar Kuhlmann. AMZ, 1914 (I), 24–9; (II), 79–87. *410.*

See also *274* (Halmahera); *314*, *321–2* (W. Africa); *349* (Eskimo); *353* (New Guinea); *445*, *447* (General).

Religions of Japan and Korea

TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN, Vol. XLI, Pt. IV. The Great Shrine of Idzumo: Some Notes on Shinto, Ancient and Modern. W. L. Schwartz. 681 pp. Yokohama: Kelly and Walsh. Tokyo: Z. P. Maruya. London: Kegan Paul. Yen 2.50. *411.*

An account of one of the most celebrated Shinto shrines.

Religions of China

†THE POSITION AND PROSPECTS OF CONFUCIANISM IN CHINA. P. J. Maclagan, D. Phil. IRM, 1914 (April), 225–42. *412.*

LAO-TSZE, EIN VORCHRISTLICHER WAHRHEITSZEUGE. F. Hesse. Basler Missionsstudien. Heft 44. 64 S. Basel: Miss. Buchh. 80 Pfg. 1913. *413.*

Eine apologetische Studie über Lao-tsze's Lehre, die sehr viel Christliches in den schwerverständlichen chinesischen Weisen hineinliest.

†CHINESE SIDELIGHTS ON SCRIPTURE PASSAGES. I. W. Arthur Cornaby. *Expository Times*, 1914 (Jan.), 177–9. *414.*

†WHICH ELEMENTS IN THE GOSPEL POSSESS THE GREATEST POWER? J. Darroch, Litt.D. CR, 1913 (Dec.), 727–40. *415.*

See also *262* (Islam).

Religions of India

VAISNAVISM, SAIVISM AND MINOR RELIGIOUS SYSTEMS. Sir R. G. Bhandarkar. Being the sixth part of the third volume of the *Grundriss der Indo-Arischen Philologie und Altertumskunde*. 169 pp. Strassburg: Trübner. To subscribers M. 8, to others M. 9.60. 1913. *416.*

This section of the Grundriss is in English and is a manual of sectarian Hinduism dealing with all the leading Vishnuite and Sivaite sects, and also with the Saktas, the Sānapatyas, the worshippers of Kārttikeya and the various groups of Sun-worshippers. It will be very heartily welcomed, not so much for its attempted reconstruction of the history as for the unrivalled collection of material for study which it contains.

LIEDER DES RIGVEDA. Uebersetzt von Dr. A. Hillebrandt. Quellen zur Religionsgeschichte, herausgegeben im Auftrage der Religionsgeschichtlichen Kommission der Kgl. Gesellschaft der Wissenschaften in Göttingen. 152 S. Göttingen: Vandenhoek & Ruprecht. M. 5; geb. M. 6.20. 1913. *417.*

Uebersetzung einer Auswahl der Lieder des Rigveda mit wissenschaftlichem Apparat.

MYTHS OF THE HINDUS AND BUDDHISTS. Sister Nivedita and Ananda K. Coomaraswamy. 398 pp. London: Harrap. 15s. 1913. *418.*

†THE CROWN OF HINDUISM. V. A. Sukhtankar, Ph.D. *Indian Interpreter*, 1914 (Jan.), 171–9. *419.*

A critical estimate of Mr. Farquhar's recent volume.

†A PRESENT-DAY PHASE OF MISSIONARY THEOLOGY. D. Mackichan, D.D. IRM, 1914 (Apr.), 243–54. *420.*

†HINDU IDEAS OF THE GRACE OF GOD. H. A. Popley. HF, 1913 (Oct.), 378–91 (Nov.), 415–28. *421.*

†Christianity and the Hindu Mind. W.E. *Conference*, 1913 (Nov.), 66–7; 1914 (Feb.), 7–8. *422.*

†Some Notes on the Preaching of the Cross to Hindus. I. Lines of Approach to the Central Mystery. E. W. Thompson. HF, 1913 (Nov.), 405–15. *423.*

†The Philosophical and Practical Attitude of the Hindu in Sorrow and Misfortune. R. M. Dunkelberger. *Gospel Witness*, 1913 (Oct.), 29–39. *424.*

The Religion of the Brāhmo Samāj. Hem Chandra Sarkar. 2nd Edition. 66 pp. Calcutta: Kuntaline Press. 6 annas. 1911. *425.*

A clear and trustworthy summary of the teaching of Sādhāran Brāhmo Samāj, the youngest and most vigorous section of the Samāj.

Buddhism

A Mission to Heaven. Timothy Richard. Illus. 426 pp. Shanghai: C.L.S. $6.00. 1913. *426.*

See review, p. 386.

The Religion of the Samurai. A Study of Zen Philosophy and Discipline in China and Japan. Kaiten Nukariya. Luzac's Oriental Religions Series. Vol. iv. 253 pp. London: Luzac. 7s. 6d. net. 1913. *427.*

See review, p. 386.

Les documents chinois découverts par Aurel Stein dans les sables du Turkestan oriental, publiés et traduits par Edouard Chavannes. Illus. xxiii+232 pp. London: Oxford Univ. Press. £3, 3s. 1913. *428.*

Of interest to those desiring to gain new light on the spread of higher Buddhism in the early centuries of the Christian era.

Dighanikaya, das Buch der langen Texte des buddhistischen Kanons. In Auswahl übersetzt von Prof. Dr. R. Otto Franke. Quellen der Religionsgeschichte. 360 S. Göttingen: Vandenhoek & Rupprecht. M. 14; geb. M. 15.20. 1913. *429.*

Eines der grossen, grundlegenden Werke des buddhistischen Kanons, mit wissenschaftlichem Apparat.

The Life and Teachings of Buddha. Anagarika Dharmapala. 92 pp. Madras: Natesan. 12 annas. 1912. *430.*

Being written by a devoted follower of the Buddha, and a staunch votary of his teachings, this book differs materially in its standpoint and outlook from the sympathetic works of European and American scholars and has thus a distinct value of its own.

Buddhist Scriptures. J. E. Thomas. A selection translated from the Pāli with Introd. Wisdom of the East Series. 124 pp. London: Murray. 2s. 1913. *431.*

See also *240* (Japan); *356* (Mongolia); *418* (India).

Islam

†The Dying Forces of Islam. Dr. S. M. Zwemer. MW, 1914 (Jan.), 64–8. *432.*

Dr. Zwemer has translated portions of a pamphlet addressed to Moslems by a young sheikh formerly a teacher in El Azhar. It is a despairing call to reform.

The Faith of the Crescent. A study of Mohammedanism for Indian Christians. J. Takle. 188 pp. Calcutta: Assoc. Press. Leather, R. 3.8; cloth, R. 1.12; paper, 12 annas. 1913. *433.*

Written by a Baptist missionary for the Indian Y.M.C.A. It appeared originally in *The Young Men of India.*

†Popular Islam in Bengal and how to approach it. John Takle. *Indian Witness*, 1914 (Jan. 8), 25–8. *434.*

†Our only Gospel. Dr. Andrew Watson. MW, 1914 (Jan.), 69–72. *435.*

See also *284* (Bengal); *299* (Preaching of Islam); *304* (Persia); *308–9*, *318*, *328* (Africa); *356* (Mongolia); *447* (Text-book).

Judaism

Jewish Mysticism. J. Abelson, D.Lit. The Quest Series. viii+184 pp. London: Bell. 2s. 6d. net. 1913. *436.*

A convenient introduction to the subject on a popular scale, giving in particular an admirable and lucid account of the book *Yetzirah*, and of the *Zohar* with its literature.

Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung. Ismar Elbogen. xvi+619 S. Leipzig: Fock. M. 12. 1913. *437.*

The first satisfactory guide to the *rationale* of the Jewish Prayer Book, and to its history. There is also some account of the externals of Jewish worship. It will at once be the authority on its subject.

Jesaja 53 das Prophetenwort vom Sühnleiden des Gottesknechtes, mit besonderer Berücksichtigung der jüdischen Literatur, erörtert von Prof. D. Dr. Gustaf H. Dalman, in Jerusalem. Schriften des Institutum Judaicum in Berlin Nr. 13. 2. umgearbeitete Auflage. iv+59 S. Leipzig: Hinrichs. M. 2. 1914. *438.*

An improved edition of a valuable pamphlet issued in 1890.

The Jew and the Anti-Semite. Max Hunterberg. 159 pp. London: Drane. 3s. 6d. net. 1913. *439.*

A Dialogue. The Christian is easily demolished by his opponent. In spite of misrepresentations it is not a bad guide to the popular objections to Christianity on the part of modern Jews of the middle class. Neither of the antagonists exhibits any sense of the vital importance of personal religion.

Jeschurun. Monatschrift für Lehre und Leben im Judentum. Herausgeber: Dr. J.

Wohlgemuth. I. Jahrgang, Heft 1. Jan. 1914. 31 S. Berlin: Verlag des Jeschurun. M. 7 jährlich (Ausland). *440.*

A new magazine designed to exhibit the more spiritual side of orthodox Judaism. Drs. Berliner and Segall are among the writers in this number.

See also *360* (Report of Summer School).

Other Religions

ST. PAUL AND THE MYSTERY-RELIGIONS. H. A. A. Kennedy, D.D., D.Sc. xviii+311 pp. London: Hodder. 6s. net. 1913. *441.*

This scholarly book is not only a valuable contribution to theological literature; it is also a sure guide to missionaries engaged in promulgating the central conceptions of Christianity in an environment of non-Christian cults.

EARLY ZOROASTRIANISM. Lectures delivered at Oxford and in London, Feb. to May 1912. J. H. Moulton. The Hibbert Lectures. Second Series. 468 pp. London: Williams & Norgate. 10s. 6d. net. 1913. *442.*

Professor J. Hope Moulton is one of the two or three recognized authorities on early Zoroastrianism, and this book by its scholarship and originality will take its place as a standard book on the subject. The nine lectures deal with the sources; the religious conditions prevailing before Zarathusthra came; his person and work; the doctrine of evil; Zarathusthra's eschatology; the Magi; the Fravashis; and a comparison between early Zoroastrian concepts and corresponding ones in the religion of Israel and in Christianity. An appendix on the Magian material of Tobit, over 100 pages of annotated texts, and three indexes complete the volume.

MRS. BESANT AND THE PRESENT CRISIS IN THE THEOSOPHICAL SOCIETY. Eugene Levy. 147 pp. London: Heywood-Smith. 1s. net. 1913. *443.*

A recital of the grounds on which the writer, himself a theosophist, dissociates himself vigorously from Mrs. Besant.

†TRUTH AND ERROR IN THEOSOPHY. E. R. McNeile. EW, 1914 (Jan.), 42–56. *444.*

General

INTRODUCTION TO THE HISTORY OF RELIGIONS. Crawford Howell Toy. xix+639 pp. Boston, New York, Chicago, London: Ginn. $3. 12s. 6d. net. 1913. *445.*

The introductory chapter deals with the nature of religion; then the soul, early religious ceremonies, early cults, totemism and taboo, gods, myths, magic and divination, the higher theistic development, social development of religion, and scientific and ethical elements in religious systems, are luminously discussed with abundant illustrative material.

HISTORY OF RELIGIONS. George Foot Moore, D.D., LL.D. I. China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. xiv+637 pp. New York: Scribner. $2.50. Edinburgh: T. & T. Clark. 12s. 1913. *446.*

A careful work by a well-known Harvard professor. Eleven out of the twenty-two chapters deal with the religions of China, Japan, and India, but the book is probably of less value to intending missionaries than No. 445.

DAS CHRISTENTUM UND DIE NICHTCHRISTLICHEN RELIGIONEN. Robert E. Speer. 1. Teil. Die animistischen und ostasiatischen Religionen und der Islam. Missionsstudierbücher, I. Band. 142 S. Basel: Miss. Buchh. M. 2.40. 1913. *447.*

Deutsche Bearbeitung von Speer, Light of the World.

SOME ALTERNATIVES TO JESUS CHRIST. A comparative Study of Faiths in Divine Incarnation. J. Leslie Johnston. 215 pp. London: Longmans. 2s. 6d. net. 1914. *448.*

XII. Social and Political Relations of Missions

POLITICAL AND LITERARY ESSAYS, 1908–1913. Earl of Cromer. 464 pp. London: Macmillan. 10s. 6d. net. 1913. *449.*

Reprinted from leading British periodicals. 'The Government of Subject Races' though dated 1908, is still of value: 'Portuguese Slavery' (p. 372–406) discusses the situation as it was in August 1913, and first appeared in the *Spectator* for August 16, 23, 30.

†WHAT CHRISTIANITY IS DOING FOR THE WORLD. Hon. S. B. Capen, LL.D. CMR, 1914 (Jan.), 42–51. *450.*

†NOTWENDIGKEIT DER CHRISTLICHEN MISSIONEN FÜR DIE KOLONISATION. Dr. Otto Dempwolff. EMM, 1914 (II), 49–61. *451.*

†COLOUR PREJUDICE IN THE BRITISH COLONIES. Ratanshaw Koyaji. *Indian Review*, 1913 (Dec.), 945–8. *452.*

DIE EVANGELISCHE MISSION IN DEN KOLONIEN UND DIE WAHRUNG DES KONFESSIONELLEN FRIEDENS. Gymnasialoberlehrer Lic. Th. Moldaenke. 27 S. Berlin: Verlag des Ev. Bundes. 1913. *453.*

Ein vortrefflich orientierender Konferenzvortrag, der in einer Auflage von fast 100,000 Exemplaren in Deutschland verbreitet ist.

WIRTSCHAFTLICHE UND KULTURELLE ENTWICKELUNG UNSERER SCHUTZGEBIETE. J. K. Vietor. 144 S. Berlin: Dietrich Reimer. M. 2. 1913. *454.*

Fesselnde Darlegungen eines Bremer Grosskaufmanns, der von den ersten Anfangen an unserer kolonialen Entwickelung lebendig Teil genommen hat; besonders lehrreich wegen der tiefen Blicke hinter die Kulissen und in die treibenden Kräfte der kolonialen Bewegung.

DEUTSCHLANDS WELTMACHTSTELLUNG UND DIE HEIDENMISSION. Prof. D. theol. H. Ditscheid. 63 S. Breslau: Verlag Aderholz. 75 Pfg. 1913. *455.*

Ein warmer Appell für die Heidenmission an die gebildeten Katholiken.

†The Call of Empire. Henry Scott Holland, D.D. EW, 1914 (Jan.), 12–21. *456.*
See also *259, 263, 293, 316.*

XV. Missionary Education Publications

Mission Study Text-Books

Following the Sunrise: A Century of Baptist Missions, 1813–1913. Helen Barrett Montgomery. Illus. 291 pp. Philadelphia: American Baptist Publication Society. 50 cents. 1913. *457.*

Published in connexion with the Centenary of the American Baptist Foreign Missionary Society. The style, selection of material, and method of presentation are good. Burma, Assam, India, China, Japan, the Belgian Congo and the Philippines are the fields mainly dealt with. Admirably adapted for use as a text-book for Baptist young people and women's societies.

Eet omstridt Land. Studiebog over Missionen i Manchuriet. J. Nyholm. 290 pp. Kóbenhavn: Det danske Missionsselskab. Kr. 2 50; bound, Kr. 3.00. 1913. *458.*

Weaving the Web of the Future. Marjorie W. F. Lankester. 83 pp. London: Foreign Department, Y.W.C.A. of Great Britain and Ireland. 6d. net. 1914. *459.*

Literature for Boys and Girls

Fifty Missionary Heroes every Boy and Girl should Know. Julia H. Johnston. Illus. 222 pp. New York: Revell. $1. 1913. *460.*

Half of the heroes are Americans; twelve are women. The average number of pages given to each is three or four. The portraits are living, but had half as many been selected the book would have been far better.

Chin Hsing (Forward March) in China. Edith Hart and Lucy C. Sturgis. 98 pp. New York: Domestic and Foreign Missionary Society. Paper, 35 cents; cloth, 50 cents. 1913. *461.*

A story of modern China for boys and girls in their teens.

The Adventures of a Bullet. A Tale of the Chinese Revolution. Bernard Upward. Illus. 123 pp. London: L.M.S. 1s. 6d. 1914. *462.*

A virile book, not directly missionary but calculated to warm a boy's heart towards medical missionaries.

Greatheart of Papua. (James Chalmers). W. P. Nairne. Illus. 229 pp. London: Oxford University Press, and L.M.S. 2s. net. 1913. *463.*

A worthy successor to *Livingstone the Pathfinder.* Admirable for boys and girls of 10–13. The smack of the sea and the technical terms about boats add to the charm of the story.

Tales of the Arabs. M. E. Hume Griffith. Illus. 179 pp. London: R.T.S. 1s. 6d. 1914. *464.*

Likely to make boys and girls interested in the lives and customs of the Arabs. The morals of the tales would be more effective if they were intrinsic instead of appended at the end.

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JRD = *Journal of Race Development*
MNZG = *Mededeelingen van wege het Nederlandsche Zendelinggenootschap*
MRW = *Missionary Review of the World*
MW = *Moslem World*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*
ZM = *Zeitschrift für Missionswissenschaft*

When other magazines are referred to, the full title is given.

Printed by Morrison & Gibb Limited, *Edinburgh*

THE INTERNATIONAL REVIEW OF MISSIONS

THE RELATION OF CHRISTIANITY TO HINDUISM

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ.

. . . . . .

ὃν ἔθηκεν κληρονόμον πάντων.

. . . . . .

καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά.

I. The early missionaries went to India to preach Christ to the Hindus, because they believed they needed Him; and close contact only deepened the conviction. The more they knew of Hinduism, the more they disliked it. Nor can we wonder at their attitude. L'Abbé Dubois' account of South Indian Hinduism at the end of the eighteenth century shows us what sort of religion they were face to face with. They could not but pronounce it bad. They could not fail to speak of it in severest contrast with the religion of Christ.

Nor has the vastly increased knowledge of our own day led us to recede from the practical judgment formed by our predecessors. The condition of Hinduism to-day is very different to what it was a century ago. Reforms have changed the appearance of things almost beyond recognition. Yet there is so much that is harmful in the religion that

When articles are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions expressed.

those who know it best are still constrained to pronounce it bad, and to wish to see the people released from its influence.

But the human mind cannot remain satisfied with a practical judgment on such a system. We are driven to ask whence it came, how it arose, why it is so different from Christianity. When this impulse moved the early missionaries, they declared that Hinduism was the work of the devil, or that it had been invented by unscrupulous priests with the express purpose of enslaving the people to their worst appetites and of securing limitless influence and income for the Brāhman caste.[1] Any fragment of the faith that appeared to contain good they declared to be bait cunningly devised by Satan to lure souls to their ruin. When anything at all resembling Christianity came to their notice, they were fully convinced that it had been borrowed. Looking back calmly upon these pronouncements, we can now see that they are not scientific judgments based on a serious study of the evidence, but hasty, passionate inferences from the practical judgment, which presses so hard on the Christian soul, that Hinduism is a bad system.

Similarly, in the ancient world, the Alexandrian Fathers asserted that Greek philosophy was stolen from the Old Testament, that Plato was an Attic Moses, while pagan writers declared that Christianity owed all the good that was in it to older religions. So we are not astonished to find Hindus following the same line of thought. Only a few years ago Svāmī Vivekānanda wrote :

> When the mighty mind of the Greek had linked the different parts of the eastern world together, there came Indian thought ; and Christianity with all its boasted civilization is a collection of little bits of Indian thought. Ours is the religion of which Buddhism, with all its greatness, is the rebel child and Christianity a very patchy imitation.[2]

A member of the Ārya Samāj has written a book in which he asserts that all the great religions, Christianity included, have been derived from ancient Hinduism.[3]

[1] This sort of theory is not unknown to-day. See Sharrock's *Hinduism Ancient and Modern*, p. 2.

[2] *Madras Lectures*, p. 83. [3] *The Fountain-head of Religion*, by Ganga Prasad.

II. But thinking men realize that the hour for such trifling is past. The time has come when the Christian Church must set the finest scholarship and the most penetrating thought she controls to the solution of the problem of the relation in which Christianity stands to Hinduism. Many causes have contributed to create this most urgent situation.

1. *The rise of the science of religions.* The flood of fresh material and fresh thought which this science has brought and is still bringing upon the mind of the West has created a crisis for thinking Christians. The ordinary man does not know what to think or say. The theologian begins to see the necessity for a considerable restatement of certain aspects of Christian theology. The foes of Christianity once more proclaim, and with greater confidence than ever, that the last hour of the religion has come; that the unveiling of the rich philosophy, asceticism, theology, literature and art which ennoble the religions of the East has now stripped Christianity of its long-asserted primacy, and that the innumerable parallels to its history, organization and practice which are known to exist in all the chief faiths of the world have for ever destroyed the claim that it is the absolute religion, distinct in origin and character from all others. A few scholars and an increasing company of the cultured classes of Europe and America are convinced that the great religions are essentially the same, in spirit if not in doctrine; while others, recognizing the divergences among them, hold them to be of equal value. A fresh apologetic, covering these far-stretching realms of fresh knowledge, and stating in rational fashion the relation of Christianity to the whole, is clearly one of the most urgent needs of our day.

The science has also produced revolutionary results in the minds of all studious and thoughtful missionaries. In a very few cases the results have been disastrous. The great majority of those who have been able to retain their faith, and their confidence in Christ and in the ultimate triumph of His cause, have been able to do so not because they see

their way through the intellectual maze in which they find themselves, but because they know Christ in their own lives, and see His mighty work in the Christian Church for which they labour. Here and there one meets an individual who, all alone, is voyaging through strange seas of thought, seeking to plot out a chart for himself and other storm-tossed seamen; but each confesses that the task of thinking out the new apologetic is gigantic and baffling in the extreme.

2. *The sympathetic study of Hinduism.* The last ten years have seen the rise and the universal acceptance of the conviction that the Indian missionary must study Hinduism seriously and sympathetically. We are encouraged to investigate its literature, its thought and its practice. Now, the more seriously a man studies, the more clearly does he realize the presence of innumerable fragments of good scattered up and down the religion, some of them extremely beautiful and attractive;[1] also of innumerable ideas, aspirations, doctrines, institutions which startle us by their similarity to what we are most familiar with in our own faith or present a vague suggestion or it may be a curious parody of something Christian;[2] also of masses of coarse, degrading or even unclean superstition which the higher spirits have struggled to spiritualize,[3] sometimes succeeding, more often failing. Men are impressed by the moral and spiritual character of the best Hindus; and the new religious movements which have sprung up during the last eighty years show Christian thought and method in fusion with Hindu ideas and organization effectively used to block Christianity. Each group of facts has its own com-

[1] E.g. the Upanishads, some elements of the Vedānta, especially the doctrines of deliverance, renunciation and asceticism, the *bhakti* movement with the ideas of the love and the grace of God, and the hope of a personal immortality, the ideal of the ascetic character, vernacular hymns, etc.

[2] E.g. Incarnation, the divine guru, the suffering saviour, many sacrificial ideas, the sacred meal of the followers of Kabīr and of the Sikhs, the endurance of ascetics.

[3] The best example is the unclean myth of Kṛishṇa and Rādhā, which was created in all its grossness by some coarse, primitive, imaginative race, but which some of the leaders of Hinduism used for the highest religious ends, seeking to cleanse and spiritualize it. This is true especially of Chaitanya.

pelling way of forcing the student to face the problem. What a challenge *Gitanjali* is to the Christian mind !

3. *The Indian Church in its Hindu environment.* That the Church in India will necessarily be influenced in some degree by Hindu thought and Hindu practice, is now clearly recognized. Indeed it requires to be in some sense coloured by India. How otherwise shall it become truly indigenous ? Greek thought, which helped to mould Christian doctrine in the early centuries, is certainly more valuable intellectually than Hindu thought, but the latter is probably more penetrative and powerful religiously. Hindu methods (e.g. *saṇkīrtana* and *nagarkīrtana*, i.e. enthusiastic forms of choral singing and dancing practised by the Vaishṇavas of Bengal) will inevitably impress themselves to some extent on Christian practice. The hymns and devotional literature of Hinduism, its music, architecture, sculpture, painting, its home life, and its ascetic renunciation, will all pay toll to the Church. But how is the process to be safeguarded, unless we can state the relation of the one faith to the other in such a way as to provide a criterion ?

4. *The rise of the Indian national consciousness.* The Hindu feels in the depths of his soul the worth and the power of the religion, philosophy and civilization of India ; and, regarding Christianity as a destructive and denationalizing enemy,[1] girds himself to oppose it. Here is the main source

[1] Missionaries keep fully in view the example of Christ whereby we are warned that however patriotic Christians may be, they must expect that Christianity will be furiously hated and opposed as an enemy to national life and feeling ; yet that does not seem to cover all the facts of the Indian situation. There are at least a few of us who feel very keenly that there is something rather hard and forbidding in the traditional attitude of the missionary body to things Indian. It is quite true that we no longer despise Sanskrit literature and Hindu culture as Macaulay did ; yet the mode of missionary life and the forms and channels of mission effort took shape in the age of contempt ; and there is little in our activities to bring home to the Hindu our real sympathy with his civilization, literature and national aspirations. It is hard to know how to break out of the traditional channels, except in the way of literature ; and our past bad record makes it very difficult to get Hindus to read our literature. It is from this point of view that we shall understand the action of the Rev. C. F. Andrews, who has resigned his position as a member of the Cambridge Mission to Delhi and has decided to go to Bolpur, Bengal, to work in Rabindranath Tagore's school there. Personally, I think his action most seriously mistaken ; but I stand altogether with him in his desire to find a more vivid and practical expression for his inner attitude to modern India.

of the difficulties which lead Mr. Lucas to ask whether, in dealing with Hinduism, we ought to proselytize or to evangelize. The Indian Christian wishes to be truly national and truly Indian while fully true to Christ: how is he to distinguish? Both problems are insoluble until we have decided the real relation of the one religion to the other.

5. *The growing influence of numerous forms of Hindu apologetic.* The revival of Hinduism, exhibiting itself in the frequent appearance of new organizations, is so clearly a result of the impact of Christianity that it is a help rather than a hindrance to Christian faith; but it is clearly our duty to meet and answer the many variant forms of apologetic flung up by the advancing tide. These defences are of many types, but whatever form they take, we need, in order to meet them, a theory of the true relation of Christianity to Hinduism, the relation undeniably implied in the innumerable facts which these men distort into borrowing, identity or equivalence.

6. *Christ's mystical relation to every member of the human family.* The more intelligently we believe that Christ is the Son of God, the eternal Word, the Life of men, the more seriously does the problem of the non-Christian religions press upon the mind and the conscience. Since He is the Light of all the nations, and sends His rays into every human spirit, and since He is so sensitive to all that man experiences, we are driven to ask how the light in Hinduism is related to the infinitely brighter light which streamed from Him in the incarnation.

The main purpose of this paper will be secured, if it convince thinking men that a statement of the relation which the religion of Christ bears to the religion of India has become an urgent necessity.[1]

III. If, then, the necessity is acknowledged, the next question is, How shall we express the relationship?

It is most interesting to realize that our Lord Himself was conscious of the very necessity of which we are conscious

[1] For an expression of this conviction, see *IRM.*, 1914 (April), p. 288.

to-day. He saw that He must state clearly in what relation His own life and teaching stood to the old faith. Further, the reasons which led Him to make the statement are very similar to those which are moving us to-day. They were in the main two. The first, which is clearly recognized in the Sermon on the Mount,[1] and elsewhere,[2] was that the Jews regarded Him as a destroyer and an enemy of the national life. The second was His desire to guide His disciples in their use of the Old Testament and in their attitude to the Jewish system.[3]

The conception which He used to express the relationship was that of fulfilment : in His teaching, life and death, both the law and the prophets found their fulfilment.[4]

Clearly, it would be a great advantage to Christian thought if it were found possible to use the same conception in reference to other religions and peoples. The categories of our thinking would then have their roots in the New Testament and in the mind of our Lord ; and our familiarity with the idea would greatly facilitate its introduction in relation to Hinduism.

At first sight it would seem as if Christ's idea would fit extremely well ; for the position of Christianity face to face with Hinduism has several points in common with our attitude to Judaism. That position may be summed up as follows :

(1) Christianity must supersede Hinduism.[5] Apart from Christ, there can be no healthy religion for India.

(2) There are many far-reaching parallels between Hinduism and Judaism which stand out prominent and significant here. To the Hindu, as to the Israelite, his people are holy, because their religion is God-given and their literature divine ; and, being holy, they are cut off both socially and religiously from foreigners : Gentiles =

[1] Matt. v. 17. [2] Matt. xxii. 15–22, xxvi. 61 ; John xi. 47–48.
[3] Matt. xi. 10–15 ; Luke xxiv. 25–27. [4] Matt. v. 17, xvii. 1–5.
[5] The writer has met no missionary who holds ' that the function of Christianity in relation to the ethnic faiths is not to supplant these systems by a new faith but to supplement them.' *IRM.*, 1914 (April), p. 243.

Mlecchas. Like the ancient Jew, the Hindu has his temple-worship with its fixed laws, its priestly caste, its animal and vegetarian sacrifices, its ritual, its liturgy, including prayer and praise, and its sacred courts closed to foreigners. The Jew has his law, the Hindu his *dharma*, each prescribing rules of conduct, chiefly with regard to birth, marriage, death, food, purification. The Jew looks back to the long line of the prophets with their God-given message, the Hindu to a succession of divine teachers, the bearers of philosophical and theological truth. Both these successions sought to transcend certain parts of the old system, notably its sacrifices and its narrowness. The proselytes of later Judaism find their analogue in the outcastes who received a sort of semi-admission into Hinduism under the *bhakti* systems.

(3) The missionary finds innumerable acts and ideas in Hinduism which connect with Christianity; and he frequently starts an address from one of these points of contact.

(4) We recognize that Hindus do right in following Hinduism until the greater light of Christ reaches them, that for them the religion has a sort of temporary validity.

There is thus a *prima facie* case in favour of the use of the principle of fulfilment; but there are many who raise questions and difficulties, and we must consider them with the utmost care.

1. Unquestionably, the chief objection to the use of this idea with regard to Hinduism is the very vivid consciousness which we all have (*a*) that the religion of Israel is historically the source of Christianity, while no such relationship obtains in the case of Hinduism, (*b*) that the teaching of the Old Testament stands far nearer Christianity than Hinduism does, and (*c*) that there are certain elements in the religion of India which stand out in sharp antagonism to the principles of Christ.

These statements are fully justified; but I would ask readers to consider very thoughtfully whether they need stand in the way of the use of the principle.

(*a*) Several points in Christ's life and teaching have either no very direct affiliation with the elements of Judaism with which we connect them by way of fulfilment, e.g. His divine Sonship, or have no distinct prefiguration at all in the Old Testament, e.g. His resurrection. Does it not seem as if the fact of historical evolution were not an absolutely necessary element in the idea ?

(*b*) The religion of the Old Testament not only stands far nearer Christianity than Hinduism does but is also an infinitely healthier system ; yet we would suggest that the conception may be usefully applied, even if the connexion is not so close, that there is sufficient material of a healthy type in Hinduism that may be used for the doctrine of fulfilment, and that on a number of points Hinduism presents a richer *preparatio* for Christ than Judaism. There is first the whole doctrine of incarnation. Hindu teaching on this subject contains a number of elements which are distinctly opposed to the spirit of Christianity (especially the idea of repeated incarnation) ; yet, compared with the Old Testament, Vaishṇava literature contains the richer body of thought about the incarnate saviour. Again, although the Hindu belief in immortality comes mainly from philosophic sources, and is therefore of less value than a faith which springs from religious experience, yet all that the Old Testament contains about the future life is extremely slight as compared with the great mass of solid teaching, reasoned thought and mystic experience which is to be found in Hindu literature on the question. Thirdly, on the subject of release from the bondage of the world of sense, Hinduism shows much more in the way of passionate aspiration and agonizing struggle than the Old Testament does, although here, as elsewhere, we recognize an unhealthy element in Hindu teaching, namely the emphasis laid upon external renunciation.

(*c*) Hinduism contains much more that is antagonistic to Christianity than Judaism does ; yet do not the conception of the warrior Christ and the legalistic moral attitude

of the Jews, which our Lord had to resist at every turn, come straight from the Old Testament? If the law and the prophets contain elements that are hostile to Christianity, then need the more numerous antagonisms of Hinduism make the application of the principle impossible?

2. Christ's method of using the idea is also worthy of study. The various fulfilments found in His life are of different types. The prophecies of the Messiah, of the Servant of Jahveh, of the Son in the second psalm, find their fulfilment in His personality. Other prophecies became actualized in His spiritual work, e.g. Jeremiah's forecast of the new covenant and his promise of rest for the souls of men. In other cases it almost seems as if He consciously carried the prophecies out in action. It is generally recognized that He deliberately fulfilled Zechariah's prophecy of the lowly King; and, when He cleansed the temple, He was probably thinking of Malachi's picture of the sudden appearance of the Messenger of the Covenant in the temple to purify the sons of Levi. There is something similar in His attitude to the ideal of the Servant. He recognized that His miracles were the fulfilment of the task of the Servant detailed in Isaiah lxi.;[1] and one cannot doubt that His study of the character as described in chapters xlii., l., liii., found conscious expression when He retired before His enemies,[2] in His silence before Pilate and the Roman soldiers,[3] and in His yielding of Himself to the cross.[4]

His fulfilment of the law also takes several forms. In most cases He fulfils by universalizing a narrow precept,[5] or moralizing an external command.[6] Some of His most noticeable utterances are of this type. But there is another group of cases in which, while the moralizing process is very prominent, there is also the dissolution of an old institution. Under this head come the hallowing of speech, with the consequent prohibition of oaths;[7] the spiritualization of

[1] Luke iv. 17–21; Matt. xi. 2–6.
[2] Matt. xii. 15–21.
[3] Isa. l. 6, liii. 7; Matt. xxvii. 12–14, 27–31.
[4] Isa. liii. 12.
[5] Matt. v. 43–4.
[6] Matt. v. 21–2, 27–8.
[7] Matt. v. 33–7.

worship, bringing with it the passing away of worship at Jerusalem ;[1] the prohibition of divorce[2] (if Mark is an accurate reporter); and the moralization of the idea of purity, with the complete annulment of the old laws of clean and unclean food and ceremonial purification.[3] Along with this we may take the complete prohibition of the retaliation which the old law allowed and the substitution of meekness and radiant charity.[4] In all these cases the change is so overturning that the idea of completion scarcely seems to fit well.

If these limitations and variations are characteristic of Christ's use of the conception, may we not apply the principle with similar freedom to Hinduism ?[5]

3. When Jesus used the term fulfilment, he did not mean that the Jews, if left to themselves, would have reached His teaching in the ordinary course of evolution, say in a century or more. The idea rather is that He brings the final truth of God, and that only in the revealing light of His person, life and atoning death do men begin to see that their old religion is very imperfect, and that it can find completion only in Him. Therefore, we need not conclude that, if Christ fulfils Hinduism, ' then India ought to have been always hungry for Christ.'[6] Do the life and death of Christ suggest that the Jews were hungry for Him when He came ?

During the past century Christianity has been like a great search-light flung across Hinduism. Only in that light have all its weaknesses and corruptions stood out before men's eyes. But under the same light Hindus have once more discovered what they had almost forgotten, viz. the best parts of Hinduism. It is these things they thrust into the foreground to-day ; they have already destroyed or driven underground some of the worst elements ; and they are conscious that much which they would fain conceal is dying. Does not all this make it easier to apply the conception of fulfilment ?

[1] John iv. 21–24. [2] Mark x. 5–9. [3] Mark vii. 1–23.
[4] Matt. v. 38–42. [5] Cf. *IRM.*, 1914 (Jan.), p. 172. [6] Ib., p. 173.

4. We need not conclude that every element in the old religion will reappear transformed in the new.[1] What is there in Christianity that corresponds to the pessimism of Ecclesiastes, or to the imprecatory psalms, or to the many precepts in the Levitical law of the same type as the rule, 'Thou shalt not seethe a kid in his mother's milk'?

5. Another objection frequently raised against the theory is this, that it is bad policy to speak out freely about the best things that are in Hinduism: Hindus are too proud of their own religion already; and, if Christians begin to set it in direct relation to Christianity, their vanity and arrogance will know no bounds.[2] Surely this objection needs no answer. If these good things are actually present in the religion, shall Christians conceal the truth, or belittle it? Is a grudging obscurantism Christian? We need rather to realize that Hindus know full well the good qualities of their religion, and that, so long as we do not frankly acknowledge them, they set our attitude down either to ignorance or to hypocrisy. It is quite true that, when we make the frank acknowledgment, they are greatly pleased and make the most of what we say; but that is but the inevitable penalty of our past errors (errors not merely ours but shared until recently by practically all Europeans), and we have the inestimable advantage of escaping from a false and untenable position. But, if this is so, what harm can it do the missionary cause to set this frank acknowledgment of the true character of Hinduism in the theory that Christianity is its fulfilment? The last thing Hindus wish us to say is that it is necessary to give up Hinduism and accept Christianity; and that is the very foundation of the principle of fulfilment.

6. We may also remark that the working out of this theory is not a mere piece of fresh tactics on the part of discouraged or defeated missionaries, as has been suggested by both Hindus and Christians.[3] Nor is the statement of

[1] *IRM.*, 1914 (Jan.), p. 172. [2] *IRM.*, 1914 (April), p. 250.
[3] *The Hindu*, 1913, Sept. 9th; *IRM.*, 1914 (April), p. 251.

the relation between Christianity and Hinduism meant to take the place of the Gospel or of the demonstration of man's need of Christ.[1] The Hindu still needs Christ; and the task of the missionary is to convince him of that need. The movement to relate Christianity to Hinduism is an intellectual necessity, necessary for the missionary himself,[2] for all who are interested in the missionary movement, for the inquiring Hindu, and for the intelligent convert. No one proposes to use it instead of the Gospel. The idea is seldom if ever used in religious addresses to Hindus.

7. Nor is it to be expected that educated Hindus will rush forward with enthusiasm to accept the statement that Christianity is the fulfilment of Hinduism.[3] The case of the Jews is sufficient to save us from such vain hopes. The great majority of Christ's hearers accepted neither His salvation nor His account of the relation of Christianity to the Old Testament; and their descendants are still stubbornly opposed to Him. Yet we do not hold that Christ's teaching about fulfilment was unnecessary or foolish or unsuccessful. The idea proved richly fruitful in the apostolic age, as may be seen from the use made of it by John, Peter, Paul and the author of the Epistle to the Hebrews; it has been of very great service to Christian thought in modern times; and it is clear that many of the mistakes made in early and medieval Christianity were made because the leaders in those days did not understand Christ's attitude to the Old Testament, to the institutions of Judaism and to paganism.

8. A further point which has come home with considerable force in the writer's own experience may be mentioned here. The conception sets the Christian student of Hinduism in a position where he feels free to do the utmost justice to the

[1] Cf. *IRM.*, 1914 (Jan.), p. 173. In *The Crown of Hinduism*, in every single case, it is first shown that Hindus need Christ, and then the fulfilment in Christianity of the aspect of Hinduism in question is drawn out.

[2] Especially necessary to give the young missionary the right point of view for the evaluation of Hinduism.

[3] Cf. *IRM.*, 1914 (April), p. 251.

best that is in Hinduism, to interpret much that is at first sight obscure and to condemn frankly all that is evil. It sets one altogether free from the tendency to imagine that all that is good in the religion, all that is like Christianity, must have been borrowed. Where there is evidence of borrowing, the student will not hesitate to accept it ; but there has been in the past far too much haste in postulating a loan merely on the basis of similarity. From this unscientific apologetic tendency the conception of fulfilment sets the student finally free.

It is the writer's duty also to raise a very emphatic protest against the tendency to take *The Crown of Hinduism* as the measure of the value of this theory. That very imperfect volume is the work of a poorly equipped pioneer in a vast unexplored country. The meagreness or fancifulness [1] of his results ought not to be used to condemn the theory. Others are thinking on the same basis, and may win far better results.

Last of all, it seems fair to ask that those who think the application of the principle of fulfilment to Hinduism unjustifiable should formulate some other way of stating the relationship between the two religions.

IV. The question has also to be settled with reference to all religions ; and the conception of fulfilment has this great advantage that it is applicable universally.[2] For the present, there is not the same urgent need for a statement of the relation between our religion and the grosser faiths of mankind ; but there can be no doubt that, as the situation develops on the mission field, the need will make itself more and more distinctly felt.

It may be worth noticing also that the idea that Christianity is the fulfilment of the religions of the world is not merely the whim of two or three missionaries working in India to-day, but is a thought which has been frequently

[1] *IRM.*, 1914 (Jan.), p. 172 ; *Harvest Field*, 1914 (Jan.), p. 6.

[2] The use of the idea is difficult in Islam, because it is, in Carlyle's words, 'a sort of bastard Christianity,' yet, with modifications, it may be used even of Islam.

expressed by writers of many schools, although only in a sporadic way, as the necessity of a theory of relationship has not been keenly felt in the past. Dr. K. M. Banerjea of Calcutta,[1] the late Professor Kellett of the Madras Christian College,[2] and Keshab Chandra Sen,[3] the Brāhma leader, are nineteenth-century men who declared Christianity to be the fulfilment of Hinduism ; and during the past few weeks the writer has noted, in his ordinary reading, that Professor Sayce,[4] Professor J. H. Moulton,[5] Mr. Leslie Johnston [6] of Magdalen College, Oxford, and M. Henri A. Junod [7] hold that the Christian attitude is to recognize Christianity as the fulfilment of all the religions. The late Master of Balliol writes : [8]

> The human spirit is one in all its differences, and, in a sense, the whole truth is always present *in* it, if not *to* it. In the consciousness of the simplest and most uncultured individual there are contained all the principles that can be evolved by the wisest philosophers of the most cultivated time ; and even the rudest religious systems have represented in them—though, no doubt, in a shadowy and distorted way—all the elements that enter into the highest Christian worship.

The distance between Christianity and the different religions varies to an infinite extent ; but the beginnings of the highest are visible in the lowest ; and Christianity alone supplements, corrects, completes, and fulfils the far-away promise of each and every system.

[1] *The Relation between Christianity and Hinduism*, C.L.S.I.
[2] *Christ the Fulfilment of Hinduism*, C.L.S.I.
[3] *Lectures in India*, p. 258.
[4] In his *Religion of Ancient Egypt*.
[5] *Religions and Religion*.
[6] *Some Alternatives to Jesus Christ*, pp. 10, 172.
[7] *IRM.*, 1914 (Jan.), p. 96 ff.
[8] *The Evolution of Religion*, I., pp. 201–2.

J. N. Farquhar

MISSIONS AND THE SOCIAL GOSPEL

Two creative passions mark the Protestant world: the one, to carry the Gospel to non-Christian lands, and the other, to carry the Gospel to the social order. In the minds of many, these two are quite distinct. To the student of religion, however, it is evident that they must be united. The appeal to rescue individual heathen from hell into heaven is decreasingly heard in our great foreign missionary meetings, but there is very much said about saving them from sin, and about saving empires as well as persons. Whether or not one may approve this change in the missionary appeal, it is undeniably in progress. Yet, if the literature on the subject is any indication, it would appear that we are only beginning to see that not only must appeal be made to our new sense of trusteeship of social as well as individual advantages, but that the missionary must himself carry a gospel which is distinctively alive to the needs of society, as well as of the individual.

I

The social Gospel is not another gospel. Long ago Paul made it plain that, however various may be the conditions and persons to whom the Gospel is applied, there is only one gospel. Peter and James might preach to the Jew, and Paul and Barnabas might preach to the Gentile, but each had the same message of divine power, of salvation wrought by God through Christ. We have the same and the only Gospel. Our confidence lies in the fact that it is sufficient not only for individual Jews and

Gentiles, but also for transforming the reconstructive forces of our social order, in so far as they can be transformed, and of destroying those elements of our social order that are incapable of being transformed into agencies of fraternity.

Such a view of the social Gospel sharply distinguishes it from social obligation on the one side, and social service on the other. It involves both, but it is neither.

1. The sense of social obligation will be aroused wherever the Gospel is preached, because the ideals of Jesus are causes of inevitable moral discontent. Men come to hate whatever is injurious because in the light and life of the words of Jesus they are seen to be wrong. Put Christian idealism expressed in church, school and college into Turkey, and the foundations of Mohammedan absolutism begin to disintegrate. Bring the Gospel into China, and the social status set by the ideals of two thousand years ago also begins to disintegrate. Moral discontent born of the ideals of the Gospel is just as powerful in social groups as in the experience of the individual.

But to preach the law, whether it be a decalogue or the obligations of fraternity, is not to preach the Gospel. Men need not only discontent, but the message of how to satisfy the needs constituting discontent. And the Gospel has that which satisfies enlarging spiritual needs. Therein it is unique. Constitutional government, to say nothing of a republic, in a Mohammedan country is hard to imagine. The tendency of every non-Christian religion is to stop the evolution of society at the stage in which the religious system was precipitated. To arouse Christian needs among non-Christian people is only another call for the Gospel. Social needs aroused by Christianity cannot be met by the ideals of any non-Christian religion, and the Gospel for society is needed, if for no other reason than the paradox that, without embodying any social order, it generates social needs which it alone can satisfy.

2. These needs are something more than can be supplied

by social service. Hospitals, schools, the protection of the poor, university settlements, and every other form of ministration to the sorrows, diseases and misfortunes of mankind are clearly enough implicit in the Christian attitude toward human life, but they might all exist, and yet the social Gospel in its full sense not be realized. It certainly would not be a social gospel to urge people merely to become good Samaritans. That would imply that there would be always robbers on the road from Jerusalem to Jericho. It would not be the full gospel of Jesus to hold that the social obligation of the Church would be satisfied by announcing salvation to individuals and acting as a Red Cross Society to the victims of our present industrial order. It is not difficult to see why radical socialists come to despise the word charity; Christians should have something of the same attitude. The Gospel cannot be content to ignore the sources of evil while ministering to the results of evil. Far be it from any man to belittle social service as one phase of Christian living. Amelioration of evil conditions is certainly more Christian than indifference to the world's sorrows. But social service is not all that Christianity must carry to the world.

At this point the Church faces one of those momentous decisions which make epochs possible. It has always been a leader in charity. It has seldom been a leader in social reconstruction. With the radical method of Jesus at its disposal it has too often used the Scriptures so as to give authority to the laws of the imperfectly developed Semitic people, and has taught men to be content with conforming to the social ideals of the Græco-Roman civilization in which the apostles lived. Social service is congruous with both these attitudes, but the social Gospel is not. Any man who really believes in the deity of Christ must believe that He has power enough to do something more than to bind up the wounds made by His adversaries. He has the power to bind the strong man himself. He has power to save that world which God loved. He can send

His spirit into the constructive forces of society and transform them just as truly as He can through His Spirit save that epitome of social history, the individual.

II

The course of foreign missions has been marked by a development in the conception of Christianity similar to that observable on a larger scale in Christian lands. In some particulars, notably in the matter of church cooperation, it is even breaking the road for Christians of all lands. The early missionaries, like their contemporaries in Europe and America, were concerned with saving the individual heathen from the perils of hell. Later, education was seen to be necessary if native teachers were to be taught, and educational policies were adopted by practically all mission boards except, at first at least, the China Inland Mission. Indeed, there were—and still are—those who are apprehensive lest the secular education furnished by mission schools and colleges, with its indirect influencing of non-Christian youths, has come to overbalance the more strictly evangelistic and ecclesiastical elements of the mission programme. But the Christian spirit was not satisfied with schools and colleges. It was also Christian to minister to physical needs. The missionary became the employer of starving natives in the Telugu country and elsewhere; the builder of engines and teacher of agriculture in Africa; the medical missionary with his hospitals and clinics appeared in all lands.

All these activities, however, could be carried on and, to a large extent, have been carried on without any particular change in the content of the religious message. Such hesitation on the part of Christian leaders is serious in the extreme. Christianity is undoubtedly relatively losing ground in Japan because of its failure to present a Christian system that finds real points of contact with the rapidly growing circles of university graduates. Social

service, such as has been described, does not necessarily mean the presentation of the social capacities of the Gospel. The political changes which have been in part an indirect result of the spread of Christianity are testimonies to the inherent power of the Gospel to arouse a new conception of rights and liberty more than they are to the clear perception that the Gospel has power to transform the moral and basal forces of society. In too many cases the appearance of the missionary of God has been accompanied by the missionary of mammon, and western civilization with all its imperfections has appeared in eastern lands. The missionary, whatever his regrets, in too many cases has accepted this incursion of industrialism as a matter of course and has not been able, even if he has undertaken the task, to extend the Christian ideals into the larger forces that are reshaping the social order of the entire world.

This is not to say, of course, that Christianity as such has been without social influence. But not all the social changes in the eastern world have been for the better, and not all of those for the better can be credited *in toto* to the missionary. Western civilization—may God forgive His Church !—is not yet synonymous with Christian civilization.

Yet the future student of our day will see far more clearly than can we that the present missionary movement is one phase of the movement of civilization. Never since the days when Hellenism spread over the European world from Persia to the Firth of Forth has a civilization moved so relentlessly as ours is moving. Western social, economic and political ideals, policies and institutions have spread eastward with the inevitableness of the light. The missionary movement is really a part of this extraordinary phenomenon. Whatever might have been or may be the motives of those who are pouring men and money with such unprecedented and ever growing liberality into the East, missions may be described as civilization carrying its fundamental ethical and religious ideals to the world which it is about to conquer. It is inevitable that as the

western world sees more completely the inadequacy of any ideals it will develop others. That these will come from within the circle of Christian hope and constitute an extension of the evangelical attitude seems undeniable. But just as undeniable does it seem that the missionary who represents abroad the Christian civilization on its idealistic side must be in sympathy with that social idealism which is one of the two great passions of our modern world. Europe and America have found the Gospel too mighty to be limited to individuals; equal to the task of facing new social needs. Missions must use this discovery, and must share it with the world.

In the last analysis the struggle of Christianity in Asia and Africa is a struggle with non-Christian religions on the one side and with many elements of western civilization on the other. The impact of two civilizations is notoriously critical for both. But the dangers to which such an impact usually leads will be incalculably developed in the present situation if the ideals presented by those who represent western civilization in the Orient are those which are outgrown by that civilization at home.

In too many quarters the conception of salvation is still that of individual rescue, and the social ideals set forth by Christian preaching are those which accept the social *status quo* and endeavour to cure its victims. The really dynamic conception of civilization, both within the Church and without, has passed beyond this stage. It realizes that there are forces in our civilization that must be evangelized. It was inevitable, therefore, that there should grow up a new conception of evangelization which should be not only the preaching of the Gospel to individuals, but also the institutionalizing of the Gospel in the various reconstructive forces of our social order. It is this enlarged conception of evangelization which makes such demands upon the Church at home, and must in the course of a few years make the same demands upon the Church abroad.

The time has come to recognize that the distinctions between church work at home and abroad are rapidly disappearing. The spread of industrialism, with its struggle between capital and labour, the unification in political ideas, the transformation of the status of women, the triumph of the scientific method in study, the practical standardization of education from the kindergarten to the university are working changes in society beside which the differences of race, history, climate, and even inherited religion seem almost incidental. Western civilization is conquering the world as it has conquered Europe and America. Will the Gospel conquer civilization? That is a vastly more comprehensive question than whether it can conquer Buddhism, Brahmanism, or any other of the Asiatic religions.

III

Such an issue, so momentous to the history of the world, must be faced by the Church. Nothing could be more fatal to the religious efficiency of the next generation than the policy obvious in some quarters to limit the social message of Christianity to the superficial things of life.

1. The problems of the industrial order alike at home and abroad explore the roots of society. It is possible for a man who has a conception of only the rescue Gospel to make a generous contribution to foreign missions from funds which are earned by overworked children or from other economic conditions which outrage our rapidly developing social ideal. But such a person is rapidly becoming an anachronism, and such inconsistency is being described by a severer word than 'ignorance.' The missionary propaganda that is indifferent to the reconstructive forces in the industrial world at home will, in the name of religion, tend to fasten upon the developing world of the East antagonism between the social idealism and the Church as bitter as now exists between socialism and religion on the continent of Europe. Is it not possible for

our missionary boards and our individual missionaries so to present the Gospel in all its wealth and sweep, in its social as well as its individual aspects, as to forestall this antagonism, at least in China?

2. Similarly, in the case of feminism, which is the most critical movement of modern civilization. If it be stripped of its idealism or cast into the street by conservatism, it might very easily mean the dissolution of the family and the triumph of æsthetic animalism. The industrialization of women, already such an outstanding characteristic of our age, presents new problems to the family and the traditional relations of the sexes. The new political significance given to women is the inevitable outcome of the belief that they are persons subject to the obligations of persons.

The East cannot be quarantined against this movement. The education of girls and young women in the East is sapping the very foundations of many of the social structures of China and Japan and even of India. The missionary simply cannot hold himself aloof from the problems which this extraordinary movement sets him as the representative of civilization. He must face these problems with the spirit of Christ, and he must surcharge the movement with the conservatism, as well as the idealism of the Gospel. It may yet appear that the largest service which the missionary motive is to render non-Christian lands will be found in the reorganization of the life of the women. To ignore this fact is either to force Asiatic women to preserve the present *status quo*, or to leave the direction of Asiatic feminism in the hands of those who are not in sympathy with intelligent Christian ideals for women.

3. To mention only one other of the great constructive forces of our modern civilization, the missionary is already face to face with questions of democracy. All generalizations are risky, but this at least seems true—non-Christian peoples are ready for democracy. Their religion

commits them too thoroughly to too many social and political inequalities. The experiences of Turkey and China are commentaries upon this fact. But democracy is much wider than any political form; in many men's minds it is a synonym of socialism. Whatever form it takes, the Christian missionary will find himself obliged to face it, if indeed he has not already heard its challenge. The Christian Church cannot continue a significant figure in our social life except in fellowship with this democratic movement. For at the bottom of democracy is the struggle for justice. The Church cannot be indifferent to that issue. It must, however, make it plain to democracy that justice is not to be measured merely in economic opportunity. A man is more than the thing he produces or possesses. In the face of the great flood of materialistic theory which is spreading through the universities of Asia, it would be nothing short of a calamity if the missionary Churches should remain silent as to the spiritual implications of a true democracy. They must teach the good news that it is more blessed to give justice than to receive it. They must surcharge the passion for equality with the spirit of sacrifice. They must teach democracy that the discontent bred of injustice is not to be stilled until democrats are brothers, each bearing one another's burdens. If missionary Churches do not do something of this sort, there is every reason to believe that the rising tide of democracy may fasten upon Asia a spirit of revolution and of anarchy, of bitterness and of class struggle.

IV

The task of facing and spiritualizing these forces of western civilization which are so soon to reshape the eastern world is not one to be entered upon lightly. Good intentions are no substitute for good sense. If in Europe and America the adjustment of occidental civilization to Christian ideals be difficult, how surpassingly great must

be the difficulty of presenting the social interpretation of Christianity to nations whose social injustices are countenanced and preserved by religion! Whatever social conservatism and reaction may have marked the history of Christianity, it is as nothing compared with the social inhibitions of non-Christian religions.

1. The caste system is of course the outstanding illustration of the difficulty attending the presentation of the ideals of Jesus; but caste is, after all, only one of many social institutions that must be affected by the progress of civilization and by the Gospel. Land tenure, habits of trade, the subjection of women, the structure of the family, are the presuppositions of non-Christian social life. No genuine Christian can endure some of the conditions which these institutions perpetuate. The fact that church communicants are so few among the social classes benefited by the most anti-Christian of these institutions is a commentary on the difficulties of establishing in their land a thoroughly Christian civilization. These difficulties challenge the Church. Can a country be said to be evangelized until the community hears the full message of human brotherhood which lies at the very heart of the life and death of Jesus? Despite the silence of the gospels, can any one imagine Jesus approving the caste system, polygamy, slavery, or any of the various anti-social institutions which are worked into the very structure of non-Christian religions? And yet, if we are to preach a gospel that is anything more than a preparation for death, these situations must be faced by the missionary. True, particularly in the matter of sex relations, they are being faced in part, and, whether or not the Church faces its duty, there is no question that the progress of civilization will still further affect these conditions. But we dare not trust an un-Christianized civilization to transform the East. Any missionary activity that refuses to evangelize the forces which are actually to remake the non-Christian world is sowing to the whirlwind.

2. But this by no means exhausts the difficulties. There is also the fact that so many of these non-Christian countries are under the control of Christian Powers. The delicacy of dealing with native religions is at once apparent. How far the British Government, for instance, would permit any preaching on the part of the missionary that would oppose the existing social customs and assail the social order of India and Burma is not clear. The caution, not to say dilatoriness, with which the British Government has handled even such shocking institutions as *sati* and child marriage leads one to feel that the missionary is not likely to be given very cordial support in any message which would involve social transformation. For social evolution has usually led sooner or later to political revolution.

3. Nor do these facts exhaust the difficulties which lie in the presentation of a gospel that would force its adherents into social activities by developing ethical discontent. There is the missionary's own personal equation. If he escapes the Scylla of individual rescue, he is liable to fall into the Charybdis of sociological radicalism. Yet nothing could be more injurious to the spread of Christianity than to identify it with any particular economic programme. It may very well be that the development of a better social life and the establishment of a more Christian industrialism in Asia will be a process quite other than in Europe and America. The temptation, none the less, will be very great for the missionary with the social point of view to attempt to duplicate western reforms on Asiatic soil. His real mission, on the contrary, must be the exposition of the social bearings of Christian ideals on Asiatic civilization, in the light of western social experience, rather than in imitation of it. Asiatic needs must be met by ideal institutions developed by Christian Asiatics.

4. Furthermore, if one may judge by the experience of the United States, the first perception of the social bearing of his message is very apt to lead the preacher into an excessive zeal for social change, rather than for the develop-

ment and education of the spiritual life of the individual. Such an attitude is always dangerous to the Church at home, and doubly dangerous to the Church abroad. The Christian religion as such is not primarily interested in social reforms, but rather in that transformation of the inner life of men and women which, when intelligently directed, will ultimately express itself in noble social transformation. For the Church either at home or abroad to shift its emphasis from religion to sociology would be as injurious to social reform as to religion. What is needed is the extension of the principles of our religion to social as well as individual relations and operations. To accomplish this requires as much sanity upon the mission field as upon the home field, if not more. The modern missionary can hardly take without modifications the attitude of St. Paul toward Græco-Roman civilization, but in the apostle's emphasis of Christ and Him crucified there is the policy to be adopted, provided only the missionary apprehends the social implications of that central message.

5. And not to mention other difficulties in the missionary's preaching of the social Gospel, there is his own imperfect training in even rudimentary knowledge of social activities. Our theological seminaries as a rule do little or nothing as yet to train their students in any conception of their duties beyond that of individual rescue and cooperation in ameliorative effort. Their students are taught how to read Hebrew, but not how to read ethnic needs, or to fathom the nature of social forces. Such ignorance is dangerous enough at home, but it is doubly dangerous in a land concerning whose history, social structure, and institutional inheritance the missionary has been taught nothing, or next to nothing. The training which the modern missionary needs to receive before going to his field is, and may continue to be, something concerning the details of which experts will differ, but there can be no question that, if he is to be in a position to develop the social sympathies and outlook of newly organized Christian

communities in non-Christian lands, he should know enough about the laws of social action in general and of the social history and structure of the nation to whom he ministers to prevent serious indiscretion and misplacement of emphasis in his missionary work. To follow our present practice of sending out to nations in the very fever of social transformation, men and women utterly untaught in sociology and unaware of the social genius of Christianity will strike our descendants as supreme folly.

V

Yet, despite these and other difficulties which may attend this social Gospel, the missionary propaganda cannot avoid its manifest destiny. Another generation will see the lands to which missionaries are now going facing the same industrial and social problems as those now faced by America and Europe. The Churches can no more be indifferent to such problems then and there than now and here. But it will be a sad tactical blunder, fraught with serious consequences to the progress of human welfare, if the missionary Church, like the home Church, should follow rather than lead in the extension of Christian principles to social institutions. If missionary endeavour be simply a phase of capitalistic expansion, as certain enemies of Christianity claim, we might well expect such social indifference on the part of missionaries. But despite the hostility of many organized supporters of the Church to any interference with social conditions, such a conception of missions is nothing short of libel. Even if we must grant that it is always easier for Christians to send out crusades than it is to free their own serfs ; easier to contribute money to assuage the evils of the industrial order than to surrender the privileges which occasion some of these evils ; it is also true that the missionary motive is one of the noblest, purest, and most thoroughly Christlike which ever operated in human history. In order to see the social

implications, obligations and assets in the gospel of the risen Christ, it needs only to have a new appreciation of the divine power that lies in this gospel.

The possibility that the preaching of such a gospel and the attempt to establish nobler social situations in foreign lands may bring disorders and even persecutions is no more than we should expect. But when have missionaries feared disorders and persecutions? Is not every page of missionary activity filled with the story of martyrs?

But I cannot believe that the general effect of preaching the social Gospel will be revolutionary. If we are to judge from our experience in Europe and America, a proper understanding of the social implications of Christianity tends to make one pause in urging panaceas. The call to democratize privilege is never likely to be over-popular. Christianity, bear in mind, is not fundamentally a political or even a social message, and it seeks to arouse discontent on the part of those who have, rather than those who have not. Its message to the poor is not to seek wealth, but to find peace in God; its message to the privileged is to find peace in God through sharing their privileges with others. It is natural, therefore, to expect that the preaching of the social Gospel in Asiatic society would not involve or even favour the attempt to change superficially the ethnic customs, much less to destroy the social heritage of the Asiatic peoples. The day when it was thought necessary for a native Christian to wear European clothes is past. Converts have come to distinguish between the Gospel and the social institutions of the missionary. Just because men are coming to estimate more intelligently the social content of the Gospel are they less likely to feed the social fires of political discontent which are smouldering among the millions of India. Jesus is not to be made a mere social arbitrator or reformer. The evolution of a Christian civilization is not to be accomplished by any such rapid method as that attempted in China in 1898. Civilizations grow permanently Christian gradually, and in the proportion

in which the ideals of Christianity are wrought into the fibre of individual lives and social institutions.

The possibility of danger is, therefore, not to be magnified. The good sense of missionaries is quite as evident as that of men who are not missionaries. The breadth of view which is now so discernible in general missionary planning may certainly be counted upon to offset any tendencies toward social radicalism or the substitution of humanitarianism for genuine evangelicalism. The Church on the foreign shores no more than the Church in Europe and America need be the centre of social revolution. But it ought everywhere to be a source of social inspiration. It ought everywhere to be teaching people that what is injurious is wrong. It ought everywhere to bring people to a conviction of sin that shall be more than that of the wrongdoing of the individual and shall include repentance for the wrongdoing of the social order of which one partakes. It ought everywhere to bring to individuals, social orders, and those convinced of their sin a message of salvation which shall be one of hope, divine forgiveness, and the way of righteousness needed by a world no longer dominated by the political and economic philosophy of the eighteenth century. Modern ethical needs spring from our growing social solidarity and the consciousness of the injustices surviving from the pre-democratic stage of human development. Such needs are not segregated in Europe or America, but are to be found throughout a world which has opened its doors to western civilization. We neglect to satisfy these needs at our peril. We can satisfy them at home and abroad only as we can induce people to see the meaning of the Cross in its appeal to men with privilege.

Shailer Mathews

THE DEVOTIONAL LIFE OF THE MISSIONARY

Circumstances have been so ordered that the writer of this paper has a large and intimate correspondence with missionaries of the younger generation in almost every mission field. As is natural, letters often contain definite request for definite intercession; more frequently they are the free expression of those thoughts and desires which are uppermost in the minds of the writers at the time of writing. Missionary matters whether of constant or of immediate interest are freely discussed; and the consideration of the correspondence as a whole might give a very fair indication of the younger missionary mind, and of the uppermost missionary desire, at any given time.

There is one subject which recurs constantly and with great urgency of feeling, explicitly as a matter for serious consideration or implicitly as it is found deeply to concern the whole of life and relationship and service—the subject of the devotional life. How to secure for the quiet hour with God its due place in an over-crowded day, and how best to use it when secured, are anxious considerations with a large number of men and women in every field. Many indeed frankly refer both their own feebleness as missionaries, and the comparative inadequacy of missionary result to missionary endeavour in the larger sphere, almost entirely to one cause, failure, both individually and collectively, to make the leisure and rightly to use the leisure, for daily communion with God.

This indeed is the cause, in the first place, of all inadequacy in service—the tendency to conventionalize the

message of the Gospel and in particular the devotional side of it; the failure 'to make the Gospel live'; the problem of the choice between the opportunities which crowd upon the staff, some of which must be set aside for lack of workers; the lack of spirituality in the young Church.

Secondly, it is the cause of all failure in the relational life—the lack of unity of purpose; the tendency to press personal opinion and desire rather than the larger good of the whole body; the lack of spiritual communion between colleagues; and the 'strained relations' which so frequently and so terribly mar the service.

Thirdly, and above all, it is the cause of all personal failure—the tendency to settle into ruts; the lack of staying power; the frequent slackness of the whole being; the irritability, impatience, over-anxiety. A few quotations from letters will illustrate what is meant.

'I would need to have time to pray until love burns away the sloth, and the weariness, and the sin.'

'Our greatest need is grace to resist the temptation to do more than we can do in the right spirit; and to crush out with actual work the time which should be spent in waiting upon God in quietness. When we stop to think at all we realize that it is what we are and not what we do that counts, but we are often too busy to stop and think. The opportunities for work are very great, and the workers are very few; and it is often difficult to decide what must be left undone.'

'The want of quiet is at the root of all my failure; and the struggle to get it is sometimes desperate.'

'How it makes one long for the power of language and of spirit. Both are very difficult to acquire; hospital work is a great drain upon time and energy, especially as it is impossible to keep up medical study. Since I have been able to think about the future of the work here, I am acutely alive to the fact that it is not costing me enough spiritually. It must, even if some of the work has to go.'

'I am afraid of losing sight of the Vision while teaching English, arithmetic and geography at the same hours every day, week after week. Is it not hard to shake oneself up, and to look out for "the glory and the gleam" in each lesson? I have no doubt it is there if only one had eyes to see.'

Clearly, we are not here in the region of theory; we

are in the region where prayerful, humble, and if possible practical consideration is required. Only in such wise can the writer, herself a missionary, and herself but a learner, venture to approach it; and she does so here as in some sort her reply to the personal letters to which she has referred.

No man or woman, at home or abroad, who knows anything at all of the present missionary situation will question that if this problem exists, the solution of it must lie heavily upon the conscience of the whole Church. The life of the missionary of the twentieth century is beset with subtle and constant dangers, dangers of a nature quite unknown to the pioneer missionary of many adventures and sufferings. The burden of the Lord as borne by him falls heavily upon him, for he works amidst changing conditions, not only for his own day, but for a future which even the man of clearest vision cannot perceive or foretell. He must bring out of his treasure-house things old indeed, but also things new, things hitherto unknown; and all the time there is 'hard work and routine work' of which Father Congreve truly says that 'it can only be sustained by communion with God.' If prayer in these conditions, or in any conditions, be anything it must be everything. If the purpose of God be in the missionary movement He must move in the heart of it, in great adventure and also in hourly task. If the Lord Christ be our Master and Leader He must be consulted in large policy and also in the next question of detail which arises. If the missionary is rightly to represent and to introduce Jesus Christ our Lord as the Saviour into all holy living, the Reconciler of all conflicting passions and forces, the Fulfiller of all high human desire, the true and only Hope of the world's restitution, he must be so possessed of Him that there can be no mistake regarding the truth of his Gospel. Himself must be the living illustration, himself indeed the very instrument of the

mystic power which he is there to reveal. Now, the Christian belief is that the only preparation for and method of such high service is that the Christian should dwell with his Lord in all quietness of spirit; for thus only is the intrusive element of self driven out, the strain of living relaxed, and the whole being set free from rule to live in love; and that which is true of the individual is true also of the community. The difficulties which beset us in striving after such a life of inward devotion are confessedly very great, they are great everywhere and for every soul; but there is no question that they must be faithfully met, and dealt with, and overcome, if the kingdoms of this world are to become the kingdom of our God and of His Christ.

When we turn to the consideration in detail of the difficulties which beset us in striving after the prayer life, we shall probably be compelled at the outset to acknowledge that not the circumstantial difficulties of time and opportunity—although these are serious enough—but rather the difficulties which inhere in the life itself, must engage our attention. We know instinctively as well as by experience that rightly to enter into fellowship with God in acts of devotion is not, and cannot be easy; that prayer must be an absorbing and strenuous exercise which demands the concentration of the whole being; and alas, we of the Protestant orders are untrained. We have to find our way unaided, as best we may, from the simple place of desire and need, through the intricacies of long and heart-searching experience, to the quiet resting-place of an assured life with God which hardly needs expression in act.

Let us look at these difficulties more closely. They seem practically to resolve themselves into phases of one supreme difficulty of our modern life, the difficulty of self-discipline: the discipline of preparation, that resolute shutting of the door of the spirit upon distractions of every sort, and shutting ourselves in alone with God,

until body, mind, and spirit are, so to speak, united in themselves and in Him; the discipline of recollection and of intention, a patient survey in His presence of all those matters which lie between Him and us; the discipline of articulation, so difficult to the reserve of our western natures that we are constantly tempted to shirk prayer or to take refuge in a phraseology of prayer which may indeed mean much, but may, as we all know, mean less than nothing; the discipline of a glad acceptance of the probable costliness of the response which we shall meet, a costliness which we often fear to encounter; the discipline of faith, whereby we pray, and believe, and leave; and lastly — although we have by no means exhausted the disciplinary experience of such a life—the discipline of the will, for we tend to take a cowardly refuge from effort in pleading with God for those things which we know that He must desire more than we do, and would bring to pass if we gave ourselves to the exercise of a patient and determined willing of ourselves into His most blessed Will.

Self-discipline, then, seems to be the urgent call which comes to us in this connexion. Through discipline, indeed, even the external circumstantial difficulties may be met. These are admittedly the result of overwork and over-strain, they are not insurmountable. If time and place be made in the daily routine—even it may seem at grave expense to work or needful rest—for quiet, unhasting, uninterrupted communion with God, the immediate reward will be twofold: problems of overwork will solve themselves in His presence; and the quiet hour will itself become a constant source of renewal of strength and courage and love. It was a very busy missionary who was wont to say, 'Our Master never asks of us so heavy labour as shall leave us no leisure for sitting at His Feet.'

At this point it may be necessary to note that the discipline to which we are all called must be applied in each individual case with forethought and wisdom. For

example, the overwork and overstrain are in many cases present, and these are among the conditions under which the moral exercise which we commonly understand by the term self-discipline would be fatal as regards the end in view. Discipline in such circumstances—circumstances which, be it remembered, should never have arisen—might consist for a time simply in a short season of silence, which must not be interrupted, in the sacred corner of our chamber which has become associated with such articulate communion as we have had. Probably there must be a resolute relaxation of the body for a few preparatory moments, and a resolute quieting of the mind in such manner as is found to be most natural to us, whether it be that we listen for the Master's own comfortable words which summon us to rest in Him, or that we approach Him ourselves in words familiar and dear, or that we make a simple but definite act of handing ourselves and our burdens over to His care, the act of a weary nestling child. To each his own method, if it be remembered that the end which we have in view is not physical rest, but preparation for the fellowship of the King. Some preparatory relaxation there may be, but there can be no dissipation. It is God we seek, not rest; and relaxation having served its purpose, we must brace ourselves, body, mind, and spirit, to our true attitude and act of worship. Even here aids are needful to many, and these lie in our hand in the wealth of devotional literature which forms so large a part of our religious heritage, in the hymns of the Church Catholic, and above all in the Psalter. We venture to suggest to any who have not made such use of it, that no exercise of prayer brings us more near to the heart of God, or to the fellowship of our blessed Lord, or to the centre of our own great need as missionaries, than to repeat, phrase by phrase, in whole or in part, deliberately, with intention of our own and our peoples' and the world's salvation, that prayer which is indeed the guide to all prayer. The very concentration of its content, which forms a difficulty to

those who use it casually, becomes to those who, under the guidance of the Holy Spirit and of the conscious need of the day, use it as the basis of their worship and intercession, a means of spiritual quickening, enlargement, and uplifting, which is wonderful in its working. Lastly, and above all these aids to the prayer life, the missionary has at his command that needful and gracious gift which our Lord Himself has provided in the Holy Communion of His Body and Blood.

The end in view is that the act of worship and intercession shall become to every missionary not only the central act of his personal life, but the central act of his missionary calling. We are in the midst of our people that we may attain for them and with them to the height of the holy purpose of God. Therefore our labour in their behalf, our happy fellowship with them, every experience of our life among them, are gain only as we carry them into the place of intercession, where, in presence of the Father, theirs and ours, we sorrow over their estrangement, yearn after their return, and, hand in hand with the Saviour of us all, go forth again to win them.

In this connexion reference must be made to another of the difficulties of the devotional life which arises out of our constitutional shyness. We do not like when interrupted to confess that this is the hour of our quiet time with God. It would be well if the closed door were made a more natural and simple thing ; and it would especially be well for our people, who know that we reckon ourselves their servants for Jesus' sake, that we should carry them with us, not only by training them into the devotional life as we have ourselves learnt it, but by resolutely insisting that our own hour, so essential to that service, should be unbroken. From the experience of one missionary we are able to say that the day upon which, at some cost, she took all her fellow-workers into her confidence as to her own need was the day of the beginning of a fellowship such as she had never even imagined.

There is still one other suggestion, which is offered in all humility. We have many missionary conferences, with much and needful discussion of the work, and comparison of experience. Is it not possible that we have in the past depended too greatly upon much conference with occasional prayer?—that when we have met we have not always been silent enough to hear God speak? For in the end of the day it is not we who work, but He; and if we were to associate Him, through Quiet Days and otherwise, with all our conference, we should surely have more frequent opportunity than we have ever yet had of standing still and seeing His salvation.

It must not be forgotten that in all this matter a heavy responsibility rests upon those whose work lies at the home base, and this in three main directions.

First, in the preparation of missionaries. Much consideration has been devoted to this department of the service since the World Missionary Conference. The Board of Study has laboured diligently; conferences for the discussion of the best methods of training have been held; schools for candidates have done excellent though insufficient work; missionary colleges have been rectifying their methods and curricula. But, as we believe, the chief part of missionary preparation consists in a very careful and prayerful and pertinent dealing with this first of all needs. Every candidate for the mission field should be sent out as fully conscious as may be of future danger and future need as regards his devotional life; and he should receive such preparatory assistance as is possible. In this direction we must humbly acknowledge that we have very much to learn from our brethren of the Roman Catholic missionary orders.

Secondly, it is impossible to overstate the responsibility of the Church for the under-staffing, and consequent overworking of the men and women on the mission field. If, as we believe, our missionaries stand, not for the

amount of their work, but for their capacity in their person and in their work to reveal Jesus Christ the divine indwelling Lord, a very heavy charge lies against the home Churches if conditions be such as that they cannot so reveal Him. Such letters as were quoted at the beginning of this paper ought to form an appeal of the most convincing kind to those who are taking lightly their part of the task of bringing in the kingdom of God.

Thirdly, that which is true of the devotional life of the missionary is true in almost equal degree of the Church at home. We need above all things a vision of the purpose of God for His world. What might be the result, for example, if we should cease for one month, for one week, over the whole of Christendom, to pray our daily prayer for the conversion of the nations, a prayer offered with desire and in many cases with wrestling and with tears, and should turn our intercessory hours, private and public, into a united determined effort to see the world, in its parts and in the manifold aspects of its need, with the eyes of God? The effort would be terrific in the beginning, but would become less and less so as we became accustomed to the exercise of the imagination; while on the other hand our hearts would become penitent, and humble, and very tender towards Him and towards His children; our formal desire would become an absorbing passion; the Name, Kingdom, Will of the Father would acquire wonderful and hitherto undreamt-of meanings; the problem of the redemption of the world would be on the very eve of its solution.

A. H. Small

A MISSIONARY'S WIFE AMONG AFRICAN WOMEN

The fact of the non-seclusion of women in pagan Africa has hindered the realization of the tremendous need for special work among them. In the pioneering days their freedom brought the women into early contact with the messengers of the Gospel, and they did not lag much behind the men of the tribe in their response. As this response grew, special efforts were concentrated on the training of men, both as teachers and, latterly, also as evangelists and pastors, to meet the needs of the fast-growing native Church. As a result, there has arisen a class of men who in education and intelligence have far outstripped the women, whose co-operation is essential ere the social tribal life can be reformed. By reformed we do not mean remodelled on European lines. Any unnecessary interference with tribal customs is to be deprecated. But if Christianity is to be a living force there are certain elements that must be introduced into the lives of the people and existing customs that must be modified or dropped. To quote one instance, pagan Africa has no home life. How then is the second generation of Christians to be influenced ? Happily, monogamy and the insistence by the Church on the permanent nature of the marriage tie lay the foundation of a possible family life, but much requires to be done to develop it. One-roomed huts render it impossible for children past early childhood to sleep under the same roof as their parents, hence the custom of having common houses for all the boys and others for the girls of the village. This subjects the children to influences of which their parents may be utterly ignorant. Huts are

seldom used in the daytime, children never sit down with both parents to a common meal—there is practically no family intercourse. All this implies an almost total lack of parental supervision.

Under former conditions there was organized village control over the children in certain matters. In our present transitional period this has been lost. The size of a village school depends not on the number of children in a village, but on their inclination to attend.

We have to emphasize the moral responsibility of Christian parents for the proper upbringing of their families. They must be led to realize the importance of having a house with two or three rooms. In this way they can bring up their family under their own roof, shielded from constant association with undesirable companions, kept from close contact with foul dances and public beer drinks, sent regularly to school, and accustomed to Christian worship in private as well as in public. It is obvious how desirable it is that in all this the husband should have his wife's intelligent sympathy and co-operation. It is more than ever necessary where, as often happens, he must go to a labour centre to acquire the money necessary to pay his hut tax, clothe his family, and provide them with school fees and books, so that for months at a time his wife is left responsible for looking after the family.

Now that we realize the equal necessity for training women—the more promising ones in the first place, to act as the vanguard of a women's forward movement—there comes a demand for women workers from every station where the presence of a missionary's wife makes it possible for other women to be sent. Women agents are necessary because this work demands close personal contact and individual interest, and while women may be taught *en masse* by a man, tribal etiquette does not permit anything approaching intimate social relations between man and woman. For example, any display of interest in a woman's household—and reform in the homes is one of the first

things to be aimed at—would be liable to cause misunderstanding, if not open scandal.

In many instances the missionary's wife has single-handed been attempting to cope with the whole women's work, but she gladly without any feeling of being 'shelved' transfers her small beginnings to the single woman missionary. The missionary's wife still has her own contribution to make towards the healthy development of the native church by meeting the need of its women members.

In this paper I shall try to describe some attempts to help these women. Being unable to consult other married women of our mission, it can be but an incomplete record of personal experiences.

It must be premised that such efforts as could be made touched only the fringe of a vast need. My husband's 'parish' extends over an area of something like 12,000 square miles, with a population of about 100,000. Of these 2600 are church members, 2700 catechumens, and probably as many more are under systematic religious instruction, at least half of them being women and girls. Although the population is thickest within two or three days' journey of our station, and the proportion of Christians greatest in our immediate neighbourhood, it is impossible for a woman largely tied to the station to come into anything like intimate personal contact with more than a very limited number of the Christian women.

While the opening up of the country has led men to seek education or find employment in labour centres, thus opening their eyes and enlarging their ideas, the women of Central Africa continue to pursue their dull routine of tasks in their villages, practically unaffected by all the changes taking place around them.

Their first awakening comes when a mission school is planted in their midst. This can at present be done better by a native agent than by a foreigner. A strange accent and a lack of idiom or an unfamiliar way of stating a fact makes the average woman promptly decide that a quite

grammatical sentence uttered by a white woman in her own dialect is 'English,' and she makes no further attempt to listen.

It is as they enter on the professedly Christian life that the tremendous influence their emancipation from paganism might set them free to exercise is realized. Who better than their white 'mother' can bring before them new ideals of womanhood and service? The difficulty lies in getting into sufficiently intimate personal relationship to be able to act as a friendly guide in the new life and responsibilities which their relationship to Jesus Christ should entail.[1]

When I first came among these people, in spite of a hearty welcome accompanied by numberless gifts of foodstuffs to show their goodwill, I felt strangely cut off from their inner life, and growing familiarity with the language did little to lessen this feeling of isolation. My mode of life was outwardly so different from theirs that common womanhood failed to prove a point of contact. While some of the old women persisted in calling me *Baba* (father), even those who realized my sex noted the differences between us rather than our common womanhood. I ate and talked with my husband, I walked alongside or in front of him instead of following at a respectful distance behind, and far from making myself the beast of burden, I handed to him what I wanted carried. I indulged in fowls, milk and eggs—all tabooed food to our women. Even the medical help I was sometimes able to render seemed only to set me more apart, for sometimes in their gratitude they would roll in the dust at my feet and address me as *Chinta* (God).

In these early days only one old woman seemed to

[1] The Mothercraft Guild, started by Dr. and Mrs. Hertslet of the South Africa General Mission, Ntabamhlope, Natal, the fourth half-yearly report of which (published by the Ebenezer Press, Dundee, South Africa) has just come to hand, records an organized movement in this direction. The objects of the Guild are (1) To teach native mothers the proper moral and physical training of their children on Christian lines. (2) To improve the conditions of native life. (3) To inform white women on native questions and to enlist their sympathy for native women and their homes.

realize how lonely I felt among them all. She used to pay me frequent visits and would take my hand and fondle and kiss it—a practice one only sees indulged in by mothers or grandmothers to very young children. Then perhaps she would turn me round to admire a new dress, and it made me wistfully yearn for the time when I and these women would be on a sufficiently intimate friendly footing to discuss 'clothes' together!

As time passed, the gulf lessened. Africans do not like to be rushed. After a year or two we 'flitted' along with the people of our district to a site forty miles south, and thereby further identified ourselves with their interests. In return they identified themselves with ours, and thousands of them—men, women and children—gave free labour to help erect our—or rather their—new church and hospital. But nothing proved so great an asset in establishing intimacy with these primitive women as motherhood. Such a great experience in common swept away the minor differences between white woman and black, for the elemental things of life mean very much to them. The tremendous missionary value of a white baby ('our little sister born in our country') among a primitive people in breaking down the barriers of tongue and colour was proved. Their interest in her growth and progress gave abundant opportunities for discussion of child life, and made it possible to demonstrate triumphantly in practice theories they had formerly rejected as impracticable.

Yet at best contact with these women remains very partial. Our ignorance of their modes of thought and tribal customs mystifies and misleads us. Ethnological study is really necessary from the missionary standpoint to throw light on traits that puzzle us, and to teach sympathy with points of view we feel naturally inclined to condemn entirely. But accurate information is in turn not easily obtained until a certain degree of their confidence is acquired. What little I have learned at first hand has been the outcome, not of enquiry, but of explanations offered by

women seeking my advice on questions connected with rules and ceremonies affecting maternal and child life.

Various methods have been tried in seeking to find those that best lent themselves to the end we had in view —the social and moral elevation of the women. One was an attempt to establish a system of deaconesses, which failed probably because it was premature. Another was village visiting—literally visiting the village, for the village, not the family, is the social unit, and the women do their work in groups in the open air. It is easy enough to collect a crowd of women and children, but though it is useful in establishing friendliness, there must be something more definite to follow it up. A village sewing-class may be useful in bringing together the same group of women week by week.

In villages where there are Christian women we now visit each one individually in her house, displaying interest in her household arrangements, and urging on her, if necessary, the importance of attending school and Bible class. Village work is useful in personal canvassing for the women's school. Such a school is really practical in its outcome. My own share of the one in our station was confined to sympathy and suggestions and occasional help. The lady missionary in charge was assisted by two or three of the most advanced Christian women, and her pupils consisted almost entirely of Christians and catechumens. In the missions of Nyasaland no one can be baptized without having attained some facility in reading, although exception is made in the case of old people. But unfortunately too many of the women let their knowledge lapse after baptism. This school aims at carrying on their education till they learn to put their knowledge to practical use and become daily Bible students. A practical domestic economy course is also given, comprising lessons in sewing, washing, and sick cookery, and simple talks on hygiene or public health, and the treatment of simple diseases. There is crying need for such teaching. In a country where almost

every village has its cattle kraal and where fowls and eggs are plentiful, their one idea of invalid diet for a person unable to face their thick maize porridge is a thin water gruel variation of the same—unsalted and unsweetened. To a large extent the high mortality in illness and the chronic ulcers that make life a burden to many are due to malnutrition arising from ignorance of food values.

Using only native clay utensils and clean pieces of stick instead of spoons and forks, the school women are taught to prepare beaten-up eggs, custards, and milk foods sweetened with honey. Nothing is used that they cannot procure for themselves. Practical demonstration is given of the palatable nature of the dishes prepared, when the pupils' babies are turned loose upon them! The preparation of sago and arrowroot, the making of syrup from sweet cane and the baking of scones and cakes from native flour are also demonstrated for the benefit of go-ahead housewives. As civilization spreads and their men-folk working at labour centres get accustomed to European foods, we must have the women capable of producing a variety of palatable dishes if we are to combat the tendency so common in Africans to waste an entirely disproportionate amount of their earnings on tinned European food-stuffs.

All that we seek to teach the women can be far more systematically and thoroughly impressed on the girls, but to do this effectively a boarding department and a lady devoting practically all her time to them is necessary. As each should be individually influenced, a dozen or so of the brightest and most promising girls are selected from the village schools, and spend the three or four years before marriage with the *dona* (white woman). Theory and practice are combined in all their training. After learning sick cookery, they are expected to provide food for any lying ill in the station, and to prepare 'bottles' for any motherless baby. We try to make nothing in the accommodation provided for them, or in their ways of living on the station, foreign to the habits of village life, and yet aim at raising

and refining it all just sufficiently to send them out to homes of their own with ideals attainable through diligence and effort. Could such work be multiplied throughout all our stations the right type of wife might be found for our teachers.

To a limited extent the same type of work can be done by a missionary's wife who can arrange to have her household work done by Christian girls. The necessity for also training boys to have them available for touring is sometimes a difficulty, the danger of moral temptation arising must be guarded against. Often it can be obviated by employing local girls who return to their homes each evening. The employment of girls may be something of a sacrifice from the mere housekeeper's point of view, for besides being slower to learn as a rule, girls too often get married just when they have grown capable and reliable. But the labour expended on them is well worth while. The discipline of steady work, the intelligence fostered by the various tasks they have to perform—cooking, laundry, dairy, housework, and attending on white children—have raised them above the average type, and one hopes not only intellectually but ethically they have reached a higher plane. It is certain that amongst our most respected women to-day there are not a few who have served in a missionary's household.

If the missionary's wife has had a medical or a nurse's training, she finds ample scope for her special knowledge. It is of course impossible that with family and household cares, and often considerable claims on her hospitality, she can carry on ordinary medical work to anything but a very limited extent. But she can be of use in another not less important and possibly more neglected line. Medical skill cannot always be available in Africa. It is consequently of great importance to teach the people to help themselves, both in the prevention of diseases by observing sanitary precautions and in knowing how to treat the simpler forms of disease. Patient, long-continued education

is necessary to rid the people of their superstitious beliefs regarding illness and to combat the fatalistic attitude they are apt to adopt when confronted by it.

Sometimes information must be given from the pulpit to the large Sunday audiences, but it must also be reiterated in dispensary, in school, to the chiefs and headmen of the villages, in chats with visitors and in itinerating tours among the villages, till familiarity with the fact has bred belief. At hospital the same aim should be kept in view. A patient with itch receives along with his ointment a short explanation of the nature of the trouble, the risk of infecting others and the way to disinfect clothing by boiling. All treatment is on simple lines. The cause and nature of the patient's illness is explained as far as possible to the friends, and the effect we are seeking to produce by treatment. When a case of poisoning comes in, and an emetic has to be given, we prepare it before them, giving soap and water rather than some mysterious medicine out of a bottle. When epidemics arise, the unaffected have learned to isolate themselves by erecting temporary dwellings at some distance from the stricken village. In season and out of season the women are taught to regard flies, mosquitoes, houseticks, unboiled water, etc., as enemies deadlier to human life than snakes and wild beasts. Lectures on personal and village hygiene are given to all teachers trained at our institutions, but it is not superfluous to repeat such warnings to the average villager. If the native teacher repeats to the women what they have already heard from the *dona*, the chance is greater that they believe and act on it.

Women, when reduced by disease, have always been more troublesome to treat than men. The latter swallow with avidity any invalid luxuries one provides, but the women, by refusing to touch milk, eggs or fowl, often deliberately risk a fatal termination rather than break through their custom of abstaining from these foods. It was a great triumph when first a Christian woman was

brought to realize that she had no right to risk breaking the sixth commandment through a prejudice regarding food.

Infant life, too, is being saved by demonstrating how to bring up orphans on cows' milk. Formerly their one substitute for a child's natural nourishment was a water gruel—so useless that one could scarcely wonder that, feeling the futility of the attempt, they often buried the living child with the dead mother. We might infinitely multiply examples, showing the scope there is for medical work along educational lines.

A Bible class for Christian women gives a great opportunity for leading them to review their personal and social life in the light of Christ's teaching, but while it is comparatively easy to collect an audience it is not so easy to grip them. The African's wonderful patience in sitting through a long discourse is apt to mislead a newcomer, but experience proves what necessity there is for adapting one's message to one's hearers.

In studying the life of Christ with them—with almost every incident of which they were tolerably familiar, though they failed to realize it as a whole—I modelled a relief map of Palestine with clay on a large board and we began with a lesson on its physical geography, illustrating distances by comparison with those of their own country, and explaining how its government by Rome corresponded to the British occupation of Ngoniland. When they realized that the tribute paid to Cæsar was their own system of *sonko,* the women followed with great interest and intelligently—owing to their own tribal divisions—the journey of Mary and Joseph to Bethlehem to be enrolled. And so week by week, tracing each step on our clay map, and illustrating with Hole's pictures handed round, we followed Jesus' journeyings up and down the country, associating each place passed on the map—no longer a mere name—with events which had occurred there. There were plenty of side issues. The miracle at Cana led mainly to a discussion of the difference between the

Jewish waterpots and their own, but it was making it all more real. One loved to be interrupted by a withered old granny coming forward from the back seat to point out some place to which allusion had been made, or to sit silent and listen to a discussion arising among the women on some point not wholly clear. When we came to the familiar story of the Crucifixion more than one felt and gave vent to a new indignation against the injustice and horror of it all. Personal loyalty had been awakened by their study.

In dealing with subjects where pictures and models could not be used, the value of the Old Testament prophets' method of introducing their message by doing something to arrest the people's attention was found. It may seem ridiculously childish to ask woman after woman to straighten out first a green twig and then a branch of wood, and seem to doubt their assertions of their inability to do the latter. But when one has listened patiently to a lengthy explanation by a matron in the front row of the difference between a green twig and old wood that has set, with interpolation by others who think the exposition not sufficiently clear, the point has been gained. To an audience convicted out of its own mouth the parable is expounded, and mothers grasp for the first time the reason of our insistence on disciplining children while their characters are still plastic. In the prayers that follow come such frank, simple confessions as 'We have seen our little children striking us in rage—or cursing—and we've laughed and thought it funny because they were so small. Now we understand we are letting them get accustomed to tread the twisting path of anger and cursing.'

In taking up a topical subject, all information relating to it is first gathered as far as possible from the class members. Discussing Matt. v. 13, as they do not use salt as a preservative, we begin with their telling me how they cure food by smoking or sun-drying; then I describe how we white people use salt. Going on to discuss other

properties of salt, one finds they set emphasis on the fact that the lack of it is responsible for the ulcers that are so frequent. It is this aspect that will appeal to the native mind, and so the open sores of the social life of their villages are pointed out, and they are reminded that according to their Master's words they—the women there—are the salt that should be preventing these foul things from breaking out. 'Ah no, we haven't been like salt,' sighs one old lady ruefully shaking her head, and this admission, generally concurred in, leads on to discussing with them the ways in which their power may have been getting lost.

In this class we deal largely with subjects specially affecting women, for of general religious instruction they get plenty otherwise. Here we try to stimulate them to prepare themselves mentally and spiritually to face their responsibility as women.

Though these efforts have been unsystematized and interrupted by furloughs and other circumstances, the response has been sufficiently encouraging to make us long to see such work thoroughly organized, single and married women complementing each other's labours. Among indications of advance we find that houses of two and three rooms, lighted, ventilated and furnished, and with brick fireplaces built in, are commencing to replace the ordinary hut, and are becoming real homes. These houses are almost invariably kept in good order and with clean yards.

Greater intelligence and more careful rearing is making the monogamist's family larger than was usual with the polygamist. A number of years ago we took a census in a small district, and discovered that the average African woman bore six or seven children, of whom two outlived childhood. In my class roll-book to-day, among the first twenty names of women who are young enough to have had families baptized and entered in the church registers —since their own or their husband's baptism—I find the average of living children is over four. Some of these women are quite young and have only borne one or two

children yet. Among the older ones I find one with eight, two with seven, and two with six living children. The total abstinence from beer practised by the Christians has doubtless a good deal to do with this result.

Not infrequently the paternal affection seems stronger than the maternal, and here also the Christian child has the advantage, for normally he is under both parents' care, while with a polygamous father he may be neglected by a mother residing at a considerable distance from her husband.

Belief in the importance of proper feeding is gaining ground. Nowadays I have half a dozen people waiting in our backyard each morning till we separate our cream, that they may get the boiled milk to cook with for their ailing children. If a woman dies in the neighbourhood in childbirth or during lactation, the friends generally come in to beg a feeding-bottle and arrange for daily supplies of prepared milk. We are no longer troubled by grandmothers strenuously opposed to this unnatural style of feeding, though they have no alternative to suggest—wet nursing being deemed by them absolutely poisonous. I have had a four-day-old orphan brought in for me to adopt by an old man who had carried it over fifty miles, feeding it only with water by the way, 'knowing you didn't approve of solid food for infants.'

Growing knowledge is overcoming the superstitions which have had so strong a hold among the women. Cruel customs which choke the springs of womanly love and pity are disappearing as Christian light spreads.

Appreciation of the benefit of education is slowly increasing among the women. Their school is no longer mainly composed of old ladies wrestling with their syllables, but is showing an increasing percentage of young mothers of families who seek knowledge partly for its own sake, and partly because we have impressed on them the necessity of being educated if they do not wish their children, who regularly attend school, to despise their mothers on account of their ignorance.

In the Church, women are acting as Sunday school teachers and door-to-door collectors for its funds. Probably some of our most generous givers, considering their means, are among the old widows whose only income is the few shillings they annually receive from the Church's poor fund. There is little doubt their common profession forms a link between the Christians and extends their circle of kindly service and sympathy. In many of the women it is striking to notice how Christianity has awakened their intelligence. It brings new interests and a new outlook into their lives, and one has been surprised sometimes by their capacity for appreciating facts outside the circle of their experience. The women having become interested in mission work among two distant tribes as well as through regularly praying for the work they themselves support in the Loangwa valley, I tried the further experiment of telling them about women in India and China and Mohammedan countries. These monthly missionary meetings attracted keen interest and they entered most heartily into a proposal to make a little collection to send home to provide missionaries for these lands.

While it is difficult to estimate the final degree of mental development that may be expected from these women, a recent striking religious movement has proved their capacity for spiritual things, and the power and influence these African mothers and wives could wield, were their lives brought under the control of the Holy Spirit, would be a well-nigh incalculable factor in the elevation and development of their race.

Agnes Fraser

THE VITAL FORCES OF SOUTHERN BUDDHISM IN RELATION TO THE GOSPEL

I. IN CEYLON

I

For over two thousand years Ceylon has been a kind of 'theocracy without a God,' a kingdom whose history is the history of a religion and whose kings are largely overshadowed by a vast and powerful community of celibate monks. For the 7774 Bhikkhus who to-day wear the yellow robe are representatives, through an unbroken succession, of the good and gentle Prince Mahinda, a son of Asoka the Great, who about 250 B.C. introduced the religion of Gautama Buddha into Ceylon; and the books they so carefully preserve are believed to contain the exact words of the founder and of his immediate followers. It is therefore claimed that in Ceylon Buddhism retains its pristine purity; and it is certainly true to say that in Ceylon it has had a unique chance of almost unhindered growth, for it has been smiled upon by every king since Tissa in the third century B.C. made it the national religion. Ceylon has therefore been a laboratory in which the power of Buddhism as a nation-building religion has been fairly tested, and in which the principle of monasticism has had every opportunity of vindicating itself.

In studying the vital forces of Buddhism in Ceylon, we have clearly to separate the Sangha, the celibate monks, from the rest of the people: for Buddhism frankly divides human society into those two great classes—the inner circle of the initiated, specialists in the spiritual life, and the great mass of the people who can hardly hope to make the same

progress in the things of the spirit. It will be well, therefore, if we attempt to set over against one another two typical scenes illustrating in an impressionist and symbolical way the two spheres of Buddhist life in Ceylon : and these will serve as an introduction to an atmosphere morally and intellectually strange to western minds.

II

We pass by winding paths and steep flights of rock-hewn steps into the peaceful fragrant courtyard of a Buddhist Vihāra. At once we are in an atmosphere remote from the world : hardly a sound breaks the heavy stillness, except when the leaves of the great Bo-tree rustle in the breeze, or the plaintive ' other-worldly ' chant of the Buddhist Slokas reaches us from the Pansala or dwelling-place of the Bhikkhus. Before us stretches a wonderful panorama of paddy-fields and cocoanut estates, green in the foreground and passing into opalescent blues and greys in the distance, and beyond are blue hills and the great peak of Srīpāda, the sacred mountain of Buddhism, where is a colossal footprint of the Buddha, reverenced and even worshipped by countless thousands, and visited every year by many a white-robed company of pilgrims. Behind is the rock-hewn shrine, dark and mysterious, in which reposes a colossal image of the Buddha, a symbol of calm meditation and kindliness which epitomizes the Buddhist ideal of character. A yellow-robed Bhikkhu comes forward gravely and ushers us into the shrine, and there is ample time to note his keen and stoical face and his bearing of conscious dignity. Do the broad acres below not belong to his Vihāra, and is he not the spiritual lord of all the countryside and an able scholar of the Pali books ? His companion is younger and stouter, heavy-jowled and stupid in expression, clearly a villager who has taken the yellow robe rather from force of circumstance than because of any call to the office ; he knows little of the books or of the history of the place.

But it is well worth study, and the elder Bhikkhu is able

to explain its frescoes, pictures of the legendary lives of Gautama, his former existences in many an animal form, his sacrifices of himself for others, his 'incarnation' as Vessantara the Prince who gave wife and children to a hunch-backed Brahmin, his miraculous birth as the Buddha, his renunciation of home and wealth, his enlightenment and his labours as a preacher, and lastly his attainment of Nirvāna, the Great Peace. All this is recorded in red and yellow mural paintings; and here too is Ananda his personal attendant, and Maitri or Metteyya, the coming Buddha who in the distant future shall revive the religion and carry on his work.

Here too are pictures which have an even more vital meaning to the great bulk of the pilgrims who visit the shrine; pictures, as the younger monk smilingly explains, of the tortures of the wicked in their next birth: and when the people have knelt before the Bo tree and offered their candles and their flowers in the shrine, the parents will explain them to the children, not failing to point the moral: here is a liar whose tongue is being torn out with red-hot pincers; here a low-caste man is being crushed under great rocks for speaking rudely to a feudal superior; here the unfaithful wife is climbing a tree of jagged spikes whilst demon-torturers thrust her through with tridents and spears.

By the portals of the shrine stand figures of Hindu gods—Sakra and Vishnu—humble attendants upon the Buddha within: is he not greater than any god?

With all its quiet and its solemnity there is something monstrous about this cavern-shrine and we are glad to escape from the heavy damp air, impregnated with the odour of bats and tallow-candles, of camphor and jasmine and frangipani, and to pass into the village street below, where are bustle and life and the normal activities of man.

Let us accompany the Bhikkhu on his begging round. As he stands silent with downcast eyes before each house the men stare stolidly at him: they do not love him and his Order though they respect his cloth and tacitly accept the teaching that the Sangha is the harvest-field of merit. But

the women are more faithful—or more credulous—and his bowl is well filled with rice and curry and plantains. These he accepts with no word of thanks : and no request passes his lips : does he not confer a favour upon the faithful donor ? So we leave him, silent, aloof and a little proud, a drone in practice if not in theory, who later will repay their alms by reciting unintelligible passages from the Pali books, or chanting *Pirit* to drive out a snake or a demon. Here his pastoral duties end, and for the rest he is conning the sacred books and possibly giving fitful instruction in Sinhalese reading and writing to a handful of village children.

What do they and their parents know of Buddhism ? They all know the meaning of karma and transmigration, and the idea of merit is deeply ingrained in them. The five precepts—to abstain from killing, adultery, lying, and stealing and to take no strong drink—they also know, and something, often very vague, of the life-story of the Buddha ; but the practice of meditation and the goal Nirvāna—these are not for them. To be re-born to a happy human life or to become a *deva* or god—this is their ambition, as indeed it is the ambition of the vast bulk of the Bhikkhus. The intellectual and moral atmosphere of the lives of the poorer class of Ceylon villager has been admirably suggested in a pen-portrait by Mr. L. S. Woolf : ' It was a strange world, a world of bare and brutal facts, of superstition, of grotesque imagination ; a world of trees and the perpetual twilight of their shade ; a world of hunger and fear and devils, where a man was helpless before the unseen and unintelligible forces surrounding him.' [1]

And this world of demonism is inextricably blended with the life of even the more intelligent villagers : with it Buddhism has entered into an unholy alliance.

To express something of what this Buddhism of the majority of Ceylon Buddhists stands for, I may be allowed to quote an account I have given elsewhere of what happens when a villager falls sick, for it epitomizes much of the

[1] *The Village in the Jungle.*

strange medley which holds the allegiance of three-fourths of the Sinhalese.

Kalu Banda falls sick; his wife calls in the *wedarāla*, or native doctor, and goes to the temple (if she be an unusually devout Buddhist) with an offering of flowers. The *wedarāla* prescribes a concoction of herbs; and if the case is a difficult one, advises that the astrologer be also consulted. (Many *wedarālas* are themselves astrologers, and a few combine a considerable knowledge of western science with implicit belief in the influence of the stars upon human destiny, or again an astrologer may be also a Buddhist Bhikkhu). Kalu Banda's wife goes to the astrologer armed with his horoscope; and from this he tells her the nature of the disease and advises her as to its treatment. Meantime the family are busy with their own diagnosis. 'It must be a demon,' says his daughter, 'Or a star,' says his mother-in-law. 'It is my karma anyhow,' says the patient, 'If I get well within a week I vow one hundred candles at the Kelani Temple' (or at Adam's Peak). The wife now arrives bringing the advice of the astrologer, and calls in either the *kattādiya* (devil-dancer and enchanter) or the Buddhist Bhikkhus. The former examines the patient; if he has a headache or any other nervous ailment, he uses charms which often prove efficacious; if it is some other trouble, a devil-dance is begun and carried on with great vigour. If it is the Bhikkhus who are called in, they recite *Pirit*, the orthodox ceremony for such cases. This may prove effectual, for the people look upon it as magic and their implicit faith is a potent thing; in a few cases it actually replaces evil influences in the mind by good ones, fixing the attention of the patient upon the Buddha rather than upon himself. In neuropathic cases it is especially effectual; yet most Buddhists resort to it only after they have tried other means.

But supposing Kalu Banda has some infectious illness the treatment is quite different. Such epidemics as small-pox or chicken-pox are supposed to be in the control of the goddess Pattini, and it is the *kapurāla*, or priest, who is called in in such cases. He will pray to the goddess, or advise that some ceremony be performed to appease the particular demon; or he will offer a goat or a fowl.

How real a grip these demons have on the people may be estimated by the following well-attested facts. Until lately there lived in Kandy an old woman who had escaped with her life after being offered to the local demon (Bahirawa Yakshya). Every year a young virgin was bound to a stake on Bahira Kanda and left for a whole night. As a rule these girls died of fear. But this one escaped, because her lover spent the night with her and cheered her during this ordeal, a very terrible one to a Sinhalese woman. A grandfather, on seeing that his daughter had brought forth a child with teeth and hair already grown, smashed its head crying, 'It is a devil.'

With such degrading superstitions has Buddhism formed an unholy alliance. Even an orthodox Buddhist will do meritorious actions to appease demons; he will invoke the demon in the name of the Buddha, or will make

an offering in the temple, to gain merit for himself and for the demon who is also in the clutches of karma.

But to return to Kalu Banda. All these varied methods have failed; the demon is not to be appeased. So the trump-card is played. The patient pretends to die; and the family even go through a mock funeral ceremony. The demon is perhaps a fool, and will now go away satisfied that he has wreaked full vengeance upon his victim.[1]

Such then are the two spheres of Buddhism in Ceylon—the Bhikkhu to meditate, the layman to toil and suffer until he too realizes that all is sorrow and enters upon the life of the recluse. Then he will at any rate have his feet set upon the lowest rung of the ladder of Nirvāna. What are the vital forces of this religion, which still, in the words of the Census Report of 1911, 'has an enormous hold upon a very large proportion of the people of Ceylon'?

III

1. First, we should, I think, place the very strong hold which the doctrines of karma and transmigration have laid upon their intellects. They are as saturated with these ideas as are Mohammedans with that of the will of Allah, or Christians with that of the forgiveness of sins. The doctrine of karma—that 'what we have been makes us what we are'—is 'the very taproot of all their religious thinking'; 'it satisfies them more than anything we can say,' as two of my correspondents have expressed it. Moreover, it has very considerable influence upon their characters, making them fatalistic indeed, but also acting to some extent as a deterrent power. There are practically no signs that this doctrine, which accounts very mathematically for inequalities of lot and is receiving support from scientific thinkers in the West, is losing its hold upon them; and in so far as it contains a great truth Christian preachers may find in it a very important point of contact: they should very carefully avoid loose

[1] Quoted from *Buddhist Ideals* (Christian Literature Society for India). Appendix A, pp. 147–9.

statements of the meaning of forgiveness. The taunt of Antinomianism is frequently hurled at Christianity by Buddhists.

Yet the doctrine of transmigration is so closely bound up with the doctrine of karma that it may well be that the former must first be replaced before the truths contained in the latter can be preserved. And it cannot be eradicated by argument : it can only be superseded by a doctrine more congenial to human hearts. There are signs that the Buddhist in his longing for family reunion after death is really dissatisfied with a doctrine which makes such reunion well-nigh impossible, and there is such very slender evidence for the doctrine that it is extraordinary how persistent is the belief in it. Moreover, the conception of karma has become degenerate and is working great havoc in what was once a lofty ethical system, for it works out in practice as a mere system of merit. *Kusal*—merit, and *Akusal*—demerit, take the place of righteousness and sin, and the ethical ideas of modern Buddhists are almost purely utilitarian. A thing is wrong because it produces bad effects : and inasmuch as it can be counteracted by a deed in the opposite direction, a meritorious deed, it does not very much matter after all.

Buddhism has in fact ' out-Tetzeled Tetzel ' in the extreme lengths to which it has carried this doctrine. In practice the attempt to gain merit and to counteract demerit is the central thing in modern Buddhism in the south, for it is apparently just and is so simple that the merest villager can understand it, and the Bhikkhus in sermon and conversation have a tendency to come back with unction to this point. This and ' not killing ' are almost their only themes. What wonder that the Sangha now own one-third of the cultivated land of Ceylon, for to give to them is more meritorious than to help the sick or even to go on pilgrimage. It is explicitly stated in the books that making gifts to the Sangha is the chief duty of the layman. This has now gone so far that the people are beginning to revolt against it and it may be that some Buddhist Luther will arise and strive to cleanse

Buddhism—but in that case the books will be against him and he will get short shrift. In Burma the Paramat sect has been very fiercely persecuted for such a revolt (*pace* those western enthusiasts who claim that Buddhists never persecute).

Yet there are not wanting germs of a nobler doctrine: e.g., the belief that a man's dying thoughts greatly affect his future destiny, for they are the expression of his character. And Buddhism is struggling towards a doctrine, half-expressed in the books, that it is what a man is that matters, not what he gives or does.

Another germ of a loftier doctrine—one which may surely be made to germinate by Christian preachers—is the idea of 'reversible merit.' This teaches that the merit a man acquires may be shared with others: a woman will carry her infant child up the steep slopes of Adam's Peak or through the scorching jungle roads to Anuradhapura that he may share her merit: or a sick man will offer his gift and ejaculate 'May the merit of this offering be shared with the demon who is hurting me, or with the company assembled.' When King Edward VII died, the poor of Ceylon were fed by the richer Buddhists that the King might receive the merit so acquired to help him in the next life.

Here are attempts (*a*) to get away from mathematical conceptions; (*b*) to socialize the individualistic spirit of Buddhism; the Christian preacher should note these implicit criticisms of the doctrine of karma.

But far more important and beautiful is the Buddhist conception of the store of merit acquired during numberless lives of sacrifice by the Buddha:

> More than the ocean is the blood he shed,
> More than the stars of heaven the eyes he gave.

And this store is a kind of bank upon which the faithful may draw: the Buddhist knows something of being 'accepted in the Beloved,' and a very experienced and wise Sinhalese pastor tells me he has found this a most useful point of con-

tact. It is recorded that King Ajātasatru escaped the consequences of the awful sin of parricide because of his devotion to the Blessed One : and from such germs Northern Buddhism has developed its doctrine of salvation by faith in Amida Buddha. Southern Buddhists, as Christian influence spreads, are tending in the same direction, and I have been rebuked by Buddhists both in Ceylon and Burma for saying that Buddhism in these lands knows nothing of a saviour.

Here then is a point of contact for preaching the atoning work of Christ ; and I would suggest that this work be shown to be a continuous process ; that whilst it is true to say ' Christ died for me ' it is also true to say ' God is always suffering for my sin.' For the Buddhist thinks lovingly of an age-long act or series of acts of self-sacrifice, and is apt to set over against the death of Christ a series of such sacrificial lives and deaths—mythical for the most part, yet very real to him.

2. Next to the doctrine of karma and of merit, therefore, should be placed the ' fact of Gautama.' The Sinhalese child grows up with images of the Buddha—from vast rock-hewn colossi down to tiny household images of brass—constantly before him : some are meditating, some teaching, and all look benevolent and calm. The impression made is deep and lasting, and nothing will ever eradicate it. Moreover there is a great revival of Buddhist enthusiasm for pictures and images ; gaily coloured imitations of Christian art are now found in many houses ; sometimes it is ' Queen Maya ' with the infant Buddha, and at others Gautama preaching with his disciples grouped round him.

Carols such as the following are regularly sung at the Wesak festival, corresponding to our Christmas :

> Glory, laud, and honour
> To our Lord the King ;
> This through countless ages
> Men and *devas* sing.

And in his enthusiasm the Buddhist forgets that the ' Lord ' is inaccessible and unapproachable and thinks of him as alive

and ready to help: gratitude to the Buddha is a genuine religious motive in Ceylon.

I have seen a transparency inscribed 'Long Live George V, King and Emperor by grace of the Triple Gem' in which the Buddha, the Order and the Law are personified and made into a kind of Providence. The ideal figure in the hearts of the laymen is different from that in the thought of the Bhikkhus: he is not the wandering ascetic teacher but a glorified prince, laying down crown and sceptre for their sakes. In other words, they are tending to think of him more as Christians think of Christ: or as the Northern Buddhists think of the historical Buddha—'who for their sakes became poor,' not merely for his own salvation.

For the great majority he is even more; he is God. The instincts of the human heart are not to be denied: it cannot rest content with a stoical agnosticism. They look very wistfully, too, to a coming Buddha, and the father will bless his child saying, 'May you be reborn when Maitri comes and attain the Great Peace.' The learned Buddhist denies that there is anything of worship here, yet the following extract from the Ceylon Census of 1911 will show how ready the villagers of Ceylon (nine-tenths of the population) are to make gods of less worthy claimants to the honour than the great prophet of Asia.

> The worship of the hero becomes the cult of a new god. There are many such instances in Ceylon. King Raja Sinha I was deified. . . . Keppitipola Disawa of Uva, executed for rebellion in 1818, is worshipped in Uda Dumbara . . . and Kiwalegedara Mohottala, hanged for the same offence, is worshipped . . . as a *devil*. . . . Famous Portuguese leaders . . . were even made divinities. When the statue of Sir Edward Barnes was erected . . . it was necessary to fence it with an iron railing on account of the crowd of pilgrims who made offerings round the pedestal of the statue.[1]

It would seem as if the Sinhalese Buddhist is longing for an object of worship, and if we can succeed in giving him a vision of an eastern Christ, with the calmness and majesty of the Buddha and with a more constraining love, he will surely become a very devout and passionate Christian.

[1] *Fifty Years in Ceylon*, Major Skinner.

3. Perhaps we may place next amongst the vital forces of Ceylon Buddhism its strong pictorial appeal to the imagination. It is indeed beautiful and stirring: the torchlight-processions, the yellow-robed Bhikkhus, the exquisite sites of its temples, its happy parties of pilgrims and its other social festivities—all these charm the eye and captivate the imagination. European 'Buddhists' like Fielding Hall and Lafcadio Hearn have been 'converted' largely, I believe, because of this aesthetic appeal, and the young Buddhist grows up in the midst of sights and sounds which fascinate, for the sonorous reading of the books and the weird melancholy of pipes and tomtoms also play a large part in the sensuous appeal.

It is, I think, true to say that it is these things which make young Buddhists keen on their religion, for children are very largely creatures of imagination: and the Christian Church must surely see to it that its social and festive and pictorial appeal is strengthened. We need in the mission field a Christian artist who shall be a kind of blend of Mr. Louis Parker and Mr. Rabindranath Tagore, to plan and carry out Christian festivals. At present Christianity seems sad and a little dull by contrast with Buddhism, whereas the religion of resurrection is far gladder and infinitely more romantic than that of release.

Moreover these shows and processions are specially dear to Buddhists in Ceylon, for they are remnants of their old feudal splendour, of the great days of the Buddhist kings, and they serve to hide the fact that the Buddhism of to-day is lacking in the forces of cohesion and in the solidarity which could make it once more a national religion.

If one wishes to see the Sinhalese schoolboy at his best, one should watch him at the annual Perahera in Kandy, which is a thing of pomp and beauty with its slow-moving elephants in scarlet and gold, its weird torchlight and fantastic dances, and the wild melancholy of its barbaric music. The Kandyan boy will gaze at this spell-bound, his eye kindling and his chest swelling with pride in this epitome of a

civilization which is passing away, but is still very dear. And to become a Christian means to give up all personal share in this and much else, to lose his feudal position, to sacrifice the rich perquisites of the temple trusteeship, hardest of all, to be called renegade and traitor by one's nearest and dearest : ' except a man take up his cross daily.' . . . Yet the young Kandyans, knowing all this, are being compelled by the appeal of a higher beauty and a deeper allegiance. Will all who persevere so far in this article pray for a mass movement amongst these sons of the hills in whom a romantic and passionate nature promises rich soil for the fruits of Christian character ? Even as I write comes the news of the baptism of four of the most promising of them, and during the past five years some twenty-five have been baptized at Trinity College, Kandy.

4. The fact, then, that Buddhism is the national religion, the religion of over 2000 years in the country's history, this is another vital force in Ceylon Buddhism. For it was Buddhism which built their ancient cities and gave them their literature. Conservatism, therefore, and pride of race are fighting on behalf of Buddhism, and it remains for Christian preachers and writers to prove that the Gospel is the fulfilment of the law of Gautama no less than of that of Moses, and that their national aspirations will find fullest and freest expression in a modern state such as Christianity alone can construct. At present Christianity wears a western dress and the Buddhist revival is very largely anti-western : its moving spirits, the late Mr. Harichandra and Mr. Dharmapala, have used the nationalist weapon to smite Christianity—and in so far as the government of the country remains largely unchristian in its system of taxation and in its fostering of the traffic in intoxicants, the arguments used are very powerful. These agitators are often very intemperate, but some of their grievances are real enough : and till these be removed the kingdom of God is greatly hampered.

5. Connected with this nationalist enthusiasm is the erroneous notion widespread amongst Buddhists that Chris-

tianity encourages drunkenness—a pathetic comment upon our western civilization. We have several times been told by Buddhist parents, ' Yes, you may make my boy a Christian if you will not teach him to drink.'

Akin to this feeling and even more vital is the emphasis Buddhism lays upon ' not killing,' and the horror with which strict Buddhists look upon our laxity in this matter. No one who has not lived in a Buddhist land can realize how great a part this idea plays in modern Buddhism. The ethics of Gautama Buddha, as the people know them, are almost summed up in these two words. The Christian sojourner in those lands will do well to take no life wantonly, but there is much to be said on both sides,[1] and it is a striking fact that Christianity has made by far the most satisfactory progress both extensively and intensively amongst the fisher-caste, who for their occupation are looked at askance by Buddhism : they are the wealthiest and most progressive of the Sinhalese, and are noted for their generosity to good causes.

6. These precepts, ' Do not kill ; do not drink strong drink,' are part of the *Pancha Sila* or five precepts, and the remaining three, ' Do not commit adultery ; do not steal ; do not lie,' are equally well known if not so much emphasized. Other parts of the moral teaching of Gautama are familiar to the people, all of whom know the summary, ' Do good ; cease from evil ; cleanse your minds ' ; and these ideals must be reckoned as amongst the living forces of Buddhism. So must the great love of the people for kindliness and compassion. ' He is a very kind man ' is equivalent to ' he is very good.' Perhaps kindliness is the most Christlike thing in modern Buddhism.

7. Last but not least is the far-off vision of one who shall give them power and strength to bridge the gulf between knowing and doing. Till Maitri (to whom we have already referred) shall come, Ceylon Buddhists—Bhikkhu and layman alike—confess that they have no spirit to live up to the difficult moral ideal set before them, still less to follow those

[1] A scholarly and kindly tract dealing with the ethics of the subject is much needed.

mystical practices of meditation which are said to lead on to Nirvāna and which are the very kernel of Buddhism. As one of Bishop Copleston's correspondents put it, 'These things are very non-existent.' All would-be reformers acknowledge and bewail this fact, and even the late Venerable Srī Sumangala, who was cremated with almost royal honours, was held by Buddhists to have not yet entered the path to emancipation—*Sowan.* The Bhikkhus one and all maintain that it is impossible now to reach Nirvāna, for the religion has entered upon a stage of degeneration, foretold as they believe by Gautama Buddha himself, when such attainment is no longer possible. 'We are walking in darkness,' said a Buddhist leader in Ceylon, 'without seeing a light, a person or a hope.' 'Nirvāna,' said a Burman Bhikkhu, 'is a fearsome thought; I have no hope of attaining it.'

IV

We come then to the striking fact that whilst Ceylon Buddhism has vital forces of great power yet here at the very heart of it is decay and death. And in the concluding section we may attempt to show how the vital forces of the Gospel may triumph where Buddhism has failed.

(1) In the first place, it is clear that whilst Nirvāna is a vague and ill-defined and unattainable ideal, the Christian heaven, if it be adequately preached, cannot fail to attract their hearts and to appeal to their reasons. They are already convinced that life in a heaven is a reality attainable by the good man: and they long to be assured of the possibility of reunion with their dear ones. According to Buddhism, this is only a bare possibility and can at best be but a temporary joy; if the karma of the persons is identical, they will be reborn under similar conditions, possibly in the same family.

There are signs of considerable syncretism in the view of heaven commonly held: the earnest Buddhist knows that his religion teaches something different from his ideal, yet he hopes that for him some exceptional good fortune is in

store: or he naïvely superimposes Christian ideas upon the Buddhist doctrine.

As in the days of the early Church the preaching of the resurrection was strange and bewildering yet very powerful in its appeal, so it is in Buddhist lands to-day if the preaching be really triumphant and joyous. It seems that we must first ourselves recover the rapture and glamour of that early Easter faith if we are to convince others of its truth: and there is a tendency to preach the cross too exclusively. Our preachers sometimes seem almost to forget that without the resurrection the cross is a meaningless tragedy, and that in the preaching of the atonement the resurrection plays a vital part. Thus the only way of undermining the doctrine of transmigration is being neglected, and Christianity seems a sad religion and not one of joy. Without the resurrection it is almost as pessimistic as Buddhism without Nirvāna—and one pessimism is not likely to replace another. Our clergy in Ceylon should, I think, avoid the hideous black hat and clothes which have somehow got associated with religion in the West (and which suggest bad luck to the Sinhalese), and our funerals are too often very pagan manifestations of hopeless grief.

(2) As with Nirvāna so with the method of attaining it. The practice of meditation, which is the very kernel of Buddhism, is almost a dead letter in Ceylon: and the people want something to put in its place. They do in fact pray whether they will acknowledge it or not. One may see them kneeling abstracted and devout in front of the Bo tree, and praying for material benefits in this world (though this is not orthodox), or that they may be reborn to see Maitri Buddha and attain Nirvāna. But they do not claim that their prayers are answered. Now Christianity is essentially the religion of prayer, and it is often the fact of answered prayer that brings Buddhists to Christ. We must fearlessly preach the efficacy of prayer, and use it over the sick. The Church needs to recapture the secret of prevailing prayer: all that is needed to replace Buddhism is vital Christianity.

For if prayer be efficacious, then karma must go: if things can be got by asking the world is not merely a closed system of rigid natural law.

(3) Connected with prayer is the mysticism essential to Christianity. Communion with the living Christ—this surely may be offered very definitely in place of the far-off hope of the coming Buddha. Buddhists listen reverently and attentively to such preaching and the wistfulness of some of their faces is very touching. Their dim half-formulated conceptions of a creator and a providence predispose the more thoughtful of them to listen to preaching about the majesty and power and love of God: Christ should be preached, we believe, as the incarnate God revealing by His miracles and death and resurrection God's power and justice and love, rather than as Son of God—for they have very materialistic ideas of fatherhood.

(4) Moreover, just as He found acceptance in Galilee and in the Roman Empire as the Saviour from the powers of darkness, so to the demon-haunted villagers of Ceylon He should be proved to have still His ancient power. The Roman Church is wise in the use of exorcism, for the Sangha owes much of its influence to its performance of *Pirit*: a ceremony to some extent suceessful in neurotic cases.

These four points may be summarized by saying that Christianity is a vital religion in proportion as it is miraculous: and only in so far as it is vital can it hope to replace a religion so strong as Buddhism. It is not an ethical system that Buddhists want, for that they already possess: it is a living vital power for conquest and victory—victory over death and sin and the fear of demons and the power of circumstance. Such are the implications of the doctrine of the Fatherhood of God; His kingdom is the kingdom not merely of law but of grace.

(5) Yet our preaching needs to be thoroughly ethical: a loose doctrine of forgiveness causes the Buddhist to scoff, and careful training is much needed in the best thought upon the atonement and the true meaning of the forgiveness of sin.

It seems likely that these doctrines will gradually win a place first by linking themselves with the doctrine of karma (counteractive karma being an accepted idea) and later by disintegrating it.

(6) Again, if Christianity is indeed a life, it will manifest itself in social service: it will prove itself to be not a denationalizing and disintegrating force but a nation-building power. The great doctrine of the brotherhood of man is accepted by Buddhists but not much practised. Christianity alone has a sufficiently constraining motive, for it sees in the leper and the outcast a brother 'for whom Christ died.' Works of healing are an essential part of the gospel message and yet Ceylon has at present no medical mission. The work lately started for the deaf and blind is already proving a valuable bit of apologetic, and the wonderfully courageous purity campaign just carried out in Colombo has also given the Buddhists furiously to think; whilst such practical social Christianity as the corporate life of the mission schools and of the Y.M.C.A. (which is rapidly becoming indigenous) do much to convince Buddhists that Christianity has forces of cohesion which are not found in Buddhism. The fact, moreover, that Christian efforts are sustained and progressive makes Buddhists realize that they are lacking in something that makes for united and long-sustained effort. We believe that the admirable training colony scheme for which Mr. A. G. Fraser is collecting funds will provide a much-needed centre for building up an efficient native ministry and therefore an indigenous Church. Every year the number of learned Bhikkhus is increasing owing to good work done in the Vidhodaya College in Colombo; and the Christian Church needs leaders still better trained, trained not only in theology, but in such practical things as will make them social as well as religious leaders. For the Sinhalese villagers are in desperate need of shepherds: debt, disease, superstitions, fear and crass ignorance are preying upon them, and the Christian catechist, if he be a leader trained in the elements of medicine and of agriculture, will do much to

save these perishing masses, and to prove that Christ gives abundant life.

(7) Once more, the Christian community of Ceylon number ten per cent of the total population, a very high proportion compared with India, and if they be really living Christians then the victory is assured : to vitalize the Christian community, and to send out leaders with a living experience—this must be the first task of the Church in Ceylon.

In a word, no amount of logic and skill in preaching can succeed without the constraining presence of the Holy Spirit, for Buddhists are hungry for those more spiritual elements of religious experience which are His alone to give : and a hundred years of very indifferent success makes the Church herself long for a great revival of spiritual power and a living experience of the presence of her Lord, of victory in prayer, of power to heal and save.

Buddhism may well prove a schoolmaster to bring men to Christ if the Christianity presented to its followers be not another law nor another philosophy—but a life. ' For the kingdom of God is not in word, but in power.'

KENNETH J. SAUNDERS

MISSIONARY METHODS FROM A ROMAN CATHOLIC STANDPOINT

I VERY gladly respond to the request of the editor to contribute to the *International Review of Missions* an article which may serve, I hope, to promote a better understanding between Protestants and Roman Catholics. Having this object in view I propose to deal with certain controversial questions from the Roman Catholic standpoint, and incidentally to call attention to some erroneous ideas which are not infrequently to be found in Protestant missionary literature.

I. THE AIMS OF ROMAN CATHOLIC MISSIONS

In reading Protestant missionary literature I have often come across mistaken notions of the aims of Roman Catholic missions. For example, Dr. Warneck in his *Missionslehre* (vol. iii. p. 11) writes : ' Just as they [i.e. Roman Catholic missions] impose everywhere western forms of organization on their missionary churches and regard the establishment of these forms and the habituation of the natives to them as the task which ultimately determines all their operations, so even where a number of different orders are at work in the same field they at once incorporate the native dioceses in the Roman hierarchy.' Similarly Strümpfel in his book *Was Jederman heute von der Mission wissen muss* appears to think that he has sufficiently defined the object of Roman Catholic missions in the words ' the bringing of those who are not Roman Catholics under the sovereignty of the Pope.'

These and other similar statements are based on the erroneous idea that Roman Catholic missions have ex-

clusively or, at any rate, primarily in view the expansion of the Church. Nothing could be more untrue. What the Roman Catholic missionary primarily strives for is the recognition, love and worship of the Triune God, who in His infinite mercy has made Himself known to us through the incarnate, eternal Word. The knowledge of God, the love of God and the service of God constitute the supreme aim of our missionary activity—an aim which would invest missions with an absolute and imperishable significance, even if they were not necessary for the saving of souls. Here we have the second determinative aim of missions—the salvation of souls. The object to which their efforts are directed from the beginning is to lead their catechumens to a true conversion of heart, to a direct and immediate communion with God, and to a sincere devotion to the teaching of Christ; and thus by a course of preparation extending generally over two or three and, in some instances, over four years to do everything within their power to bring about a true growth in their converts of the new life in Christ.

Father Hermann Fischer, S.V.D., is therefore in full harmony with the whole Roman Catholic missionary body when he says in his profound work *Jesus letzter Wille*[1]: 'Missionary work is a holy crusade for the honour of God, to which the Almighty Himself has called us, and to which love for Him must inevitably compel us. In this is found its highest and most exalted aim. The honour of God and the salvation of souls are the highest objects of human endeavour. Like pole-stars they shine far above the strivings both of individuals or of society. Anything that excludes these objects is without importance in the Christian estimate of life.' Father Fischer obviously makes no reference here to the expansion of the Church as an aim of missions and I do not recall in his book any expression that would suggest it. Nevertheless it is possible to designate the establishment of the Church as a third object of missionary effort—though

[1] Steyl bei Tegelen, Holland. 3rd edition, 1912, p. 97.

only a subordinate one—in the sense that the Church is an instrument appointed, as Roman Catholics believe, so far as its essential nature is concerned, by Christ Himself, for the accomplishment of the two great primary aims of missions.

In this sense Professor Schmidlin of the University of Münster is right in describing the ecclesiastical and hierarchic character of Roman Catholic missions as their distinguishing characteristic. He asserts that 'Roman Catholic missions connect the preaching of the Gospel inseparably with organic union with the Church—with a Church, that is to say, which is visibly organized and hierarchically graded; not through any craving for power or because incorporation in the Church is regarded as the sole and exclusive object of missionary work, but because in their view the Christianity which they proclaim is by divine appointment embodied concretely in the visible kingdom of God on earth.' Even the Protestant bodies have hitherto transplanted to the mission field, as a matter of course, their own form of church organization so far as they believe it to have scriptural authority. It is all the more intelligible that the oldest of the Christian Churches should hand on to its converts the institutional forms which it believes to have been ordained by Christ.

II. MISSIONS AND THE PRESERVATION OF NATIONAL CHARACTERISTICS

Though the Roman Catholic Church feels itself bound to impart to all nations the full heritage of the divine revelation and the essential elements of government and worship which depend upon dogma, it has in no sense been commissioned by our Lord to impose in addition upon the peoples of the earth as binding laws all the forms of ecclesiastical life which have been developed within the Latin Church. On the contrary, it unquestionably accords with the will of Christ that

the Church should allow each nation to retain as far as possible its distinctive characteristics. It must be acknowledged that this principle has often been violated, in spite of the best intentions, by both Roman Catholic and Protestant missionaries.

Thus Bishop Le Roy, C.S.Sp., one of the most distinguished Roman Catholic missionaries of the present day, writes [1]: 'The missions of the apostolic period and of the Middle Ages made no concessions with regard to doctrine or morals, but in other respects conformed as far as possible to the ways of the people who were being evangelized. At the present day, however, all these peoples, so entirely different from ourselves, are expected to conform to our ways of thinking and doing things, and are compelled to receive Christianity itself, even as regards the smallest details, in an exclusively European form. In view of the results of this method of missionary work, which seem to come very near to failure, one is inclined to ask with some anxiety whether we are really pursuing a right system, and whether it is actually necessary, in order to convert the world, first of all to Latinize it.' The most penetrating attack on the Europeanizing tendencies of missionaries, though it is not free from defects in historical presentation, is that of Canon Léon Joly in his works *Le Christianisme et l'Extrême Orient* (Paris 1907) and *Le Problème des Missions* (Paris 1908).

Much as I am inclined to agree in general with these writers, other points of view must be taken into account when a particular and concrete question has to be decided. The growth of a world-embracing civilization, which promises within measurable time to weld together the most widely separated peoples of our planet in a single great cultural unity, and may perhaps one day find political expression in a world parliament, makes it desirable from an ecclesiastical point of view that Roman Catholics in all countries should have as far as possible uniform and easily

[1] Quoted in Huonder, S.J., *Der einheimische Klerus in den Heidenländern* (Freiburg, 1909), p. 20.

administered forms of church order and government. Besides, it must not be forgotten that the forms of the Roman Church already in existence are the product of an experience extending over many centuries. Is it not wiser that the new converts should enjoy the advantage of this experience which has already proved its worth than that they should have to feel their way through many uncertainties and disillusionments, and again live through all the crises from which historic Christianity emerged at the cost of many a bitter conflict ? Human nature is the same everywhere, and this is most of all true when purified by experience it reaches its highest expression. Just as backward political communities imitate the more progressive nations in their constitutions, laws and administration, so it is entirely natural that converts in the mission field should follow the example of the more ancient Church.

The Protestant view was expressed by the World Missionary Conference at Edinburgh in the following terms [1] : ' That the aim of Christian missionaries should be not to transplant to the country in which they labour that form or type of Christianity which is prevalent in the lands from which they have come, but to lodge in the hearts of the people the fundamental truths of Christianity, in the confidence that these are fitted for all nations and classes, and will bear their own appropriate and beneficent fruits in a type of Christian life and institution consonant with the genius of each of the several nations. To this end emphasis upon the distinctive views of any one branch of the Christian Church, when it is not imperatively demanded by fidelity to what is deemed vital truth, should be avoided in favour of a simple and elemental presentation of fundamental truth.' From the Roman Catholic standpoint, I cannot entirely agree with this statement of the right procedure in regard to the present problem. Roman Catholic missionaries regard themselves as bound in their preaching by the saying of our Lord : ' Teaching them to observe all things whatsoever I

[1] *Report*, vol. iii. p. 264.

commanded you.' They therefore do not feel that they are justified in distinguishing between truths that are vital and those that are not vital. What they recognize as having been revealed by God, that they must and will proclaim. The dogmas which have already been enunciated by the Church, and those elements of church government and worship which are bound up with dogma, are therefore for us Roman Catholics outside the range of discussion. How far in other respects the peoples that are being converted will in the future exert an influence in the sphere of theological development, of church government, and of worship, and create for themselves original forms of Christian thought and life, must depend, even in the Roman Catholic Church, to a large extent on these nations themselves.

It is, of course, no contradiction of this fundamental attitude with regard to dogma that missionaries in the early stages of their work, especially among uncivilized peoples, should give a primary place in their preaching to those truths of revelation which are of fundamental importance, and introduce their converts only by degrees into all the consequences of Christian dogma. It is not only unnecessary, but obviously disadvantageous, to present to wholly untrained heathen at the very beginning the entire structure of developed dogma, and to confront them not only with the fundamental truths of the kingdom of God as Jesus proclaimed these, but with the doctrinal conceptions and inferences of a theological system. In general, one may say that the practical task of accommodating Christianity to the peculiarities of different peoples is one that requires the ripest experience and wisdom of the ablest missionaries. The most bitter conflicts in the history of Roman Catholic missions were occasioned, as is well known, by the controversies about accommodation in India and in China. The Roman Catholic Church has the advantage that the authority of the Apostolic See can intervene when necessary to decide disputes and restore unity, and this was what happened in the eighteenth century. The problems, how-

ever, which then aroused so much feeling have not even at the present day found a complete solution in detail. The question how far popular customs in heathen countries are purely social in character and how far they are bound up with the heathen religion, calls for the most intimate knowledge of the language and customs of the country on the part of missionaries. Whenever this question emerges, therefore, it ought at once to be referred to the most experienced, competent and judicious missionaries, and to them only, to avoid the danger of an entire mission being plunged afresh into unrest and painful uncertainty.

Of no less importance is the careful training of the native clergy, if they are to be given an influence in the government of the Church and allowed to make their legitimate national contribution. They must be thoroughly familiar not only with the various branches of theology, but also with the church life of historical Christianity. It is well known that Roman Catholic missions devote to the training of the native clergy an amount of labour, time and care that may be taken as a standard, without implying that under certain circumstances less exacting demands may be quite legitimate. In the mission which I know best, in South Shantung, the education of a Chinese priest requires fifteen or sixteen years. But Roman Catholic missions are not satisfied with this. With a view to providing for each diocese at least a small band of native priests possessing the highest possible education, the Jesuits have established a general seminary for higher theological studies in Beirut for the whole of western Asia, and in Kandy for the whole of India, and the Dominicans a similar institution for the Philippines. The work of the individual theological seminaries in each diocese is supplemented with great advantage by the teaching of these institutions. It is obvious that at the present day, especially when the inrush of European civilization makes increasing demands on the native clergy, no better way can be found to prepare for the gradual self-government of missionary dioceses.

III. UNITY IN THE MISSION FIELD

At the Edinburgh Conference a Chinese delegate, Ch'eng Ching-yi, said : ' Speaking plainly, we hope to see in the near future a united Christian Church without any denominational distinctions. . . . Speaking generally, denominationalism has never interested the Chinese mind. He finds no delight in it, but sometimes he suffers for it. . . . In China, and for the Chinese, such union is certainly desirable.' [1] How intelligible is this passionate longing of a high-souled Chinese, who in his great country would fain see the Christian Church also great and united. How unutterably sad it is that the schism which divides western Christendom should be transported into every mission field, and in all nations be erecting new barriers between the members of one people and the children of one fatherland. How painful does this division of Christendom appear in the presence of heathenism. In all who think seriously of the disastrous consequences of our religious divisions, there must inevitably be kindled an ardent desire for the reunion of all separated Christians, and they cannot but sympathize in the depths of their souls with the longing which was so passionately expressed by Ch'eng Ching-yi. If we keep the actual facts steadily in view, however, we can scarcely regard the prospect of a union of the Christian Churches, or even of the Protestant denominations, as favourable or likely to be realized in the near future. Dr. Julius Richter very justly compares the problem of the reunion of the Protestant Churches to that of squaring the circle, and says : ' How can a common agreement with regard to admission into the Church be reached between Baptists, Plymouth Brethren to whom the sacraments are a matter of indifference, and Anglicans ? Will the united Church be organized in accordance with Anglican episcopacy, or under

[1] W. H. T. Gairdner, *Edinburgh, 1910*, An Account and Interpretation of the World Missionary Conference, p. 185.

presbyterial and synodical government, or on a congregational and independent basis ?' [1] It is to be noted that Dr. Richter's reference to these difficulties was written three years after the Edinburgh Conference.

It is recognized even by Protestants that in the light of past experience there is the greatest danger lest attempts to promote unity, which go beyond practical co-operation in work and deal with questions of creed and constitution, may lead to a directly opposite result and increase division. I need only refer to the controversy in the English press that has followed the recent conference at Kikuyu.

Even if a way were found of reconciling the differences for the present—and this could only be at the cost of compromising the cherished convictions of each denomination—they might at any moment, and indeed certainly would, break out again, so long as the individualistic principle of free enquiry is the basis of union. Even those Protestants who are most deeply attached to their own Church must admit that the Protestant principle of individualism necessarily endangers unity. In England there are more than a hundred different denominations and in the United States about a hundred and fifty. And yet it is these countries whose missionary influence in China is most powerful.

In this matter the Roman Catholic Church enjoys a position of incomparably greater advantage. The only possible way of maintaining the unity for which Christ so earnestly longed and prayed, i.e., the principle of authority, receives in it practical recognition. The assurance of ecclesiastical, and consequently of national unity depends on the influence and success of Roman Catholic missions. In China the Roman Catholic Church with its 1,400,000 Christians and nearly 500,000 catechumens is admittedly far stronger than all the other Christian bodies put together, claiming nearly 70 per cent of the total number of Christians.

[1] Julius Richter, *Weltmission und theologische Arbeit*, Gütersloh, 1913, p. 64.

IV. MISSIONARY COMITY

A common charge against Roman Catholic missions is that they intrude into Protestant mission fields. Those who make this criticism entirely forget that in all the Roman Catholic countries of Europe and America, Protestant missionaries carry on a systematic propaganda among Roman Catholics ; and further, that in the Levant, Further India, China, Korea, and the Philippines Protestant missionaries have in countless instances occupied towns or districts in which Roman Catholic missions have long been at work, sometimes for centuries. It is quite in keeping with this practice that Dr. Zwemer in his otherwise very instructive book, *The Unoccupied Mission Fields of Africa and Asia*, should almost wholly ignore Roman Catholic missions, although in a volume on this subject some reference to these missions would have seemed especially natural and appropriate. It therefore hardly seems fair that a practice which is quite common among Protestants should be made a ground of complaint against Roman Catholic missionaries, and one would be glad to see charges of this kind disappear from Protestant missionary literature. What is more important, however, and more likely to serve the cause of peace, is that we should try to understand better the Roman Catholic view.

In the first place, I should like to say that we Roman Catholics regard every Protestant believer who lives in accordance with his faith as a true and real Christian. Indeed I am firmly convinced that there are many Protestant Christians who are far nearer to Jesus than I am myself, inasmuch as they have given themselves to the Saviour with greater loyalty and love.

If, in spite of this fact, a convinced Roman Catholic cannot regard the Protestant Churches as being on the same plane as the Roman Church, and, however deep his personal love for Protestants may be, cannot hold any kind of

ecclesiastical fellowship with them, I desire to assure our brethren in the Protestant denominations that we are far from having any intention of slighting them personally, and that our attitude arises from a clearly recognized conscientious sense of duty. Roman Catholics are firmly convinced that Christ Himself established the apostolic teaching office in the Roman Catholic Church, with the Pope at its head as the shepherd of the whole flock of Jesus (John xxi. 15–17), on behalf of the entire human race, and that He gave to this Church alone the right and the duty of proclaiming the Gospel to the whole world. If they were not to act in accordance with this conviction, they would be guilty of a grievous sin against their own conscience, and therefore also against our common divine Lord.

In the light of these preliminary remarks, it will not be difficult to appreciate what has been very justly said by Professor Dr. Schmidlin.[1] 'I readily admit that it is not easy for Roman Catholic missions, more particularly in the region of fundamental principle, to reach an understanding with Protestants, and to seek an acceptable *modus vivendi* with them. . . . But anyone who objectively thinks himself into the Roman Catholic view will understand these difficulties, and will be in a better position to appreciate the approaches which in actual practice are made by Roman Catholic missions. . . . In spite of profound dogmatic and ecclesiastical differences, and indeed antagonisms, there is no need at all to despair of a peaceable solution and of mutual understanding.'

As the necessary presuppositions of such an understanding, Dr. Schmidlin specifies the recognition of purity of motive and the avoidance of personal animosity. German Roman Catholic missionaries 'have become accustomed to the thought that Protestant missionaries also are inspired by a sincere love to Jesus, and are able to preach their doctrinal tenets in good faith.' Consequently one does not find in the more recent German missionary literature,

[1] *Zeitschrift für Missionswissenschaft*, 1913, p. 189.

except in a few isolated instances, any malicious attacks on Protestant missions. Similarly, many Anglican missionaries are distinguished by their objective and conciliatory attitude towards Roman Catholic missions. On the other hand, in German and American Protestant literature one more frequently comes across remarks about Roman Catholic missions which deeply wound our feelings. I have always found that the chief reason for this difference is that Protestants do not know Roman Catholicism and Roman Catholic literature, especially missionary literature, at first hand; the sources of their information about Roman Catholicism in general and of Roman Catholic missions in particular are almost exclusively the writings of Protestant controversialists. I therefore venture to suggest that one of the first conditions of moderating the keenness of existing antagonisms is to study the body from which we differ through its own literature and through personal intercourse with its intelligent representatives. If it is the undeniable duty of missionaries to acquire a thorough knowledge of heathen religions, one may still more expect from them a similar knowledge of the Christian bodies with which they are brought into contact.

When we have thus learned to think ourselves into the standpoint of another and to respect real differences, we shall have no difficulty in understanding—again to quote Professor Schmidlin—that 'mere co-operation and simple amalgamation represent an impracticable ideal. . . . We shall no longer take offence, but on the contrary regard it as estimable when each side strives with all its might to discharge its responsibility for winning as many heathen as possible for its faith and for its Church; and however painful the experience may be to see our opponents enjoying greater success and better prospects in this competition, we shall not allow our regret on this score to lead us without sufficient reason to suspect their methods of work or their devotion to the cause of peace, or to sound without more ado the trumpet for battle. . . . Nor indeed will Protestant

missionaries have any ground for complaint if in exceptional cases, when an opportunity presents itself of its own accord, Roman Catholics extend their efforts even to Protestants.'[1]

Definite agreements between Roman Catholics and Protestants for the division of territory appear to find less and less favour with both sides. The experiences of recent years have shown that it is just such agreements that most readily give rise to fresh misunderstandings and disputes, and that they thus do not conduce to peace.

On the other hand, it ought to be regarded as a matter of course that, so long as there are heathen in other parts of the area occupied by a mission to whom the missionaries can devote their labours, they will not enter a district which has already been completely, or largely, occupied by another Christian body. Pater Krose of the Society of Jesus also assents to this view in his book *Katholische Missionsstatistik* (p. 46). Indeed even when districts almost wholly unoccupied are in question, it would in many cases be far better for both parties to avoid working close to one another, and acting on their own initiative and without any definite agreement follow the example of Abraham and Lot, and remain as far apart from one another as the interests of their work permit. When Roman Catholic and Protestant populations are closely intermixed, each body is confronted with a diaspora, and the conditions of a diaspora, which greatly increase the difficulties of the pastoral supervision, are not pleasant or desirable for any Church. Districts where railways are to be found, or where for other reasons there is an active trade, and areas in which there is a strong movement towards Christianity, must be regarded as exceptions to the general rule. In these instances, it is to the interest of all missions to make their influence felt, and it would be unfair to place restrictions upon them. Under any circumstances, an attempt by the government authorities to restrict the freedom and competition of Christian bodies, provided there is no interference with law and order, is to

[1] *Zeitschrift für Missionswissenschaft*, 1913, p. 192.

be severely reprobated. Such an attempt is an entirely illegitimate suppression of the stronger mission in favour of the weaker, and involves an interference in religious questions which is absolutely incompatible with the modern idea of a neutral state.

V. THE PREPARATION OF CATECHUMENS

As every student of missions is aware, in many instances it is not purely religious, but frankly egoistic motives which draw the heathen to the missionary; sometimes, indeed, very material aims may in the beginning be the sole influence at work. When religious and earthly motives have together become sufficiently powerful in the heart of a heathen to make him resolve to seek admission into the Christian Church, there begins the critical period of learning and testing which is known as the catechumenate. The larger the place occupied by earthly motives at the time of admission to the catechumenate, the more severe must be the probation and the more thorough the instruction, in order that it may issue in a real conviction of the truth of Christianity, and a firm resolve to accept the responsibilities of the Christian life. Earthly motives of this kind may be always presupposed when mass movements take place on any large scale. Thus in the eastern islands of the South Seas, in Madagascar, and in Uganda, the desire for education has exerted a large influence; in India among the Kols, and in China, the desire for protection from oppression and persecution in the law courts; and in all famines in the mission field, anxiety regarding the maintenance of life. We have only to remember, however, that Jesus Himself gathered thousands around Him by His acts of mercy to see that missions need not reject such motives in those who desire to be admitted to the catechumenate, i.e., to religious instruction. This only makes it all the more necessary, however, that every effort should be made

during the catechumenate to secure a real conviction of the truth of Christianity and a sincere and believing surrender to Christ.

The length of the catechumenate varies greatly in different mission fields, and even in individual missionary societies. Its duration varies as a rule from one to four years. 'It is necessary to proceed slowly with the Chinese,' the Vicar Apostolic of North Kansu, Bishop Otto, wrote to me a short time ago, 'and as a rule it is only after two years that a catechumen so assimilates Christianity that one can venture to baptize him. When a Chinese has once made his act of faith, he seldom draws back; but his conversion, like everything else with the Chinese, is a slow process. The erection of catechumenate buildings is therefore a work of supreme value. When I was in Mongolia, we received the catechumens every year from November till February in the catechumenate building erected exclusively for their use, and you can hardly imagine how much good a missionary can accomplish by the daily addresses and discussions, which are afterwards repeated a second time by a catechist. Even the hardest characters gradually show a change, if not in the first, at any rate in the second or third year.' The catechumenate buildings, to which reference is here made, are found in many, or rather in most, missions in China. After the Chinese candidates for baptism have been taught for a time by catechists or native priests, they are received for several weeks or months into the catechumenate houses, so far as the resources of the mission admit of the support of so large a number of people who are as a rule quite poor. Here they find themselves for a time in an entirely Christian atmosphere, in which their life takes a new direction that in most instances is unmistakable. Many Christians on whom this advantage could not be conferred before their baptism are similarly received into the catechumenate houses for some weeks before their first communion. The extent to which this practice has been developed is evident from the fact that the Jesuits in their

Kiang-nan mission, which is, of course, a large one, held in one year 238 catechumenate courses attended by 18,976 persons. The Steyl missionaries in South Shantung have a similar practice with regard to the catechumenate. A typical example from Africa is seen in the methods of the White Fathers in their huge Central African mission. The first instruction is of a preparatory character, and lasts for two years. It is as a rule given weekly by the missionaries in their regular preaching journeys through the mission districts. After the lapse of two years, those who are firmly resolved to become Christians are admitted to the catechumenate in the stricter sense. They now receive religious instruction twice a week, and are permitted to be present at the whole of divine service, whereas previously they were only allowed to remain until the offertory in the mass. In the chief stations, especially in Uganda, provision is made in a very practical manner for the temporary reception of catechumens. Around the chapel, the mission station, and the roomy but unpretentious sheds where instruction is given to the large crowds, there are grouped along the three or four symmetrically laid out streets the huts of the natives, which are beautifully framed round by a few banana trees and a garden which helps to maintain the catechumens. Study, prayer and labour in the fields succeed one another in regular order, and the intending Christians manifest as a rule a praiseworthy earnestness. No less eagerness is displayed by the majority of the newly baptized, the number of which in the most successful stations in Uganda increases by 150 or 200 a month. It is regarded as a duty that each should teach the catechism at least to one heathen in his neighbourhood.

In the knowledge which is required of catechumens, age and natural capacity have to be taken into account. The most severe demands are invariably made on the children, who attend the mission schools and have had the best opportunity of inwardly assimilating Christianity. In the matter of morality, the first requirement of adults is

that they should conform their marriage relationships to the Christian standard, which includes monogamy, and that they should manifest a determined resolve to observe the divine commandments; though this does not, of course, prevent subsequent backsliding any more than in Christian countries. The conversion of the heart to God and surrender to His will, which are the real aim of missionary effort, remain the secret of each individual personality; they may be inferred with greater or less probability from the conscious or unconscious utterances of the converts, but no conclusion can ever possess absolute certainty. The missionary must therefore be content to judge of earnestness in conversion by the actual practice of Christian duties and by the readiness of a candidate to accept these responsibilities for the entire future, and he must reject all who do not show such willingness.

When it is a question of the baptism of a heathen at the point of death, the missionary must restrict his demands to the lowest minimum. Prolonged instruction is out of the question, and under certain circumstances one must fall back on the saying of St. Paul that he who comes to God must believe that He is, and He is the rewarder of those that seek Him, and must be content to awaken as far as possible in the dying man feelings of faith in God, of repentance for sin, and of trust in the Redeemer, and then to baptize him. A missionary will then have done in the given circumstances all that can be done for a man in the most solemn hour of his earthly life. It would be an act of heartlessness not to grant this last help to one who is at the point of death.

The same thing applies to the baptism of dying children, who have not yet reached the age of discretion. Earnestly as we may hope that for the countless children who die without the sacrament of baptism the way to eternal perfection has not been closed, we cannot attain the complete certainty for which our heart eagerly craves regarding the destiny of these little ones, since revelation does not furnish sufficiently clear evidence to permit of a decisive answer.

It is therefore a worthy and humane trait in the widely extended operations of Roman Catholic missions, that the missionaries and missionary sisters, and along with them many thousands of catechists and expressly appointed baptizers, both men and women, regard it as a sacred duty to seek out children in danger of dying, and to confer on them Christian baptism before they breathe their last, even though this may sometimes be done without the knowledge of their heathen parents. These baptisms of dying children and adults do not promote the ends of missionary work, so far as these relate to the extension of the kingdom of God here on earth. They are rather a personal service of love rendered to the dying, in order that the salvation of their souls may be made as sure as any action of man can make it. Protestant controversialists have frequently adduced these baptisms of the dying as a proof of the superficial and external character of Roman Catholic missionary methods. In view of what has been said, it is not difficult to see that these charges are without justification.

F. Schwager, S.V.D.

THE MISSIONARY AND HIS TASK

II. PROBLEMS OF THE CHURCH IN THE MISSION FIELD[1]

THE replies of our correspondents make it abundantly clear that the most pressing and perplexing of all problems in the mission field at the present time are those connected with the spiritual life and growth of the indigenous Churches, and the relations between these Churches and the foreign missions. An experienced missionary in India expresses what would seem to be the view of the majority of our correspondents when he writes: 'The problems which have most impressed me by their gravity during very recent years are all actually reducible to one—the question of the upbuilding and strengthening of the Church.'

It is no easy task within the limits of a single article to deal with the immense amount of valuable matter contained in the replies. Our aim in this paper is to state clearly, and as far as space permits to illustrate by frequent quotation, the chief problems mentioned by our correspondents. The enquiry has proved even more valuable than was anticipated in revealing the questions in which missionaries desire help and guidance. We propose during the next two or three years to devote special attention to these questions in the Review, endeavouring to bring to bear upon them the best missionary experience that is available. This plan will be carried out in close co-operation with the Special Committee of the Continuation Committee on the Church in the Mission Field.

[1] This article is one of a series of three, presenting the results of an enquiry in which missionaries were asked to state the most pressing problems which had recently confronted them in their work (cf. *IRM.* for April, p. 284). Since the first article was written six additional replies have been received, bringing the total number to 239.

The present article is likely to convey a false impression unless one consideration is kept clearly in mind from the outset. The replies on which it is based were written in response to an enquiry regarding ' problems.' It is therefore the difficult and darker side of missionary work that they present. This is only one side of the picture, and it is entirely misleading if it is taken as the whole truth. Most of our correspondents could have written, had they been asked, of individuals and of communities transformed by the power of the Gospel, of the blossoming of new hopes and new ethical ideals in the most unpromising soils, of the ripe fruit of disciplined and attractive Christian character, and of heroic service and sacrifice for the advancement of Christ's kingdom. Here, however, we are concerned with the heights that have still to be scaled.

I

We may take, first, the replies dealing with the spiritual life of the Church. It is clear that, as several correspondents point out, this is really the fundamental problem. A stronger tide of life would sweep away many difficulties that now cause anxious thought. The absence in the Church of vitality and fire, of energy and infectious joy, is what many of our correspondents mourn. In many parts of the mission field the stage appears to have been reached when the early freshness of the Gospel has passed, when the first love has grown cool, and when there is a danger of an inherited tradition taking the place of personal experience. One correspondent writes, for example :

' The missionary feels that were the Christian life and conduct of a higher type, it would attract and win a way for the Gospel. The life is there, but it is slow, heavy, depressed, and the note of joy, enthusiasm and life abundant is missing. It is scarcely a case for blame, but help is needed. Persecution is hard to bear, but it awakes the fighting instinct; harder still is it to be despised and let alone.'

Statements such as this recur not infrequently in the replies, and the reiteration leaves an impression which no

summary can convey of the magnitude of the spiritual task to which the Church is committed. The effect on the mind of the present writer is to raise pointedly the question whether the root of the difficulty does not lie in the failure of the Church as a whole to enter experimentally into the abundance of the life that is in Christ, and to teach definitely and consistently the fulness of His power to redeem and to save. Must not the Church stand behind its missionaries with a more triumphant Gospel, if the dead weight of dulness and unspirituality, of unbelief and heathen tradition, is to be lifted from the Church in the mission field ? The tides would surely run more strongly if the Church as a whole had a firmer and clearer faith in a God who, as revealed in the New Testament, is overflowingly alive. Here, in this personal challenge, we seem to sound the real depths of the problem of the Church in the mission field.

The task for which these fresh vitalizing energies are needed is indeed a stupendous one. It is a long and hard struggle to free the new life from the powerful grasp of tradition and environment, and the battle with heathen ideas and practices has to be stubbornly contested within the Christian Church. The replies from India make repeated reference to the persistence of caste in the Christian community, and its influence in preventing the growth of a sense of brotherhood. Everywhere the enslaving power of old habits continues to assert itself, and the duties and virtues of the new life are only slowly learned. Conscience has to be awakened and educated, and a Christian public opinion gradually created to support and guide the individual. The task of education is made harder in many instances by the illiteracy of the people, which closes the door to enlightening and broadening influences and makes them dependent for stimulus and help on the occasional visits of the missionary or catechist. All these hindrances are vividly brought to our attention in the replies.

At the heart of the missionary's task as educator lies the necessity of fostering in his converts a sense of moral

responsibility and an understanding of the freedom which is the spring and core of the Christian life. The replies contain frequent references to the unreadiness of Christians to take a stand against wrong, to go in the face of opposition or criticism, or to think and act independently. For example, a correspondent writes from Japan:

'The Christian ideal of responsibility comes into conflict with family interests. In the family many practices required of members are related to the offerings upon the godshelf in every home, and many of the social interests are grouped about the village Buddhist temple or local deity shrine. Thus individual Christians are in danger of friction, and to avoid this are apt to compromise.'

The heathen tradition, even in the case of the higher religions, lays stress on the observance of forms and ceremonial, on obedience to rules and the following of custom. At no point does Christianity come into more fundamental antagonism with the non-Christian religions than in its opposition as a religion of the spirit and of freedom to formalism and legalism of every kind. The persistence of this conflict within the Church is strikingly described by a correspondent in Africa, who is engaged in training students for the Christian ministry:

'Sin has become largely synonymous with breaking the laws of the Church. In regard to Sabbath observance, for example, our theological students—and if they, how much more the ordinary people—would prefer to be told what they may and may not do, than be left with the Spirit to guide them. . . . I wonder if the minds of newly civilized savages are prepared to receive the idea of mystic union with Christ, and if not, on what lines one should develop. . . . As regards my own work, I have felt the great difficulty to be in teaching those who prefer laws to the Spirit, information about the Bible to Bible study, and New Testament introduction to New Testament exegesis, though I put my best work into the latter.'

The fostering of moral independence—or rather, of dependence upon Christ alone—in the members of the Church is the missionary's most difficult, and yet most inspiring task. We may be thankful that we have in the Epistle to the Galatians a classic treatment of this subject from the pen of the greatest missionary.

Persistent effort to lead individual Christians into an apprehension of the freedom with which Christ has made them free is not inconsistent with a recognition of the large dependence of the individual upon the Christian society. This complementary truth is expressed by an Indian missionary of long experience :

'I think we do not allow sufficiently for the stage in history represented by the medieval Church. No doubt we should train Christians in the liberty of the Gospel ; but the discipline of collective Christian life is also necessary and our Protestant missions make too little of this. Those who have leaned hitherto in every direction on the framework of the community cannot in one generation emerge into a condition of individual self-determination. The development of a system of Christian social usage needs to be encouraged, and the idea of a social brotherhood emphasized.'

Several correspondents dwell on the importance of encouraging among the Christians (where they are able to read) a more regular and eager study of the Bible, that they may draw fresh inspiration from this unfailing source of energy and joy. One writes, for example :

'Although I am a modern in my views of the Bible, I would give it a place as a missionary weapon far more exalted than older missionary effort has given it. It needs a tremendous amount of persistence and skill to get the Chinese themselves really to use this prime source of religious experience and inspiration, especially now that preaching and being preached at hold the predominant place in the expression of the Christian life.'

A difficulty to which several writers refer is that social conditions and customs often make privacy almost impossible and thus are a serious obstacle to the devotional life.

Replies from China, India and Africa dwell on the lack of vernacular literature for Christians as one of the great hindrances to the development of a strong Christian life. A German missionary in India may be allowed to speak for other correspondents who write of similar conditions :

'In my opinion this [i.e. the want of Christian literature] is a very grave failure of mission work in India. How shall people grow in Christian principles

and ideas without literature? I do not hesitate to say that the very discouraging condition in which many congregations to-day are with reference to their spiritual life is due to the absence of sufficient schooling and literature. . . . Literature produced by missionaries is largely written for non-Christians and the Christians are left alone. This is a great mistake. The spiritual condition of the Christian community is a large factor in our work for non-Christians. In all the world it is a recognized fact that literature is an important means of influencing people; in mission work this seems often forgotten.'

A further hindrance to the growth of the spiritual life is the difficulty in many parts of the mission field in securing the adequate observance of the day of rest. Reference to this matter is especially prominent in the replies from Japan.

A Church whose spiritual vitality is low is likely to be wanting in evangelistic ardour and self-propagating power. We find in the replies repeated laments that the Church is indifferent to the need of those outside its borders. Correspondent after correspondent states that the most pressing and difficult problem is to imbue the Church with a missionary spirit. Some ask the question whether the failure is due in part to methods of missionary training, and others appeal for any help that can be given from the experience of those who have learned the secret of arousing and sustaining evangelistic ardour in the Church.

II

The relation of the new life in Christ to the national heritage of custom and social usage gives rise to many perplexities. Which traditional practices must be condemned as fundamentally at variance with the Christian life? Which may be safely tolerated during a transition stage? Which, in spite of their strangeness to western eyes, ought to be retained as elements in a civilization that shall be at once Christian and indigenous? To find the right answer to such questions clearly demands much psychological insight and power of discrimination, an intimate knowledge of the language and people, and a firm grasp of the essential

principles of Christianity. The task of building up a healthy social life on a Christian basis is rendered still more difficult, particularly in Africa, by the eagerness of the people to imitate western customs that have no true relation to their own conditions of life. These problems are mentioned in general terms by a number of correspondents, but few specific illustrations of the difficulty are given. The subject deserves further consideration, and we hope to provide opportunity for this in the Review.[1]

To the fundamental social problem of marriage and the family there is, however, explicit and repeated reference. The great majority of the replies dealing with the question of marriage come from two fields so diverse in character as Japan and Africa. Several correspondents from Japan refer to the difficulties arising from marriage between Christians and non-Christians. Such marriages hinder the growth of Christian families, which is especially regrettable in view of the place which the family occupies in Japanese thought and life. The difficulty of arranging Christian marriages is sometimes due to the lack of proper co-ordination between work for men and work for women, with the result that there are no Christians of the other sex to marry. The subject is one of great delicacy, and missionaries have to be very careful about giving advice. The difficulty of inter-marriage between Christians and non-Christians is also referred to by a correspondent from China.

With regard to marriage in Africa, one of the most experienced women missionaries writes in these striking terms :

'Not only the most pressing, but the most puzzling, the most insistent, the most far-reaching of problems, is that of Christian marriage in the heathen world. It is ever present. It meets one at the opening of every new oppor-

[1] One correspondent has called attention to an instructive series of articles in the *Gospel Witness* (the organ of the Lutheran Missions in India, published at Guntur), vol. x. (1912–3). In these the Rev. L. Reichardt discusses how Christian worship, preaching, festivals, literature, and building, Church organization and finance, and the devotional life of the individual may be related to Indian customs, and how new habits that are distinctively and characteristically Christian may gradually be formed.

tunity. It becomes the bone of contention in the social order, in the family, and at the village tribunal; on almost every application of a believer for membership with the Church.

'Whether from the standpoint of the chief, who sees in Christian marriage the downfall of the structure on which society rests, or from the standpoint of the parent who has already paid or swallowed a dowry for his offspring, and who is waking to the fact that the offspring may have a will and an understanding as strong as his own, or from the standpoint of the lad or girl who finds that life as it is offered, fettered, poisoned, hideous, is an utter impossibility for him or her; from any and every side, the question staggers the Church. To create abnormal conditions under which the question may be shelved, such as segregating Christians from among the heathen into Christian communities or villages, is simply to beg the question. How to make Christian, monogamous marriage part of the social order, honourable, stable, fulfilling all the conditions for which marriage was instituted, has been the most pressing and difficult question I have been called to face.'

The replies show how heavy a burden of perplexity and anxiety weighs continually on missionaries in Africa in the endeavour to conserve the Christian ideal of monogamy. The insistence on this ideal is probably the chief hindrance to the progress of Christianity in that continent. The difficulty is referred to by correspondents in India, Persia, and China, but it is in Africa that it is most constant and insistent. The practice regarding the treatment of polygamous candidates for baptism, and especially of wives of polygamist husbands, varies in different missions, and even in the same mission there is often great diversity of opinion. One correspondent states that his mission has been accustomed in the past to admit to baptism the converted wives of polygamists, but is now inclined no longer to do so; another from the same field says, on the contrary, that although for more than thirty years his mission has followed the stricter rule in this matter, the question is continually being reopened and many missionaries favour its relaxation. An attempt to adjust the marriage relationships of a polygamist who desires baptism has important consequences for his wives and children, and is in danger of entangling him in endless quarrels; it is thus hard to know how best to advise him. More than

one correspondent makes a touching plea on behalf of those who give unmistakable evidence of their Christian faith, but are bound by ties made before their conversion, which cannot be broken without greater wrong; and who are on this account debarred, by the practice of the mission to which the writer belongs, from the fellowship of the Christian Church. Several writers make an earnest request for guidance and help.[1]

III

A further group of problems is concerned with baptism and with discipline. The difficulties with reference to baptism are especially acute in two fields—India and Moslem lands. Correspondents in India are face to face with the formidable consequences which under the caste system are attendant upon baptism. The convert is in danger not only of fierce persecution but of losing his means of livelihood, thus becoming dependent on the mission. There is also the risk of apostasy if baptism is prematurely given. In Moslem lands similar difficulties are felt. Not only is there the risk of subsequent apostasy and the certainty of persecution, but there seems to be no way of providing a Christian environment in which the new life can healthily develop. For example, a correspondent in Asia Minor writes:

'Open declaration means death sooner or later. Concealment means stunted Christian growth in some cases, and lapse into the previous condition in others. To send them to Egypt or Cyprus or still more distant places does not seem wise, nor have we funds for it, nor do we know of a safe place to send them—safe from the standpoint of their Christian training. The question of their bread and butter in any place but their own is very puzzling.'

On the other hand, it is pointed out that the postponement of baptism often means the cessation of growth and a going-back from the point which has been reached.

[1] The subject is discussed in the *Reports of the Edinburgh Conference*, vol. ii. pp. 64–74, 321–7, where the rulings of various Churches and missions are given.

A correspondent in Siam calls attention to the problem of the course of catechetical instruction before baptism, and to the desirability of a regular post-baptismal course, for which at present no provision is made. He pleads that a careful study of missionary practice in this matter should be undertaken.

In regard to the administration of discipline two problems are specifically mentioned in the replies. The first as stated by an Anglican Bishop in Japan is 'how to apply the sound principle that discipline should not be merely inflicted *ab extra* by clergy but by the congregation, when the standards and moral zeal of congregations are as yet undeveloped.' The second is mentioned by more than one correspondent in Africa, e.g.:

'A serious problem in church life is how to make discipline a means of edification and not of destruction. With our huge church membership the number of cases annually is large. For drunkenness, adultery, polygamy, etc., we suspend the culprit till repentance is shown. Now this suspension has not often a sanctifying result, but frequently when a church member is suspended for lesser sin, he feels himself abandoned and disgraced, and plunges into greater. I greatly question whether discipline of this sort ever leads to repentance. Our problem is how to deal with those that fall, that the Church while maintaining the highest standard of morals may not lose her hold of her erring members, but lead them back into stronger faith.'

IV

Of immense importance are the problems which concern finance and self-support. At first sight these may seem remote from the more directly spiritual aims of missions. But experience has proved that the treatment of finance may either be one of the most valuable means of training the Church in habits of self-reliance and generosity, or become an almost insurmountable hindrance to missionary success, obscuring the real aims and character of the Gospel. Ought the modern missionary, as Mr. Roland Allen contends,[1] to follow the practice of St. Paul, who took no financial help

[1] *Missionary Methods: St. Paul's or Ours?* pp. 70–86.

to those to whom he preached, or is there a legitimate place for the use of foreign money in helping the infant Churches ? Should the missionary, like St. Paul, refrain from taking any part in the administration of church funds, or is it necessary for him to exercise some supervision until the Church has been trained to bear entire responsibility ? Such questions as these admit of no easy answer.

A young missionary in the Mohammedan Near East, for example, writes as follows :

'My problem has been to find some principles to serve as a basis for determining how much and how long board funds should be granted to native churches, schools and workers. Should board funds be used to keep alive weak but struggling native churches? If so, how long should such funds be granted to such churches? Should board funds be used to keep up native schools? . . . Should free education be given at the expense of the board to prospective teachers and preachers? In vain have I looked for any mission or station policy on these matters, and opinions of the missionaries seem to differ widely on the subject.'

A member of one of the leading missions in East China calls attention to the dangers accompanying a too plentiful use of foreign money. Though there are many things to encourage, the Church appears to him to be growing further and further away from being a self-supporting institution. It is being built up on the sacrifice of foreign Christians rather than on the sacrifice of the Chinese themselves. This tendency seems to him to give rise to ' a most pressing and perplexing problem.'

There are warnings, on the other hand, against the danger of concentrating excessive attention on financial self-support as an end in itself. The main task, it is held, is to ensure that the spiritual life is strong and deep and to give the Church an adequate conception of its responsibilities ; if this is done, self-support will be the natural and certain result. This point of view is illustrated in the following quotation :

'There is a danger that the best thought and energy of the leaders of the Chinese Church should be absorbed in organization rather than in building up

the spiritual life of the Church. Surely it is of more importance for the future that the members of the Church should be built up in a knowledge of the truth than that the time and strength of the leaders should be spent in devising plans for self-government and the means of self-support.'

The problem of self-support, difficult in itself and necessitating a long process of wise and patient education, is rendered vastly more complicated by the differences in economic development between Europe and America on the one hand and Asia and Africa on the other. The financial dependence of the mission Churches on the home Churches is a consequence of the economic backwardness of Asia and Africa in comparison with the West. Requirements which from the western standpoint seem to be an indispensable minimum are in many parts of the mission field beyond the reach of the financial resources of the Christian community. Illiteracy must always be a source of weakness to the Church. But what if the Christians are too poor to maintain their own schools ? The consequence of such a situation is that missionaries are frequently driven to devote their attention to the social uplift of the people as the necessary condition of self-support. This is a question of far-reaching importance, and its significance can best be brought home by somewhat full quotation from the replies. A German missionary in South India writes :

'Most of our people come from the *dombo* (thief) caste. We have to see that they find honest means of support, but how ? The cultivators are deeply in debt and more slaves than free peasants, but how are we to free them ? We have started a bank, lending out money . . . but the number is too great. . . . The only thing prosperous is weaving, if conducted on an improved basis, but a weaver's loom costs Rs 85. How are they to afford so much ? People are flocking in ; how are we to find ways to raise them socially ?'

A missionary in Bengal says :

'I previously worked among caste people in Orissa, but here a low caste called "Gandas" have turned to Christianity. . . . So poor are they that they have to live from hand to mouth, and borrow seed-corn or cotton for weaving at ruinous rates. How to get them honestly to support themselves is a problem, but it is still harder to know how to enable them to give for the Lord's

work. We have four evangelists and thirteen teacher-evangelists all paid by the mission. In the one case where a local church has been established, a church rate—voluntary but with a fixed minimum of half an anna per mensem for a male and quarter of an anna for a female member—has been adopted with their full consent. This is the only money available for the upkeep of the chapel and the maintenance of the teacher-evangelist. It will be seen how inadequate this is in a small church of twenty or thirty members. . . . Teacher-evangelists, or what the suppliants really ask for, schoolmasters, are in constant demand, but granted that we could get the money, is it wise to appoint more foreign paid workers? Yet to-day is the day of opportunity.'

The problem is thus stated by a missionary in North India:

'We find numbers who can often read their Bibles and hymn books, and yet cannot find work in the educational, industrial and agricultural undertakings of their district. This section of the community is rapidly growing and nothing is being done to help them to a suitable livelihood. They find work as labourers, watchmen, coolies, in mills and workshops, odd house servants, in stray posts in municipal and public works. Occupation of this kind has a rapidly demoralizing effect. Nine-tenths of the population of India are agriculturists, and therefore the only permanent solution of the problem of growing numbers must be in agriculture. The establishment of co-operative credit societies has opened a new era before the agriculturist in India, and given a secure basis for mission activity in this direction. It is inevitable that the missions must secure the land and finance the settlement, but this is by no means as expensive as it would appear, as both Government and Native States are willing to grant land free for such settlements. How far and how rapidly are we to develop such ideas? How far are we justified in spending the necessary capital? Once properly started under the new Act, their success is sure. Whether this is the line of advance which ought to be developed *pari passu* with the growth of the Christian community needs consideration, so that we may arrive at a clearly defined policy in line with which we may steadily go forward.'

A Dutch missionary gives an interesting account of an attempt which has been made to deal with the problem in Central Celebes:

'Our problem has been how the scantily inhabited small villages can provide support for their own native teachers. Every effort has been made to make one school serve for two or more villages, in order to divide the expense among a greater number of people. Of course, this can only be done where the villages are of easy access to one another. At first we gathered a school

fee. But as the means of the people are very scanty, this fee had necessarily to be very modest. So we were obliged to devise other ways wherewith to supply the need. And for this we made use of the spirit of communism inherent in every Toradja. Each village represents one large family, in the broadest acceptance of the term. Consequently we persuaded them that not only the children's parents were obliged to provide for their schooling, but uncles, aunts and cousins were to share in the expenses. At first our board at home was opposed to this suggestion; but when no other way out of the difficulty could be found, it consented to agree to the measures taken by its missionaries. We therefore made a contract with the different chiefs that they should cultivate special plantations of coffee or cocoa (according to the nature of the soil), the produce of which will in the first place be used for the teacher's salary. Until these plantations bear fruit, rice will be grown to meet the expense. We trust these measures will ultimately enable the people to provide entirely for their native teachers.'

In Africa emigration to the mines has affected mission work in many districts, both by drawing away the young men and by introducing new standards of living. In Rhodesia, for example, a man by going off to the mines can earn four or six times as much as at home, and this makes it difficult for the Church to retain its workers. The results of this emigration in the social and religious life of the community are so disastrous, that in some African fields the missionaries have been compelled to give serious attention to the possibility of developing new industries which would help to retain the men at home.

Before leaving this subject, it may be interesting to see how the difference in economic standard between East and West strikes an Indian mind. One of the missionaries of the Indian National Missionary Society writes as follows :

'We feel that missionary work in India, even when attempted by her own sons and daughters, is lamentably limited by the amount of money available. The Indian Christians are, on the whole, poor, and for many years more will remain poor. Hence Indian Christians who desire to work for Christ must either place themselves under foreign control, which is distasteful, or else be content to carry on only meagre efforts, whether evangelical or educational or medical, with the necessarily limited support which their own people can give. Is there no escape from such a situation? Is not India in need of a practical demonstration of the great truth that it is not by money power, by expensive establishments and highly paid agencies that she is going to be attracted, but

by the Christlike lives of individuals going about in utter simplicity and love, revolutionizing society and the world by the great dynamic of a consecrated life of service lived in communion with God, rather than by material power?'

V

Important as is the question of finance, the need of living agents is still more urgent. The problem of raising up capable workers, and especially of providing the Church with a well-trained ministry, fills an even larger place in the replies than the problem of self-support. Few things appear to weigh more heavily and unceasingly on the mind and heart of missionaries than the difficulty of finding the needed workers to carry on efficiently the work of the Church and to meet the opportunities that crowd upon it. The development of Christian leaders lies at the very heart of the problem of the Church in the mission field. 'Is our failure,' writes one correspondent, expressing the perplexity of many, 'due to some inherent weakness in the people, or is there something wrong with our system? If so, what, and how can it be put right?'

This problem, which has always been a crucial one for the Church in all countries, is aggravated in most mission fields by the clash of economic standards to which reference has already been made. On the one hand, there is the steady pressure in the direction of increased efficiency. The workers are in many instances insufficiently equipped to meet the demands made on them by the new conditions in most mission fields. On the other hand, there is the danger of their being educated away from the people among whom they have to labour, and accustomed to a standard of living which the Church as a whole cannot support. Are missions to be content with a poorly educated and therefore inefficient ministry? Or are they to maintain a high standard at the cost of being able to make no provision at all for the urgent and growing needs of the Christian community? This appears to be the dilemma with which they are in many

instances confronted. A few quotations from the many replies that deal with the subject will illustrate the different aspects of this very difficult question.

A missionary in China writes: 'Our problem is how to obtain leaders who can influence the higher classes. Our present workers are from the lower classes and very few can sympathize with the problems of the educated and win their confidence.'

Another writer from the same field says: 'We are trying to improve the seminary. The missions still need to be awakened on this point. The fact is that other education is rapidly outstripping theological education in staffing, equipment and efficiency. Our ideals for our workers are still far too low.'

Another Chinese correspondent writes: 'While we are making progress towards an educated ministry, the tendency is towards the paying of such salaries as the average native Church can hope to pay in the far distant future, if at all. It is hard to tell what will come of this tendency.'

A German missionary in India writes: 'We have 22,000 Christians and adherents and not a single native pastor. Are we to ordain pastors with so low an education as not to separate them too much from their own people and so place the native ministry on a level lower than that of the lower government servants? Or are we to pick out a few gifted men and send them to college, and have them return foreigners to their own people? Are we to wait, wait, wait till the whole community is raised to a higher level?'

Another from the same field says: 'The Indian Church is growing with extraordinary rapidity. How are its children to be given even the most elementary education, and how is the ministry of the word and sacraments to be provided? How far should the leaders of the infant Church be ready to lower the present standard of education of candidates for the ministry and encourage the growth of an order of "village priests" with all the dangers that this may involve?'

An Anglican Bishop in Japan writes: 'How are we to secure the pastoral self-support of congregations where the average of education is high compared with their financial resources? Ought we to abandon the idea of a ministry "set apart" from earning its own living and maintained by the Church?'

The problem of securing women workers is also one of special difficulty on account of social conditions. The almost universal custom is for women to marry early, and this stands in the way of the provision of a trained ministry of women. But even where single women are available, the question arises to what extent and in what manner they should be employed. The social customs and ideas of the people of the country need to be taken carefully into

account. A woman missionary in India, for example, writes :

'Our problem is to secure women workers of the right kind for evangelistic and other work. Our experience is that the use of girls lately out of school or college is quite wrong. They should be married in nearly all cases. I incline to think that what is needed is not individual Biblewomen, nurses, etc., but a community of women properly safeguarded. In India the unit is the family rather than the individual and this must not be ignored in the Church.'

It is evident that if under the difficult and testing conditions which exist in most mission fields an adequate supply of workers is to be forthcoming for the service of the Church, it can only be through the growth of a spirit of unusual sacrifice and devotion. A Chinese pastor in his reply says that to obtain the men required for the Christian ministry 'the great need is a right spirit of sacrifice and a willingness to comply with the high demands of the Gospel.' We may fitly conclude the consideration of this subject with the wise and courageous words of an Indian missionary :

'It may be said that since workers who are intellectually and spiritually qualified are so hard to find, we should do with fewer. Yet it is hard to turn a deaf ear to the calls that reach us. . . . A poorly qualified worker, so long as his life be not scandalous, is usually better than none at all. It is almost inevitable that missionaries should make the best of the situation, take the workers that are available, give them what training is possible, try to keep in touch with them, and hope for the best. Yet the results are often disappointing.

'The reasons why men of better education hold aloof have often been discussed in recent years. That missionaries have been to blame may be admitted, and it may be that many missionary societies are pursuing a mistaken policy. Yet the fault does not wholly lie there. . . . I wonder if we have done all we might to put the matter in its true light. It is right that we should endeavour to remove obstacles, to pay our workers well and give them security of tenure. Yet if we merely go on trying to satisfy demands for such things, we shall not gain in the long run. Might we not do more to appeal to men to sacrifice all for Christ? Nor is it only with the educated that we should deal thus. With those of our village boys who aspire to mission service might we not do more in the way of warning them regarding the responsibility they will have to face? If possible let there be some other decent livelihood available for them, and let them be asked deliberately to choose between comfort and the Cross.

'It must be remembered that in our desire for the best, we are apt to make too little allowance for the imperfection of human nature, especially with the entail of heathenism upon it. The disciples were not rejected but instructed. In mission work a great deal depends on the instruction given. The missionary should be much with his workers, visiting them in their villages and their homes, and calling them to headquarters for helpful meetings or classes. But for such work many missionaries have little time. So it comes to this: while India must be won by the Indians, the Indians, if they are to do their best, need more foreign missionaries to help them to live the best they are capable of. It is not true economy to cut short the supply of missionaries in the hope of stimulating the life of the Church.'

VI

We have left to the end what appears to be the burning question in most mission fields at the present time—the relations between Church and mission, between natives and foreigners. It is evident from the replies that the organic relations between missions and the Churches founded by them vary greatly according to the stage of development of the Church in question and the different ecclesiastical polities of the bodies concerned. The subject is too large to be treated in this article. The instructive experience of the Church of Christ in Japan has been discussed by Dr. Arthur J. Brown in this Review,[1] in an article which some of our correspondents appear to have found peculiarly helpful. The Committee on the Church in the Mission Field appointed by the Continuation Committee is pursuing the study of this important subject, and this will result, we hope, in a further discussion of it in the pages of the Review. It is possible to deal here only with one or two general considerations suggested by the replies.

The establishment of self-supporting, self-governing and self-propagating Churches is the acknowledged aim of missionary work. A number of our correspondents appear to feel, however, that it is easier to admit this in theory than to carry it out effectually in practice. 'The great

[1] *IRM.*, Oct. 1913, pp. 674–89.

problem,' writes one, 'is to induce missionaries to let their *protégés* grow up.' A correspondent in China says :

'The ordering of the missionary enterprise is not infrequently such as does not tend directly to the upbuilding of a progressive and self-reliant Church. . . . The missionary unreflectively uses methods and machinery of an imported rather than an indigenous sort, and the Chinese once habituated to them are even more averse to changes or modifications than he is.'

The three quotations which follow are all from missionaries of long experience in India, who possess in a high degree the confidence of their fellow-workers :

'It must be admitted that the affairs of the Church in India are almost wholly in the hands of the missionary. Among the causes are the dominating character of the western missionary, the pliancy of the Indian character, past errors in missionary policy, the poverty of the Indian Church and lack of education.'

'There is a deep-seated conviction in the minds of Indian Christians that it is the definite plan of the foreign missionary to keep them outside the inner circle of authority.'

'Since the organization of the Presbyterian Church in India in 1904 our mission is properly a grant-in-aid society. But the missionary body as a whole is unconscious of this, and the unconscious tendency is to magnify the mission and overlook the Church. The result is that the enthusiasm of the Indian members is not adequately called forth. It must be urged in season and out of season that the Church is the permanent edifice and the mission only scaffolding.'

The replies contain warnings, on the other hand, against premature haste in throwing responsibility on the Church which it is not yet able to bear, and against an unwise subservience to a doctrinaire theory of independence. A missionary in the Dutch East Indies calls attention to the fact that when the native teachers are left without regular supervision by the missionary, their preaching rapidly deteriorates into repeated assurances that the God of the Christians is the only true and almighty God, accompanied too often by contemptuous abuse of the heathen deities and religious forms. The difficulties are obviously great where the Christian community is ignorant and uneducated, and

where the spiritual life of the Church is low. The desire for independence is in some instances accompanied, it is feared, by a disposition to break away from the essentials of the Christian faith or the exacting demands of the Christian moral ideal. There can be no doubt that the granting of independence involves the risk of the development of heresies and of a breach with historical Christianity. The problem clearly requires a different kind of treatment according to the varying local conditions and the stage of development reached by the Church. Taking the replies as a whole, however, there appears to be a strong consensus of opinion that in most parts of the mission field there is a call for a more courageous application of the declared aim of missionary work. In some mission fields it is evident that a refusal to undertake this can issue only in disaster.

It may be interesting to indicate a little more fully the kind of practical problems that arise. It is evident from the replies that many missions in China are confronted with a demand on the part of the Chinese to share in the administration of mission funds. In some instances this has been granted, in others the proposal is receiving careful consideration. Some correspondents raise questions regarding the conditions on which mission property should be transferred to the Church, when in any station the full responsibility for the work passes into its hands. One writer expresses his mind strongly on the subject :

'A most pressing need of the time is that missionary societies should take their hands off the property of the Churches, graveyards, compounds, pastors' houses, schools, etc., and transfer the property to local trustees in trust for the native Church. . . . The societies will not part with property. They are entrenching themselves with deeds and legal forms. They will not allow an indigenous development and prefer to hold the title deeds. This stultifies progress.'

The relation of the individual missionary to the local pastor is another matter which is mentioned as beset with practical difficulties. Should the missionary seek to exert an influence in the ordinary life of the congregation, sharing

in the preaching and taking part in the government and organization ? Or should he restrict himself to work of a purely personal kind and to activities outside the regular life of the congregation ?

In the endeavour to transfer responsibility from the mission to the Church there arises the practical question what special departments of work offer the best field for the development of independent activity. For example, should the evangelistic staff of the mission be placed under the direct control of the Church ? Does this tend to increased efficiency ? Or is the policy to be recommended rather for its educative influence on the Church ? Does experience show that the plan actually has an influence of this kind ? Or, if the Church is allowed to develop its own evangelistic agencies alongside of the mission, should it be encouraged to make itself responsible for the whole of the work in the districts under its care ? Or should it be expected to be responsible only for the evangelistic and pastoral work in these districts, while the mission undertakes responsibility for the educational and medical work ? One correspondent quotes an instance of a mission in a new district started by an Indian presbytery and supported entirely by it ; a hundred converts have been won, but the work appears now to have grown beyond the resources of the Church and to be in danger of collapse unless the mission comes to its aid. Another correspondent mentions a similar instance, where the converts have no means of earning an honourable livelihood and an industrial mission seems to be the only escape from the difficulty. Neither the experience nor the resources of the Church responsible for the mission are adequate to deal with such a situation. The principle involved in these instances is a large one, and the problem threatens to increase in magnitude in the future.

Behind all these problems of sound organization and wise education lies a personal problem. Right personal relations between the foreign missionary and the Church are the indispensable presupposition of any solution of the

problem of co-operation between Church and mission. To establish and maintain these relations is not easy on either side. The missionary has often much to bear from the Church. 'No mission has gone further than ours,' writes one correspondent, 'in giving position, status and responsibility to our Indian fellow-workers. The result has justified the experiment, but there are a good many of those thus trusted who make almost every committee and conference an opportunity for speech that engenders racial animosity and creates unpleasant memories.' Other replies show that positions of responsibility are frequently claimed as a right by those who are manifestly incompetent to discharge the duties of the position. It is a difficult and often most discouraging task for the missionary to penetrate the barriers which the people for the most part erect in their own minds between themselves and the foreigners.

On the other hand, there are not infrequent references in the replies to the naturally domineering and autocratic character of the western races. It is not easy for their representatives to give place and power to those who in many instances are obviously less efficient and energetic than themselves. To this must be added the comparative lack, in the Anglo-Saxon peoples at any rate, of the gift of imagination, which would enable them readily to understand and sympathize with ideals, sensibilities and manners different from their own. One result of this is that the chasm between foreigners and natives is often greatest where it is least recognized. The following quotation describes a situation which is not confined to Japan :

'There is an undefined line drawn between Japanese and the foreigner by tacit mutual consent, and those missionaries who work with this between them and their native colleagues often seem to be working in perfect harmony when really they are not. They are simply too far apart for friction to arise. The Japanese take for granted that every missionary draws this line until by a long course of love and sympathy he can show that all are his brothers in Christ.'

This state of matters, so frankly described in many of the replies, reveals how high and difficult is the missionary

calling. The marvel is that in a task so supremely difficult missionaries have succeeded so well. It is in the work of missions that the contact of East and West has been in some measure moralized and that relations of sympathy and mutual understanding have been substituted for those of racial and political antagonism. The difficulties that have been mentioned show nevertheless how inconceivably great is the task to which Christ invites His followers. An infinite capacity of self-effacement and the educator's skill in awakening dormant powers and in training to independence and freedom are needed for the making of a successful missionary. And even where these rare qualities are present, there still rise in front the formidable barriers of race, insuperable and impenetrable to mere human strength and surmountable only in the energy of a divine love. The missionary enterprise conceived in its full splendour can rest on no other foundation than the word of our Lord: 'With men it is impossible, but not with God; for all things are possible with God.' Only the might of God's compassion, in the Christ who took upon Him the form of a servant and became obedient to the death of the cross, can beget that supernatural strength of love which bears all things, triumphs over differences of race, and hopes and believes to the end.

J. H. Oldham

THE HOME MINISTRY AND FOREIGN MISSIONS

VII. THE MIND FOR MISSIONS

The Rev. Thomas Towers held a pastorate for twelve years at St. Leonards-on-Sea, and has been for ten years at Moseley Road Congregational Church, Birmingham. He is a member of the Board of Directors of the L.M.S.

THE missionary problem, which in this age of splendid opportunity presses so urgently and insistently on the Churches, requires primarily for its solution not the raising of money but the creation of mind. Where there is a mind for missions there is constant and generous support; but it is a fact that this comes from only a small minority of church members, and the task of the hour is to bring the larger part of professing Christians out of indifference into the mind of Christ concerning the evangelization of the world. Recently a committee of which I was a member made a careful investigation of the home base support over a wide area, and found that not one-third of the total membership of the churches in question subscribed substantially to foreign missions. This fact compels the most careful consideration of the means that should be employed to quicken living interest in missionary work.

First of all, those of us who are pastors and preachers have to recognize that the mind for missions can only be created by the quickening power of the Gospel. All our experience goes to show that only the regenerate are missionary in purpose and heart. Our opportunity lies, then, in setting forth the truth that saves men and fills them with Christ's redemptive passion. The Gospel that creates no zealous concern for the salvation of the world must be lacking in power, and the wise minister will often

examine himself as to the adequacy of his presentation of the truth. Wherever preaching raises men into the life of the Spirit, so that they rejoice in God and consecrate themselves to the salvation of mankind, it is known by its fruits to be true. On the other hand, a cold and inactive church is presumptive evidence of a meagre and ineffective Gospel. A strong, high missionary purpose can only be the product of the Spirit of truth. It is not information about missions that creates the mind for missions, although that is essential for its development. Behind all knowledge of facts there must be personal experience of Jesus Christ as Lord and Saviour. At a ministers' fraternal gathering, a preacher of high gifts and earnest missionary spirit stated that he had instructed his congregation by a series of discourses on some selected fields—India, China, Africa—and was made aware that such preaching was not acceptable and produced more irritation than interest. His failure only showed that nothing can take the place of the Gospel in creating the mind for missions. All that develops that mind is valuable, but a mighty regenerating gospel can alone bring it into existence.

Proceeding to consider how best we may work on this incipient mind so as to cultivate missionary interest, develop conviction and gain steady support, it is important to observe that in the average church a few members are alive to the duty of world evangelization, that a large proportion are indifferent although not hostile, and that a small minority at the other extreme may be found antipathetic. Now the mind for missions can be developed with wonderful success by the influence of the small number of missionary supporters permeating the indifferent and answering the hostile. The pastor who means to build up a missionary church will recognize that his opportunity lies in co-operation with this sympathetic group. They will follow his lead in wise, persistent, personal effort among their fellow-members. He will form them into a missionary committee whose object will be, not

merely to get subscribers but to educate the church into intelligent missionary activity. This propagandism is such a personal matter that the timid shrink from it unless they have the encouragement of a bold lead from their minister. He and they will co-operate in public and private intercessory prayer; gathering friends into study circles and working parties; arranging for Sunday school addresses, class teaching on missions, and occasional missionary pageants; arranging a week's missionary mission on the lines of the excellent summer schools; introducing a 'missionary five minutes' into the young people's weekly meetings and the week-night services; planning that some missionary event shall engage the attention of the church every few weeks throughout the year. Such systematic preparation of the church's mind will lead to an occasional general canvass of all members and seatholders for subscriptions, care being taken to provide collectors for small sums promised weekly or monthly, as well as for larger annual gifts. In two churches which I know a recent personal canvass of all members resulted in a large increase of subscribers, bringing the total up to about half the membership.

Opponents of the missionary appeal are sure to be encountered, and they offer opportunity for wise advocacy, in which the minister can often successfully intervene. Most frequently the objection is that financial difficulties in carrying on the work at home bar all support of foreign missions. 'How can we do anything for the work abroad,' they ask, 'when the home service can hardly be supported?' Now the attitude of the minister towards this pressing difficulty is largely determinative of that of his church. If he says to his people, 'Let us obey our Lord's command to preach the Gospel to the whole creation, and trust Him for the outpouring of His Spirit and the consequent prosperity of our home work,' they will see that he is setting first things first, and will themselves do likewise. That way lies spiritual success, increase of the church, and

deliverance from material embarrassments. 'There is that scattereth and yet increaseth.' And in order that the incessant claims of the home work may not conflict with the foreign, the minister should set forth the duty of self-assessment and proportionate giving, so that the appeal for gifts for missions abroad should be combined with that for the support of home work.

Another objector likely to be met is the man who refuses support on the ground that this missionary enterprise is not what he calls a 'business proposition.' He points to the difficulties of the Church at home in the face of modern thought, and of the social problem. Why take more in hand when these challenge us with such demands? Moreover he thinks rather disparagingly of the business efficiency of the Church in managing affairs at home, and suggests doubt as to the business competency of the missionary societies. Such a man has to be answered by facts. He must be shown that missionary enterprise, by its wonderful successes, is a most powerful *apologia* commending Christianity to the modern mind; that the social spirit and driving power necessary to lift the tremendous incubus of sin and misery in our own midst can only come from faith in a God who has a saving purpose as great as the whole world; and that the business side of missionary societies has borne the investigation and satisfied the judgment of expert business men. From such men as this valuable reinforcements may be gained.

A considerable number of church members who withhold their support from missions are those who have leanings towards what is known as liberal Christianity. Their objection is to the doctrinal form in which our religion is presented to non-Christian peoples. Now the liberal Christian, in so far as he has a real strong Christian life which he desires to communicate to others, is a man to be gained for the support of missions. He may be met and persuaded on his own ground. He lays emphasis on life rather than creed. The missionary is sent out to quicken

religious life and for that end he teaches Christian doctrine. Undeniably, true and abundant spiritual life has been and is being nourished by that very form of teaching which the objector finds distasteful. Indeed missionary experience proves that doctrine preached in that form often wins the more ready acceptance with the heathen, and builds up genuine religious life. It is therefore worthy of support even on the part of those who prefer a different theological expression.

In creating in the Church the mind for missions the chief human agent is undoubtedly the pastor. This places on the ministry of to-day a responsibility which cannot be neglected without disloyalty to Christ and grave consequences to the world. Great and glorious is the opportunity : great should be the faithfulness.

THOMAS TOWERS

VIII. IN A NEW YORK PARISH

The Rev. F. Winslow Adams has for twelve years been pastor of the First Methodist Episcopal Church at Schenectady, New York. The church membership includes all classes. Both in the congregation and in the Sunday schools men and boys outnumber women and girls.

'THIS is the only generation you can reach.' The motto hung on the wall of the prayer room of the First Methodist Episcopal Church, at Schenectady, New York. A Union College student took the liberty of criticizing the motto. He said, to be true to the facts in the case, we should insert ' not '—' This is not the only generation you can reach.' We finally revised the motto to read, ' Only by reaching this generation can you reach all other generations.'

The incident suggests one prime essential of foreign missionary activity in the home Church—discussion. If we can set people talking about a propaganda there is some hope of making it go. The local church problem is pretty

much one of table talk, reading and agitation; to induce this is education and in the end efficiency.

May I suggest in the main the methods I have found successful in a church with a membership of nearly 1400 in the heart of a city with a population of 90,000? And may I add, I do not present this picture as a model. The working out of the methods has been more serious than the easy transfer of them to paper. Some years the plan has slacked, and some years gained in momentum, according as efficient or inefficient leaders have been found. 'If to do were as easy as to know what were good to do, chapels had been churches, and poor men's houses princes' palaces.' Yet in the main the methods here indicated have succeeded, and I believe are bound to succeed anywhere.

The day has passed when foreign missionary information can be intelligently propagated, or adequate money for missions raised, by an annual missionary sermon and collection. The lukewarm and unbelieving manage to stay away on that Sunday, or if taken by surprise, refuse to capitulate. Those who do come and contribute get only a spasm. The minister must present the foreign missionary interest not as a special function but as a regular and integral church activity, and that not in a single annual sermon but in courses of sermons, and not in sermons alone but by the use of illustrative missionary material in non-missionary sermons, and in his prayers, in formal addresses, and in conversation. He must lead his people to realize that the missionary spirit is the very life of Christianity.

The church must have a live foreign missionary committee. The church in question has such a committee, and holds a monthly meeting at the noon hour. Lunch and business are dispatched at the same time. The committee is divided into departments, one member being responsible for each department: the Prayer Meeting, the Sunday School, the Young People's Society, Education (mission study classes), Prayer, Correspondence, Publicity, Finance.

A live missionary pastor with a live wire in each department is indispensable to big results. The chairman needs to assign the work and insist on a report from each sub-chairman of his plan for the year, and then arrange a monthly meeting to keep the wheel revolving.

This is what one committee did. The chairman of the educational work purchased a set of missionary books, most of them small volumes, easily read, and circulated them among the committee, then through larger circles. Next, working through the Sunday school and the young people's chairman, twelve mission study classes were established. Most of these classes were made up of Sunday school classes of from ten to twenty members each, who devoted one evening a week for two and a half months to some one country. Several of the classes held social evenings at the close, giving attractively arranged programs, which to some extent tabulated in a picturesque way the result of their work. These were announced as 'A Japanese Evening,' 'An Immigration Social,' 'A Chinese Party,' and so on.

The Sunday school chairman sees that the Sunday school has a monthly missionary program and regular missionary offerings. One successful method has been to let each class be responsible for one missionary country or district for a year, and give a 'Current Event Report of Missionary News' from time to time before the school.

The publicity chairman can see to the publication of missionary items in the church bulletin and keep a table in the church parlours supplied with missionary books and periodicals, and racks in the church vestibule supplied with missionary leaflets and booklets. The sale and distribution of economic literature by the Socialists at all their public meetings is at once a challenge and a rebuke to the Church for the half-hearted manner in which it has been propagating its foreign missionary literature among the rank and file of its members.

The publicity and education chairmen have acted together in putting on the walls of the prayer room and parlours maps and mottoes and missionary pictures bearing special relation to the church's distinctive work. They have also co-operated in procuring slides for stereopticon use.

The correspondence department keeps in touch with such missionaries on the field as the church may be supporting or helping to support, and sees to the reading of such correspondence at prayer meeting, Sunday school, or public worship. This church has two of its members on the foreign field, supports a missionary in Malaysia, has built a church and helps to maintain its current expenses in Kio Sauh, China, supports a day school in Ngu Sang, China, a native missionary in the Chentu province, and does considerable work in Mexico, all of which comes in for special recognition in the annual program.

No work of this committee proved more valuable than that of the monthly missionary prayer meeting. These services have come to be looked upon as the most vital and stimulating of the year. Prayer for our missionaries and mission fields comes to assume a new significance, and the meeting itself has been described by one enthusiastic member as going 'a mile a minute,' with its rapid survey of foreign fields in which each speaker contributes a single fact. The program culminates on some point of special interest for the evening. Thus it will be seen that each member of the missionary committee can find enough to do to make him a real missionary dynamo.

If one may add a word on the strictly financial side, there seems to be general unanimity in this country that the 'every member canvass' once a year is the one proper way to raise the church budget: one canvass to cover two weekly subscriptions, one for the current expenses and the other for the rest of the world. It is equally evident that some form of a duplex envelope is the most perfect collection device. The canvass and the envelope have materially improved the contribution to current expenses, and doubled,

quadrupled, and even further increased the foreign missionary offering of a vast number of churches.

The result of the methods indicated above, in the church under consideration, has been, as the result always must be when any church really makes its foreign missionary propaganda a serious one, a new vision of the kingdom of God, a keenness for missionary service, and a rise in foreign missionary giving, in this case from an annual contribution of a thousand dollars to nearly three times that amount. One reflex result has been the establishment of an Italian mission in the Italian quarter of the city by the Epworth League. One recent direct result was the consecration to the foreign field of a young woman who was president of the Sunday school missionary society, chairman of the missionary work of the Epworth League, and one of the founders of the Italian mission mentioned above. We simply sent the best we had.

FRED WINSLOW ADAMS

IX. CHARACTERISTIC GERMAN METHODS

Missionsinspektor S. Knak was for eight years pastor of a country congregation in the Greifenberg district in Pomerania. Since 1910 he has been the Home Secretary of the Berlin Missionary Society. The article was written in German and the translation has been revised by the author.

THE ways and means by which North German pastors endeavour to awaken and develop missionary interest successfully in their congregations are manifold and various. Indeed, they are bound to be; for the ecclesiastical conditions even within the Established Church (nonconformist congregations cannot be taken into consideration here) vary extremely. Town or country, East Prussia or Thuringia, the Rhine Provinces or Saxony—each implies differences of culture, race distinctions and past religious history, which a pastor may not overlook if he wishes to promote a missionary spirit and mission work in his congregation.

It is only possible to mention here a few methods of promoting missionary interest that are specially characteristic of Germany.

Since the beginning a hundred years ago of the missionary movement which, accompanied by a reawakening of religious life, gave birth to the missionary societies of Basel, Berlin, Bremen, and Barmen, the missionary festival has always been one of the most potent agents in developing the missionary energy of Christians at home. At first these festivals served at least as much to promote spiritual revival at home as to kindle a love for missions, and where they have remained healthy, they still bear the same double character.

A congregation that does not know by experience the meaning of conversion will not be a suitable instrument for the conversion of the heathen; while, on the other hand, the power of the Gospel among the heathen can easily be used by the preacher at a missionary festival to make his warning, 'Awake, save thine own soul also,' more impressive.

At such festivals as many as 2000 guests will assemble in a small village. The whole parish takes an active part. The peasant farmers open their houses for hospitality to even unknown guests from a distance. The elders of the parish have arranged plain benches round an extemporized pulpit under the trees in the village street or in the neighbouring forest. The girls have adorned the spot with wreaths, and the young men accompany the singing with their trombones. An evangelistic sermon, and a missionary address by a missionary, a missionary secretary, or a pastor follow one on the other; then comes a pause, and the work made by the sewing guild under the leadership of the pastor's wife or the lady of the manor is offered for sale. Carving and poker work done by the village youths in the winter evenings and books and papers from the mission library find willing purchasers. Coffee and cakes have been prepared by the village women, and are sold for the benefit of the mission funds. Then follow three or more short addresses in which laymen—the squire, for instance, or a

schoolmaster—take part, and a few concluding words from the pastor lead the thoughts once more inwards and upwards.

The missionary festival grew out of the missionary class. This consisted originally of a group of people who met about once a month in the church or school to read aloud letters from missionaries, or missionary magazines and pamphlets, and to pray for the great work. God was thanked for each new convert of whom they read. Even now the missionary class is often the meeting place of the most faithful friends of the mission cause. Here and there a pastor succeeds in inducing people of education to join a class. Hymn and prayer are its simple framework. In the course of one winter the pastor may describe, for example, the work in one of the German colonies; in the next, the most important features of the mission fields outside the German Empire; yet another time it is the turn of territories occupied by the society for which his congregation is specially working. The foundation is always a Scripture text which throws light on the subject or the man of whom he is speaking, and which in its turn receives an edifying illustration from the missionary facts. But though the missionary festival is happily increasing in appreciation, the missionary class is diminishing in favour. To find the reasons for this change would carry us too far away from our subject.

The missionary festival and class were the characteristic features of the first missionary epoch in the home life of the German church, when missions found sympathizers only in pietistic circles among the few who had found their way back to scriptural faith from the wilderness of later rationalism and stood entirely apart from the official State Church. Then came the second period, in which missions were given a recognized place in the life of the Church. To-day no conscientious pastor can entirely pass over the claims of missions. At the same time, he has very special difficulties to overcome arising from the peculiarities of church life in Germany. It is an old complaint that in German country parishes, especially in those that bear the Lutheran stamp,

very little progress has been made in translating Christian faith into works of practical benevolence. The struggle over the watchword of the German Reformation, 'Through faith alone,' has thrust into the background the thought of the service which the Christian owes to God and His kingdom. From the beginning the connexion with the State and the place assigned to the ruler of the State in the government of the Church had a paralyzing effect. The State Church has no inclination for propaganda of any kind. Its interest is entirely confined within the limits of its political boundaries. It is true that the State Churches had, and have, their confessions of faith, and these confessions bear naturally a universal character; but just as a feeling of responsibility towards the commonwealth has been a slow growth among the German people, so at first the individual was far from feeling himself responsible for the spread of his Church's faith. Such matters were regarded as the concern of the Government. Moreover, such missionary expansion involves the provision of funds, and in regard to this church training was very defective. The Church is maintained by the proceeds of church property and by grants from the State. Besides foreign missions, many other forms of Christian benevolence, such as home missions, the *Gustav Adolphsverein*, social improvement, etc., appeal to the generosity of church members, who often consider the demands upon their voluntary gifts for church objects as enormously heavy, however little they may be so in reality. Hence follow great hindrances and heavy tasks for the parish pastor. Nothing less will serve than to create a new ideal of the Church, which must then be brought home to the mind of the congregation. The truth must be repeatedly taught that the Church does not exist only to support itself, but to be the salt of the earth. What better means can be found for this than the cultivation of the missionary spirit, especially since the Edinburgh Conference has widened the horizon for so many? And again, who so well qualified to work at this task as the pastor? The great

mass of church people, even at the present day, can be reached only through him. The missionary societies therefore take special pains to equip the pastor for his duty.

The great majority of pastors bring with them from the university a very small amount of missionary knowledge. To supply this lack, chief reliance is placed on the 'Missionary Courses for Pastors,' which are held annually by many of the older missionary societies. For instance, such a course takes place every year in the Berlin Mission House, following on the first Sunday after Easter; it includes eight full days with a rest day in the middle. Eighty pastors are invited to the Mission House from the provinces which support the Berlin Mission. The expenses of their journey and entertainment are borne jointly by the Berlin Mission, the Gossner Mission and the North German Mission Conferences.[1] The course makes somewhat severe demands on its members. From 8.30 a.m. to 1; from 3.30 to 6, and from 8 to 10 p.m., speeches and discussions follow each other. The speeches divide themselves into about four groups. The first set deals with the responsibility of the Church at the present day for the evangelization of the world, the second presents the work and problems in the mission fields of the Berlin and Gossner Missions, and the third group, taken at the beginning of each day's proceedings, is concerned with the missionary idea in the Bible. It is one of the most important requirements in the education of the Church for her missionary duties that she should grasp them as part of the very substance of the gospel scheme. In preaching and confirmation classes there must therefore be a deeply rooted educational work. The fourth group is concerned with practical questions. It shows how the pastor can spread the missionary spirit throughout his congregation as a whole, and separately in the various unions, guilds and organizations.

Among the various ways of enlisting interest and

[1] These are large annual gatherings unconnected with any particular missionary society held in the different provinces for the promotion of missionary interest.

cultivating the missionary spirit in the church that might be mentioned, one of the most important is the Collecting Guild (*Sammelverein*) which is found in most German societies under this name or one like it. I saw this guild in its best form at the house of a pastor who invited the twenty-five members of his congregation enlisted by him for this work to meet there for a cup of coffee and to discuss the work and gain fresh enthusiasm for the service of the missionary cause. Each collector had his card or little book with the names of those who had promised to give a certain sum monthly or quarterly. The collector calls in person for these gifts and presents a mission news sheet in return. The books are made up at the quarterly meetings. But at the same time hymns are sung, prayers offered, news given from the mission field, and the members are strengthened by meeting each other. The party was composed not only of several well educated young girls from the town, but also of artisans, students and a landowner's wife from the neighbourhood. It is clear that in such a group the pastor has a kind of nucleus in his parish which will lend itself readily to serve in other kinds of church work. The gifts which come in from such collecting guilds are considerable ; in the Basel Mission they amount to more than half a million marks yearly, in the Berlin Mission to 130,000 marks. Often instead of the collecting books, little 'thankoffering boxes' are used. So there grows up in the midst of the parish a community of those who not only unite in prayer and alms, but also bring offerings of time and personal service.

A word remains to be said about the latest epoch of mission life at the home base. As a result of German colonial expansion, the missionary spirit is beginning to take root in circles which have no connexion with church life. The Colonial Congresses of 1905 and 1910 with their acknowledgment of the necessity for missions in the colonies, the national collections for the Emperor's Jubilee with their astounding returns are symptoms that missions are taking a new and very different place in general life. Up to the

present time, the classes of the rich and the cultivated have stood far aloof from missions, and this is true by no means only of those who are indifferent to religion. The piety of German Protestants has a marked strain of individualism. Luther, Kant, Schleiermacher, Fichte, and many others have described the moral and religious inner life of the individual as a sanctum in which God alone must reign and which can be only too easily desecrated by human influence. The soundest examples of German piety agree with this respect for the religious independence of the individual personality. But this may only too easily lead to forgetfulness of the rights and duties of Christian witness and service. It is looked upon as honourable ' to leave everyone to his own convictions,' and all ' enthusiasm for conversions ' is to be avoided with horror. The opposition thus engendered to the missionary spirit is naturally strengthened by modern religious scepticism. The intellectualism of the German school system tends to obscure the importance of religion in national life and inclines the mind to seek the substance of religion in abstract ideas, for the propagation of which backward races are rightly regarded as an unpromising field. Reports of successful missionary work, of a real change in the hearts of ' savages ' through the Gospel naturally therefore find little credence. And yet these very circles as the result of colonial experience are now prepared to concede, however grudgingly, the right of missions to exist, and sometimes even to regard missions as indispensable in the colonies.

This development of things is dangerous for missionary life because these classes are primarily concerned only with the educational work of missions, with their schools, their medical help, the link they form between the government and the natives, and also because missionary leaders at home may be tempted to hide the religious nature of their work in order to secure the favour of the influential. The situation is equally dangerous for the pastor whose heart is bound up in missions. In speeches, reports, and news-

paper articles he will naturally lay stress on the educational results of missions, for the benefit of those of his acquaintance who may be indifferent to religion but enthusiastic as regards colonization, in the hope that their respect for religion will increase if they are brought to acknowledge the undeniable blessings resting on one of the most despised branches of Christian work. Only too easily can he thus perplex the real supporters of missions in his congregation and deny the Lord whom he wishes to serve. And yet this situation is at the same time extremely hopeful. Experience teaches that there are many who by these bypaths come to know and honour the living power of the Gospel. The hard facts of missions meet the religious aspiration and search of the cultivated classes of the present day; and missions have thus a most important apologetic and evangelistic function to fulfil among these classes. Experience shows that the pastor can do valuable service in this way by the distribution of suitable missionary literature.

Ignorance, that great factor in public life, is undoubtedly a specially painful hindrance to missionary work. It is generally a great help when the pastor succeeds in assembling a party by invitation in his own house, or that of the chief landowner, or of some other prominent member of his congregation, when people of education hostile to missions can be drawn in to listen to an address from an authoritative speaker, and when the guests have the opportunity of asking questions. It is a hopeful sign that at such conferences it is specially the religious side of the work, its past history, and the results of conversion, which usually command earnest attention.

It is clear from all this, that the task to-day at the home base in which the pastor has a special responsibility does not consist merely in fanning the missionary spirit among convinced Christians, but in using missions as a means of effective evangelism in the best and highest sense of the word.

S. Knak

THE MISSIONARY CONSULATE IN BATAVIA

The missionary consulate in Batavia has attracted attention on account of its being unique among foreign missions, and because it was regarded as the grand result of co-operation and unity of action between different missionary societies working in the same field. Some information about it was given in the Report of the World Missionary Conference (vol. vii. pp. 38–40). Naturally, however, but little could be said in a report which necessarily had to combine the greatest possible completeness with conciseness. With a view to meeting the desire of those who wished to know more about this institution, its origin and significance are more fully dealt with here.

The missionary consulate resulted from the need which had been felt very strongly for greater unity in Protestant missions, which up till then lacked that authority and official representation in dealing with outside affairs which the Roman Catholic Church possessed in the Bishop of Batavia, who officially represented the missionary interests of that Church before the Government.

There did not seem to be any connexion whatever between the many Protestant Churches and corporations engaged in mission work in the Dutch East Indies, although the relations between them did not give reason for complaint. It was outward unity that was lacking. Each of these groups could make its wishes known, alone or in combination with one or more of the others, but that Protestant missions could never appear to the outside world as a united power was a disadvantage sorely felt by all. The Government too felt this inconvenience. It

never knew to whom to turn if on any question the opinion of Protestant missions had to be asked. In such cases it sometimes was necessary to hear all the missionaries, or at least a representative of every group on the several fields, and then often the opinions differed so widely as to give little result for much trouble and labour. It gradually came to pass that the Government did not pay much attention to the wishes of Protestant missions; new regulations as to subsidies accorded to private hospitals or schools, and similar questions of vital interest to Protestant missions, were even put into force without their knowledge. This state of affairs grew all the more undesirable as the mutual interests of the Government and missions increased in number.

More and more strongly did every missionary committee feel the need of a man who could serve their interests on the spot, and who would ever be at hand to be consulted by the Government in all missionary matters. It would have been practically impossible for every organization to have its own man, and so the next step was to weigh the possibility of combining in the appointment of one for all, so that wherever missionary interests had to be put before the Government, it could be done by one who was an expert, and who would not act only in the interests of one single field, but would bear in mind the welfare of missions as a whole, thus adding to the strength of his position.

The need of a central representative in Batavia to serve the cause of missions being generally felt, the next question was how this need could be met. The Netherlands Bible Society was the first to make any definite suggestions. Regarding itself as a society for home as well as foreign missions, and for the very reason that it did not carry on mission work in the usual sense of the word, but, following its traditions, served all with an equal amount of love, the society considered itself specially fit to take the initiative. It therefore invited representatives of all missionary

bodies at work in the Dutch Indies to a meeting at the Bible House at Amsterdam, March 22, 1906.

The idea was greeted with such enthusiasm that the Netherlands Bible Society at once proceeded to send more definite propositions to the different committees, suggesting the appointment of a missionary consul, a name for the newly created office which was generally adopted and has been in use ever since.

The missionary consul was officially delegated by twelve of the missionary organizations working in the Indies (including the Netherlands Bible Society) at a meeting held in the Bible House on September 5, 1906. The Rhenish Missionary Society, which has such a large field of labour in the Dutch Indies, greeted the plan with great sympathy from the very beginning and was among the first four to join. This clearly showed that the missionary consulate was not a national thing, but that the general interest of mission work was pre-eminent. Only one of the Dutch missionary bodies did not join from the first, because it thought that for its own work there would be no need of the help of this new institution, and also held that its principles of organization would not allow it to join. It is worth mentioning, however, that ere long this body too united with us when it turned out that its workers on the field did not share the opinion of the leading men in the homeland, and felt the need of the missionary consul's help to present their interests before Government. This was a remarkable illustration of the central position occupied by the new institution in mission affairs. It was soon evident that the missionary consulate supplied a long felt want, and after a short time one could scarcely imagine how affairs had ever been carried on without it. The British and Foreign Bible Society has recently desired the help of the missionary consulate for its work in the Dutch Indies. The only societies which have not yet joined are the American Methodists, the Seventh Day Adventists, the Sabbathists, and the Salvation Army.

It must also be mentioned that the share taken by each body in the cost of the missionary consulate has been a voluntary one. The Netherlands Bible Society merely asked what each could afford to contribute, and the amount thus raised was amply sufficient to meet all expenses, so that the different contributions could be lowered on a fixed scale. The cost being divided among so many no one seemed to feel the weight.

Having thus related the origin of the missionary consulate, we must now try to get a right idea of its position and work. This is now an easier task than it would have been seven years ago when the consulate was first started. Though the need of such an institution was very strongly felt, no one could then have defined the position and work of the new official. After an experience of a few years, however, we are able to give some information on the subject.

In the first place, the principle of freedom, on which the position of the missionary consul was based, proves to have been one of the chief reasons for its success. It has ever been our aim to bind the contracting bodies as little as possible. This is clearly proved by the consul's instructtions, which we here reproduce :

I. The Missionary Consul's task is to further the interests of Protestant missions in the East Indies, especially in matters between them and the Government.

II. He shall therefore seek to come into contact with the Government, and in his position as Missionary Consul pay his respects to the Governor General, the members of the Council of India, the Director of Education and Public Worship, the members of the Protestant Church Committee, and whoever he may further deem it necessary to call on officially.

III. It will be his duty to be on the watch for anything that might interfere with missionary interests, and bring it to the notice of those whom it concerns. He will also fix the attention of the missionary committees on any opportunities that present themselves for securing the support of the Government, and see that all are treated on the same basis.

IV. He is to reside either in Batavia or in the immediate vicinity.

V. He will be at the disposal of all the co-operating missionary committees. Especially will he have to comply at his earliest convenience with any requests

to visit other parts of the archipelago. Where different interests seem to clash, he is to follow the decision of the Netherlands Bible Society.

VI. He will always, if possible, have to be ready to advise and help any missionaries and missionary ministers who come to him.

VII. He will send a detailed annual report of his work to the Executive Committee of the Netherlands Bible Society, but at the request of the missionary board whom it concerns he will leave out matters of a more intimate nature. Otherwise he will be left full freedom in his correspondence with the different missionary committees.

VIII. After every official journey he will give account of the expenses and state the amount to be charged to each of the committees who have benefited by it.

The above instructions show clearly that the name of missionary consul has been justly chosen ; the intermediary services are never forced nor ordered. Everybody is free either to call in the consul's help or to manage for himself without it. One might perhaps say with regard to all transactions between missions and the Government, that in cases where such transactions are opened without his intervening help, politeness would suggest that such be brought to his notice. In all questions touching the private affairs of missions, however, the most absolute freedom is preserved.

With regard to the Government the consul too is quite free, and this also adds to the strength of his position. Inasmuch as his appointment has been duly announced to the Government it be may said he has been officially accredited, but for the rest both sides are quite independent. Government knows it can ever in missionary matters go for advice and counsel to the missionary consul, but there is no obligation to do so. The question whether it would be advisable to ask the Government for a contribution because of the many valuable services which it has received has often been considered, and also whether it would not give more stability to the missionary consul's position if the Government were asked to appoint him officially as its adviser in missionary matters. Both questions, however, have been definitely answered in the negative ; it was felt

that some of the freedom of the consul's position would be lessened, and that what was thought to bring gain might prove to be a loss. As soon as the Government paid for any services rendered their worth and significance would in some sense be decreased. The very fact that the consulate is absolutely independent with regard to the Government before which it has to plead in behalf of missionary interests, increases its significance in no small degree.

After these few remarks on the missionary consul's position it will not be very difficult to form an impression of his work. Although the first article of his instructions assigns to his care whatever in any way concerns missions in the Dutch Indies, yet the lines along which his work generally moves will be found where Government and missions meet, which is only natural when the origin and character of the office are borne in mind. The transactions between Government and missions are in these days many and varied. It may be interesting to give a short account of them here, for they seem to occur more frequently in the Dutch Indies than on other mission fields.

Transactions between the Government and missions are most numerous among the so-called aborigines, where animistic heathenism is still predominant, where commerce is yet unknown, and where until lately Dutch control had scarcely made itself felt. These regions, however, are gradually being brought under proper government and opened up to trade, which causes great progress in their development. Animism is so closely interwoven with civil and social custom that it cannot hold its own as soon as a western Power begins to reform customs which are contrary to the elementary principles of justice and reason.

The reason for the rapid spread of Islam in the Indian Archipelago is found in the fact that animism could not live where the Dutch Government had to bring peace and order. Where an existence without religion is an impossibility among those tribes, there Islam offered them so many

more outward advantages than Christianity, and made the step from the old to the new religion so much easier and smoother, that their acceptance of Islam is not surprising. And yet it is even in these very regions that missions in the East Indies have made their finest conquests.

Experience in the Dutch Indies has proved that a people can in a comparatively short time be lifted out of the greatest barbarism and brought to a certain degree of civilization when Government and missions work harmoniously together, and civil service officials and messengers of the Gospel as it were go hand in hand.

It is at this early stage that collaboration between these two most frequently occurs. Gradually, as conditions become more consolidated and peace and order prevail, the official and the missionary more and more go each their own way, and this leads on to separation between Church and State. Such a separation can never be as complete in eastern lands as it is at home, and for that reason contact between Government and missions is much more frequent there than it is with us.

For instance, in those parts where the Gospel penetrates the very conception of right and wrong, and consequently the administration of justice, have to be reformed on the gospel basis. Missions cannot act by force, but they certainly must give guidance, and do all in their power to instil Christian principles of justice and establish a common law based on Christianity. At the same time all economic attempts to raise a people brought by heathenism to a state of decline will be sure of full sympathy from the missions, which in some cases will even have to take the initiative.

Where economic and social conditions have already been reorganized, there still remains a wide field for contact between Government and missions in the subsidies which the former gives for educational and medical help. Wherever missions are at work on a social line, the Government of the Dutch Indies is nearly always found ready

to support that part of the work financially. For instance, a government subsidy is given to the Dutch Bible Society for linguistic and ethnological work done by the linguistic experts sent out by the society for Bible translations. But in particular, teaching and medical help for the benefit of the native population are liberally subsidized. There are at present more than one thousand subsidized mission schools. The conditions on which this government support can be obtained are very easy. The teaching generally comprises little more than reading and writing in the vernacular, and elementary arithmetic. Sometimes, but not generally, some teaching is given in Malay, the lingua franca of the Archipelago. The subsidies often cover all the expenses of such schools. The latest system, however, is to make the people pay for their own teaching. To realize this as nearly as possible the teaching is organized on a very simple scale, while the Government supplies what little expenses cannot be met.

The Government also subsidizes schools more advanced than those just mentioned, as for instance schools where the Dutch language is taught by European teachers, teachers' colleges, industrial schools, and schools for domestic economy.

In subsidizing medical help given to the natives, the Government is if anything even more liberal. Native hospitals under the direction of European medical missionaries receive large grants. But financial help is also given to very primitive little dispensaries, where there is no qualified medical help, and where missionaries give what aid they can in the simplest way. Moreover the Government allows all missionaries to apply to the government store-houses for any medicaments they may want to dispense to the native population.

There is also the making by the Government of regulations and laws which closely concern missions, and in relation to which it is of great importance that the missions should be heard, such as measures taken to repress the use

of opium or of strong drink in certain districts. And beyond that there are those matters which strictly speaking only concern the Government and in which missions would often like to have a voice; but the question remains whether they have a right to speak. In such cases the greatest tact and prudence are required.

Much more might be said on these relations between the Government and missions, but I trust that it has already sufficiently been shewn that there is always plenty for the missionary consul in Batavia to do.

It must not be supposed that his help is required for every matter touching the Government and missions; on the whole it is only needed when there is a hitch in the transactions, things are managed without him when all runs smoothly. It is his special task to oil the wheels as soon as there is any trouble with the machinery which makes it stop or work with difficulty. These conditions arise quite frequently in such an extensive field of labour, and the consul often has the most varied kinds of work which bring him into contact with every government department. The following example will illustrate this far better than lengthy explanations.

One day a missionary came to the consul to complain about the unsatisfactory steamship connexion between the north and south coast of the island on which he laboured, while overland communication was wellnigh impossible. He therefore asked the consul to try to get the company which ran steamships along this coast to bring about a better communication. The company when asked immediately promised to take the matter in hand, on condition that a coastlight should be placed at the entrance of the north coast harbour, as a change in the steamship schedule would necessitate anchoring there by night. The consul succeeded in getting this condition fulfilled, and soon after the longed-for steamship communication was established.

Two things must be borne in mind. In the first place,

the presence of the missionary consul in Batavia often prevents conflicts and difficulties even without any action on his part. The simple fact that missions have their advocate before Government, who can at any time stand up for their rights and interests, often keeps back those who would wish to put difficulties in their way. In the second place, much more is naturally often asked and expected from the missionary consul than he is able to give. His full liberty to decide whether and in which case he can give his support or decline to do so stands him in good stead at such times. Not every missionary has a clear understanding of what may be expected from the Government; this is why it is of such great importance that everything which is brought before the Government should pass through the hands of one who may be considered more or less an expert in these matters. The experience that transactions with the Government were more satisfactorily settled if entrusted to the missionary consul has gradually led to its having become the exception for a matter between the Government and missions to be dealt with apart from his help. Not only do missions regularly avail themselves of this help, but the Government does the same. It has from the beginning showed its appreciation of the new institution, and gladly accepted its services.

It has now become an easy matter for the Government at any time to consult the consul, by asking his written advice in more important questions, and by informally applying to him for information and explanations in matters of less importance, a thing which occurs almost daily. He can now make himself heard whenever new regulations are made which in some degree concern missions. Often the responsibility of representing all Protestant missions weighs heavily. The need is felt for continual prayer for wisdom and prudence.

The picture we have drawn of the missionary consul's work would be very incomplete if we did not mention the numerous cases in which the consul does not figure as

middle-man between the Government and missions, but his task is to promote the welfare of missions at large. He has frequently to stand between the missionaries on the field and their home committees. Everybody who is at all acquainted with mission matters knows how exceedingly difficult it is to direct work at such a great distance. However good the motives may be, misunderstandings will occur, and it is a very difficult task to clear them out of the way. A personal interview of a few minutes often proves of more value than a detailed and lengthy correspondence. Then, too, a personal investigation may be necessary in some part of the field ; there may be particularly difficult questions in which the advice of one who does not belong to the band of workers on that particular field is desired ; differences of opinion among such workers may often best be settled by a personal visit.

In all such questions the missionary consul's help may be required, but it is even less obligatory to call him in than in matters relating to the Government. Every organization is quite free ; some go much further in using the services of the consul than others ; it is impossible to give a minute description of the nature of this varied work. One thing is certain : experience has sufficiently proved how much the missionary committees value the presence on the field of one to whom to apply at such times, and gladly avail themselves of the opportunity. It must also be borne in mind that the consul never offers his services unless they are desired, and that the missionary committees are perfectly free to decide how far they will allow him to exercise his influence in their internal affairs.

The greatest problem which has presented itself at the missionary consulate is the fact that the amount of work and its nature demand the consul's continual presence at Batavia, as well as a permanent office at that place, while on the other hand a personal visit to the different fields often is equally urgent. In such an extensive area, where a visit to one or two districts often necessitates an absence

of months, it gradually becomes an impossibility for one man to combine both interests. The appointment of an assistant consul has therefore been decided on, who although officially subordinate to the consul will be able to take his place during his absence and who will also act independently when sent out on a tour of inspection or investigation. The actual appointment is delayed because the right person has not yet been found ; the funds needed for it have already been promised by the participating missionary organizations. It may safely be said that in the few years of its existence the missionary consulate has created for itself a fixed position in the Dutch Indies and is looked upon as an invaluable element. This experience may prove a stimulus to others to weigh the desirability of a similar institution for their mission fields.

The importance of this office, after all, is not only seen in the direct fruits of the consulate for mission work, but also in its stimulus to more unity and co-operation. There is an educational element in a situation which calls all societies and Churches which carry on mission work to join hands in the appointment of a man who will not belong to any of them in particular, but who is to serve them all alike, and represent them as a whole.

We in Holland have always looked upon our missionary activity as desperately divided and broken up. We thought that other countries were far in advance of us in unity of action on the foreign field. It was therefore a great surprise to me to hear from one of the missionary leaders in England, during my visit to London last summer, that he feared co-operation in missionary work was not sufficiently advanced to think of the establishment of a missionary consulate. I cannot judge as to the correctness of this statement, but at least the blessed fruits of this consulate may help us not to let sectarian differences and other dissensions prevent our joining hands in doing the work to which the Master calls us.

Dr. C. W. Th. van Boetzelaer van Dubbeldam

THE TRAINING OF EDUCATIONAL MISSIONARIES

Some time ago the American section of the Committee on Christian Education in the Mission Field decided to undertake an investigation as to the training desirable for educational missionaries, and invited the co-operation of the Board of Missionary Preparation, which corresponds to the British Board of Missionary Studies and was created by the Annual Conference of the Foreign Missionary Boards of North America. It happened that the Board of Missionary Preparation had independently contemplated just such an investigation, so that a joint sub-committee of ten members was appointed, all of whom happened to be members of the latter Board.

After considerable delay the joint committee prepared a statement of their views as to the training of educational missionaries, and sent this, together with a questionnaire, to a list of over three hundred names submitted by secretaries of foreign missionary boards of North America. In addition, the papers were sent to the educational missionaries of the Presbyterian Church (North), about three hundred in number, with whom the chairman of the committee had been conducting some educational correspondence. The papers were not sent out until July, 1913, and replies were requested by October 1st of the same year. This was unfortunate, as it discouraged many missionaries from attempting to reply because they could not prepare their answers within the time limit. As it was, about one hundred and forty replies were received.

While our list of correspondents is much smaller than that of the Commission of the Edinburgh Conference on

Christian Education, it includes fully twice as many American and Canadian names, and represents a larger variety of types of work. On the other hand, it suffers from the omission of a few outstanding educators and from the shortness of the time allowed for the investigation. It is proposed to continue the committee and permit it to collect more adequate information.

A paper based on the material received was presented to the Board of Missionary Preparation in January, 1914, and will soon be put into circulation in the colleges of the United States and Canada to assist missionary candidates in making their preparation. Since many of the statements in reply to the questionnaire, however, were addressed more particularly to missionary boards than to candidates, it was thought that some of these might profitably be presented in an article in the *International Review of Missions*. Readers are warned that what is said below has been gathered from American correspondents with American conditions in view. Some of the more important suggestions will be summarized, grouped under the questions which elicited them.

QUESTION : *Assuming that some measure of specialization in missionary work is necessary, please name the various classes of missionary workers that you would recommend, classifying educational missionaries into sub-classes if necessary. To what extent should they be separated into classes before first going out, and to what extent should they classify themselves by experience on the field?*

On this subject the Commission of the Edinburgh Conference on Christian Education says, ' We believe that it is of great importance that missionary boards should take more pains than they have done in the past to use their men and women in the most effective way . . . by seeking to put [them] . . . to the work that they are best qualified to do, and not wasting those pre-eminently qualified for one kind of much needed work on tasks which many others could perform equally well ' (pp. 381–2).

The Commission on the Preparation of Missionaries declares, ' It is evident to the Commission that if this work is to be done efficiently under modern conditions, the [candidates'] committee [or secretary] should receive, at least in the case of all large societies, information as to the prospective needs of their mission fields for some years ahead. The difficulty of this has been fully realized by the Commission, but such action has become absolutely necessary. . . . Surprises will come of course, and forecasts fail. But better to have failure of actual forecasts than failure more frequent and disastrous through lack of them. Moreover, no extensive programme for the better preparation of missionaries can be carried out unless their early designation to special fields is made possible ' (pp. 205–6).

Our correspondents generally accept the assumption expressed in the question stated above, and some of them classify educational missionaries into a number of subclasses based on the grade of work, such as college, secondary or elementary; on type of curriculum, such as theological, arts, industrial, etc.; and on function, such as administrative, teaching, supervisory, etc.

The need of such sub-division of function is naturally felt least in fields where work is least developed educationally, and in such institutions as girls' boarding schools where training is general and elementary.

On the other hand, many who are trying to build up systems of education under pressure of competition are earnest in their demands for thoroughness of training along specific lines. Classification before sailing is approved, with or without qualifications, by the majority. President Ewing of Lahore says, ' I believe that in view of modern conditions, a sort of general classification should be made before going out. At the same time it is not always easy to foresee what a particular missionary may be best fitted for.' President Gates of Robert College says, ' A man should know his own talent and prepare himself to use it before going out, then he should go where that talent is

needed. The mission should state for what kind of work they want a man or woman.' A correspondent from China writes, 'As far as training is concerned I think they should be classified before going out, so that they may the better prepare themselves. Classification on the field means little more than that the missionary stays at the work to which he was originally assigned.' A correspondent from Siam says that the country needs 'one or two experts capable of handling the big problems; specialists in different subjects for college work; graduates of first-class colleges with a year or more of practical experience behind them.' The Indian National Conference, which met in December, 1912, says, 'Educational work demands that those appointed to it be especially equipped for such work.' The Japan National Conference of April, 1913, says, 'The situation calls for additional educational missionaries who are specially qualified both by pedagogical training and by special preparation in the branches they are expected to teach.'

Other correspondents bring out some of the difficulties more strongly. In the first place, pioneer conditions or undermanning of work tend to put a premium on the worker who can easily be shifted. Many correspondents emphasize the value of all-round missionaries who can be used for any emergency. Unexpected needs are constantly arising on the field, and furloughs, illness and death call for a redistribution of functions. Testimonies from various fields are as follows:

From Japan: 'Ideally, it would be better to know before going out what line of work is to be undertaken. Practically, such a plan would necessitate reorganization.'

From Korea: 'It would seem necessary that they should be separated somewhat broadly at least, but conditions here are such that one must oftentimes do what is to be done rather than what he would like to do or came to do.'

From China: 'Specialization of preparation for some lines is most necessary just as at home, but the general foundation of a thorough college course is needed by all, and ability in more than one line. A shift may make it necessary to teach or administer in directions most unexpected.'

From India: 'It is difficult to assign a missionary to any specific form of work before his arrival on the field. The broadest education possible, consistent with thoroughness, should be acquired. . . . If one is to teach he should have normal training.'

Even within the educational field, the one qualification most frequently demanded by correspondents is adaptability, the ability to fit into new situations and to perform unforeseen tasks. Specialization that renders a missionary incapable of more than very narrow functions is evidently as yet desirable only in exceptional cases.

In the second place, the effect of specialization on the spirit of the missionary is sometimes unhappy. Accustomed to standards of high efficiency in his own limited field, he may look down upon the more or less rough and ready methods of some of his all-round colleagues. His interests and sympathies may be narrowed, so that he becomes a mere partisan in missionary policy. He may demand the occupation for which he is fitted and be unwilling to undertake anything else even when able to do so. It is probable that in many cases there is something to be said for his position. Standards of performance on the mission field are often unnecessarily amateur. Workers of pioneer spirit and experience may fail to read the signs of the times and to appreciate that the new era requires greater differentiation of function. Persons well fitted for certain needed tasks may sometimes be assigned to other work mainly for want of care and a little ingenuity. But, on the other hand, the specialist who takes the attitude mentioned above may by so doing be a thorn in the side of his fellows and prejudice the whole cause for which he contends.

Three correspondents from China write:

'As yet we cannot specialize too minutely. A man should come prepared if need be to tide over emergencies in other forms of work. I believe in specialization provided the man does not get the idea that he must do nothing else. Specialization should not hinder a man from working up other subjects also. . . . Don't overdo a good thing.' 'We want the best trained men and women for all departments of our work. . . . The usual one-sidedness of special

education tends in a degree to unfit a man for the crude and complex conditions of most mission stations. We are so few that one man who cannot take an all-round view of a matter can do more harm than at home.' 'The great temptation of the educational missionary is that he should think more highly of himself than of his colleagues. Some of those in evangelistic work do not keep up with reading and it is easy to look down upon them. There is a danger that the esprit de corps of the mission will be marred by this attitude, which is sure to be felt and resented. . . . We want men who are willing to do anything that occasion calls for, for we are on a battle-field, and though I am for greater specialization of function I trust our educational missionaries will be fully consecrated, and not be discontented and quit if they don't get exactly what they expected. It would be a pity if the statement led men to think that the educational missionary is to be a bluestocking, a sort of special chrysanthemum with important functions and larger culture than his colleagues. We don't want second-rate men in any branch of the missionary activity, but what makes a man first-rate is not only his education, but chiefly his consecration, which can be quickly tested by his ability or inability to live on good terms with his associates, both foreign and native, of all degrees of culture and refinement.'

Another from India says :

'Specialists should be sent as called for from the field, but I think it is unwise for rank specialists to come, i.e. men who have not enough broad interest in the work to turn their hands to something else when the occasion demands; we have had very unfortunate cases of this. I believe that a man should never be sent on permanent assignment unless he definitely says that he feels able and willing to undertake, in the case of necessity, work other than his specialty.'

In the third place, it should be obvious that missionaries should not expect to be continued in positions for which they do not demonstrate their fitness. Here the specialist may also be at a disadvantage as compared with the less specialized worker. His specific training is presumably a large factor in his selection; consequently he will be less apt to possess the general qualifications for which missionaries are chosen. He is accustomed to definite situations which may be very different from those on the field. As a matter of fact, many of our correspondents testify that a fair proportion of specialists do fail to make good either on account of defects of character or of the ability to adjust themselves to new conditions.

It is generally recognized that this contingency must be provided for and that careful testing is necessary. President Bowen, of the University of Nanking, writes, 'As a rule the final separation into classes would best be done after a test on the field as to commonsense, team work, effectiveness of teaching, and of leadership.'

Another college professor in China says, 'Classify roughly or tentatively before going out, but have administrative machinery so fixed that the greatest facility may exist for readjustment.' Dr. R. E. Speer sends a more extended statement which covers much of the preceding discussion :

'I do not think that it is possible to make an exhaustive fixed classification of educational missionaries. Certain groups, of course, stand off with more or less clearness, such as college grade teachers, special teachers for music, sloyd, etc., and kindergartners. Mere day school teachers should not be sent out. Such teachers should be raised up on the fields, and teachers sent out from home should be teachers of such teachers, or superintendents or directors. The same principle will apply very soon not only to primary grades but also to grammar grades. It may be, of course, that in many of our schools designed to be models, or to furnish normal training, primary grades will be taught by missionary teachers, but this will be for normal purposes. In the same way, what is wanted in the way of kindergartners is not missionaries who will take charge of single kindergartens, but who will train kindergarten teachers. Many of these classifications can, of course, be made in advance, but I think there is something to be said against the practice of making in advance some choices which some of the boards are accustomed to make, such, for example, as the designation of theological or medical teachers. In some cases this may be both wise and necessary, but as a rule men are not competent to teach in theological or medical schools in the mission field who have not first had actual experience among the people, seeing their life, becoming acquainted with their actual conditions, and learning of the minds and bodies of the race that is to be dealt with. Often men who want to do a certain grade of educational work can be unhesitatingly encouraged to look forward to it, but often, also, they ought to be advised that their ambitions should wait upon their mastery of the new conditions into which they are going and an evidence that they are fitted to do the work to which they aspire, with the understanding that they will go out with such flexibility of mind, and such persistence of missionary purpose, that they will be fitted to learn and ready to accept the lessons of the actual life into which they go.'

As a result of this expression of opinion we may conclude that specialization along certain lines is increasingly

desirable in the preparation of missionary candidates. Some of our correspondents clearly recognize the waste of time and efficiency that is involved in assigning special tasks on the field to those who are without special training for them. On the other hand, the difficulties noted are real and must not be overlooked. Narrow specialization undoubtedly tends to unfit a man for the best missionary service. It must be recognized that there are two sorts of specialization, one of which concentrates on a single subject and sees it in isolation while the other occupies itself largely with the relationships of a subject to other subjects. The latter type of specialization is desirable for the foreign field. No educational missionary should omit to consider the relations of education to social, economic, political, and religious life, and to the building up of the whole native Church.

QUESTION: *What distinct qualifications in the order of their importance should all educational missionaries have?*

Three other questions are somewhat similar in character to this, so that the recommendations may all be presented together. As mentioned above, the quality most frequently insisted upon is adaptability, the ability to adjust to unfamiliar conditions, to the differing ideas of another race, to the conflicting demands of other forms of missionary work, to inadequate equipment and support, and to colleagues who may be not altogether congenial. Some of the qualifications specified are vision of the possibilities of students, a sympathy with their points of view, a knowledge of their home life, an absence of race prejudice, and a capacity for friendship. Linguistic ability, clear thought and presentation, and a good knowledge of the English language and literature are frequently mentioned. The ability to grow without the inspiration of associates and without competition, supervision, or adequate equipment is listed by a number of correspondents. The lack of educational qualifications is freely admitted by the majority, as the following quotations

show: 'Most missionaries lack professional training and need to be brought up to date' (from Japan). 'Many have had no training and are altogether out of sympathy with modern American methods' (from China). 'Hardly any of the missionaries in Korea are said to have had special educational preparation.' 'The educational missionary is admitted to be a smatterer in many branches.' 'Too many missionaries are put into educational work not on account of their ability, but of their availability' (from India).

A college professor writes from Japan, 'The time is past for men in educational work in Japan who are not trained as educationists. That is our weak point to-day and little notice is being taken of it, but in the eyes of the Japanese educationists we are apparently quite unprepared for our job and consequently not to be taken very seriously.'

QUESTION: *What training should there be in Bible and theology, and in religious education for the grade or grades with which you are most familiar?*

Great emphasis is laid on a thorough knowledge of the Bible, especially of the English Bible. Many correspondents lay stress on the up to date character of this knowledge. One says, 'Blind adherence to traditions will lose the respect of the Chinese.' Another, also from China, 'Those who do not keep up to date in their religious thought are apt to become stumbling blocks.' The necessity for touch with recent thought is urged much more frequently than the necessity for conservatism. One correspondent pleads for a knowledge of the modern interpretation of the Bible in order that missionaries may accept or reject this interpretation intelligently. The ability to teach the Bible to various grades is mentioned as important by quite a number. The minority urge a full course in a theological seminary; one on the ground that theological preparation creates the desire to make the school a servant of the Church while pedagogical preparation inclines a man to

make it an end in itself. It seems likely that at least some of those who recommend a three years' theological course have not considered the time element involved, but recommend it only on general principles. If the question had asked how many years of postgraduate training should be taken by an educational missionary and how they should be divided, probably some of the correspondents would have decreased their demands. On the other hand, it is generally held that at least a year could wisely be given to special training in the subjects mentioned, and that in many cases more time than this might be well invested by educational missionaries. The subjects of biblical introduction, the fundamentals of Christianity, religious education and pedagogy, comparative religion, and the relation of Christianity to modern thought are evidently considered most important. It is clear that it is generally considered as great a mistake to go into educational work with training that is exclusively educational as with training that is exclusively theological.

QUESTION : *How can educational missionaries best obtain a knowledge of the local conditions of their fields necessary for effective work?*

Study before sailing, while frequently recommended, is naturally felt to be altogether inadequate. Many thoughtful missionaries recommend that a year or two should be spent in evangelistic work, so as to get a thorough knowledge of the field. Some specify that this should be under an experienced missionary or native worker. Visits to homes, acquaintance with local leaders, especially teachers, officials, and prominent citizens, friendships with educated natives, association with the upper as well as the lower classes, itinerating during vacations, visits to government and missionary schools, touch with the civic and social life of the community, and a study of the government system are all suggested. A thorough knowledge of the vernacular is urged ; the reading of local newspapers and of government publications, and a willingness to learn from

the natives. From the educational standpoint this advice is of course most sound. The danger of permitting missionaries to teach before they have a distinct background of the life from which the students come and to which they go, of the needs of the community and of the native Church, and of the possibilities for service which the school must render ought to be obvious. As a matter of fact, it is probable that understaffed schools insist on the service of the newcomer before this necessary knowledge has been obtained. Missionary schools should surely take the lead of all in the world in their close correlation to the needs of the community.

QUESTION : *Would it be better to reserve a part of the special training of educational missionaries until the first furlough ?*

The great majority of the correspondents urge getting as full preparation as possible before sailing, and reserving nothing deliberately. It is evidently felt that the demands on the educational missionary are so numerous that training can hardly be too broad or thorough. On the other hand, it is generally felt that no amount of training can foresee all the needs that may develop, so that supplementary study during furloughs will be necessary. A very few specify that this must not be allowed to interfere with needed rest ; a larger number suggest that the furlough should be extended in order to get sufficiently thorough training. A number recommend shortening the first term on the field, and a few suggest going to the field immediately after the college course and returning after three years for theological or other special work. A small minority would deliberately reserve a part of the special training.

QUESTION : *To what extent is it important that educational missionaries should be expert in teacher training ?*

Many correspondents urge this point most strongly—'can scarcely be exaggerated,' 'to an unlimited extent,' 'the only hope,' 'our main object,' 'no greater need.' On the other hand, in a few fields and situations missionaries

seem to be relieved of this responsibility, but it is recognized that the main aim of missionaries is to train natives to take up their work, and that every region or school should have some experts. Even where schools make no pretence of having normal departments their graduates are apt to teach without other training than they get in the school. Native teachers are said to be perpetuating mistakes for want of training. Their need of training during their term of teaching is mentioned.

A constructive statement was sent with the questionnaire. This met with general approval and drew forth a number of expressions of opinion. President Bliss of Beirut writes, 'Of course more important than any technical training is the man. A big man with no training will do better work than a little man with much training.' A missionary from Japan says, 'The attitude of the missionary toward the people he would help is felt by some Japanese leaders to be even more important than scholarly attainments.' But together with this, the need of more adequate training than missionaries have had in the past is urged by the great majority. The increasing government competition, the rise of educational standards and of a public demand for education require increased educational efficiency on the part of missionaries. Even correspondents who seem unable to state with definiteness just what is needed are outspoken in their expression of the feeling that the standards of the past will not suffice for the future.

T. H. P. Sailer

NOTES ON CONTRIBUTORS

Mr. J. N. Farquhar has been a missionary in India since 1891, first in connexion with the London Missionary Society and then engaged in literary work under the auspices of the Young Men's Christian Association. He recently delivered the Lamson Lectures on Hinduism at Hartford Theological Seminary. The general position of his recent book, *The Crown of Hinduism*, which has attracted wide attention, was criticized in an article in our last issue entitled 'A Present-Day Phase of Missionary Theology,' and in the present paper Mr. Farquhar attempts to define the sense in which Christianity may be regarded as the 'fulfilment' of Hinduism.

Dr. Shailer Mathews is Dean of the Divinity School of the University of Chicago, President of the Federal Council of the Churches of Christ in America, and President of the Western Economic Society. He has written, among other books, *The Church and the Changing Order*, *The Social Teaching of Jesus*, and *The Gospel and the Modern Man*.

Miss A. H. Small is widely known as the former Principal of the Women's Missionary College in Edinburgh, an institution which was singled out by the Commission of the Edinburgh Conference on the Preparation of Missionaries as 'exemplifying many of the methods which have commended themselves to the Commission.' She was a missionary in India from 1876–1892, and Principal of the Women's Missionary College from 1894–1913. She has published *Yeshudas: The Story of an Indian Convert*, *Letters to Missionary Friends*, two small volumes on *Buddhism* and *Mohammedanism*, and other books.

Mrs. Donald Fraser, M.B., Ch.B. (Glasgow), is a daughter of the late Rev. George Robson, D.D., who was the Chairman of the Business Committee of the World Missionary Conference in Edinburgh. Mrs. Fraser joined her husband in the Livingstonia Mission of the United Free Church of Scotland in Central Africa in 1901.

Mr. Kenneth J. Saunders, whose appreciation of *Gitanjali* appeared in the January number of this Review, was for a time a missionary of the Church Missionary Society in Ceylon, and is now a Secretary of the Young Men's Christian Association in Rangoon. He has published several books and articles on Buddhism, including *Buddhist Ideals, A Study in Comparative Religion.*

Pater Friedrich Schwager, of the Society of the Divine Word (Steyl), the oldest missionary society of the Roman Catholic Church in Germany, is associated with Professor Schmidlin in the editorial work of the *Zeitschrift für Missionswissenschaft*, a scientific quarterly missionary review started in 1911, and is the author of *Die katholische Heidenmission der Gegenwart*, a comprehensive survey of Roman Catholic missions. He is one of the group of able men who are setting themselves strenuously to awaken missionary interest among Roman Catholics in Germany (cf. IRM., 1913, pp. 75–6). His statement of the essential differences, as he sees them, between Protestant and Roman Catholic missions will be read with interest. His article was written in German, and the translation has been revised by the author.

Dr. theol. C. W. Th. Baron van Boetzelaer van Dubbeldam visited missions in the Dutch East Indies in 1899–1901. Subsequently he worked in connexion with missionary organizations in Holland, and in 1906 he was appointed the first missionary consul in Batavia.

Dr. T. H. P. Sailer is Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in U.S.A. He was chairman of a sub-committee appointed jointly by the American section of the Special Committee of the Continuation Committee on Christian Education and the American Board of Missionary Preparation to undertake an enquiry into the training of educational missionaries. Dr. Sailer's article embodies the results of this investigation. He has recently received a call from Teachers' College, Columbia University, to supervise the work of educational missionaries on furlough and others looking forward to educational work on the foreign field.

NOTEWORTHY ARTICLES IN RECENT PERIODICALS

A Warning against Dangers that beset the Missionary Enterprise

In the April number of the *Allgemeine Missions-Zeitschrift* Dr. Johannes Warneck writes, with evident concern, on the present critical position of the missionary movement. The magnitude of the conflict in which the Church is engaged seems to him to necessitate a careful examination and testing of the weapons she is using. Among the perils which beset the missionary movement Dr. Warneck puts first the danger of seeking to secure for missions wider public recognition by laying stress on secondary considerations in place of the primary motive of obedience to the will of Christ. The temptation is strong in the advocacy of missions to place in the forefront the contribution which they make to civilization and culture, and to appeal on this ground for increased support. The contribution is real, but it is only an incidental result of missionary work. To enlarge upon it may interest thoughtful people, but whole-hearted and enthusiastic workers for the cause can be won only by directing attention to the heart and inner spring of the movement. There is no vitalizing energy in secondary motives. Dr. Warneck fears that if these subordinate considerations fill too large a place in the advocacy at home, they will in the end influence and colour the work abroad, which will thus be diverted from its true aim. No support of missions that comes by some other way than that of the Cross is worth having. If we lay the emphasis on the wrong place, the result on ourselves is apt to be disastrous; we cease to be men dominated by a central purpose. The sole motive power of missionary work is a personal experience of salvation.

Other dangers to which Dr. Warneck calls attention are the temptation to overwork and feverish activity; the excessive multiplication of machinery; the increase of committees and investigations to an extent which leaves those concerned without the time to think; the tendency to attach an undue importance to numbers, and

to emphasize quantity rather than quality; an unchristian belief in the power of money; and a tendency in some quarters to make a fetish of science, and to forget the primary objects of missionary work in the desire to obtain the commendation of scholars and specialists. Dr. Warneck concludes with a double appeal to the friends of missions. The first is to preserve their independence. 'Ye were bought with a price; become not bondservants of men.' Missions must avoid all entanglements with politics and all subserviency to public opinion. Secondly, Dr. Warneck utters a warning against modifying or reducing the Gospel to make it more acceptable. He welcomes co-operation in missionary work, but not at a cost which would cut the nerve of the missionary endeavour. The full gospel of Christ, which to the natural man, whether in Europe or in Asia or in Africa, is a stumbling block and foolishness, is the power of God which can save the world.

The Relations of Christianity and Islam

In the May and June issues of the *Allgemeine Missions-Zeitschrift* Missionsdirektor Axenfeld discusses the attitude of the Christian Church to the Moslem world. He is concerned not so much with the awakening of the indifferent as with the question whether the convinced supporters of missions to the heathen have a true and adequate conception of the responsibilities of the Church towards the Moslem peoples. German missionary leaders who sat at the feet of the late Professor Warneck were taught by him that the business of the Church is to enter the doors which God has opened and not to spend its strength in fruitless knocking at those that are closed. But the closed doors into the Moslem world have in recent years been thrown open. Of every twenty-three Moslems in the world eighteen are under Christian, three under heathen, and only two under Moslem rule. It is clear that the Moslem peoples are now outwardly accessible. But it is another question whether their hearts are any more receptive than before. In attempting to estimate the influence upon Moslem thought and feeling of the political collapse of Moslem power and of the consequent bitter consciousness of inferiority, we are met by the fact that in almost every Mohammedan country there are two camps, composed respectively of the younger and of the older generations, of reformers and of conservatives. The former party attribute the overthrow to the superiority of western civi-

lization, and hold that to retrieve its position the Moslem world must go to school to the western nations. This eagerness to learn affords an extraordinary, though it may be transient, missionary opportunity. It must be remembered, however, that the reason for seeking western knowledge is that Moslems may become powerful enough to remain Orientals—to preserve the unity of the Moslem world. Now this unity is found neither in a common nationality nor in a common living speech, but only in the common religion. The policy of the reformers is thus based upon two aims, both of which are fundamental —the acquisition of western knowledge and the maintenance of Islam; and the former in no sense implies an openness of mind towards Christianity. But is this presupposition of the reform programme justifiable? Is a combination of Islam and western civilization possible? It is here that the conservatives join issue with the reformers. It would be a mistake to suppose that their attitude is based wholly on ignorance and fanaticism. They are genuinely alarmed at the flood of unbelief and immorality which is pouring in from the west. The chief cause of Turkey's weakness in the recent war was, in their view, that Moslems themselves had ceased to believe in Allah. Islam, like Judaism and Christianity, lays stress on man's responsibility towards God. Only in a return to faith and obedience lies the hope that Allah will again be gracious. Thus, however great their differences, the eyes of reformers and conservatives have alike been opened to the fact that the world of Islam can never be again what it once was. The old complacency has received a rude shock. The Moslem peoples have been swept irrevocably into the great world struggle of the human race for the preservation of its highest ideals and most cherished spiritual possessions, and no more than the adherents of other faiths can escape the ferment and confusion to which that conflict gives rise.

The difficulty of evangelizing the Moslem world is increased by the fact that both Christianity and Islam have a past. The Gospel comes to heathen peoples with something of the charm of novelty, but Moslems know Christianity only too well. It is by no means only the oriental Churches that are a stumbling block. What Moslems see of western Christendom does not increase their respect, and even the forms and practices of the Christian Church offend their prejudices. The Moslem finds it hard to believe in the sincerity and reality of Christian piety. It is still harder for him to believe in Christian love. What an infinite missionary labour of love is needed, for example,

to counteract the effects of a single report, even if exaggerated, of atrocities committed by Christians during the Balkan war. The unhappy past has had a no less prejudicial influence on the Christian Church. It has produced a hopelessness with regard to the evangelization of Moslems—a hopelessness which is still reflected even in missionary circles and missionary literature. One result of this is that the Church is in danger at the present time of concentrating its efforts on reaching heathen tribes that are in danger of going over to Islam, and forgetting that the Moslems themselves ought to be an object of missionary endeavour. A further result of the unfortunate past is that Christian people are apt to allow themselves to think more of Islam as a foe to be resisted than of the claims of Moslems upon Christian love. The Moslem world is the greatest challenge to the faith and obedience of the Christian Church which has ever come to it in the providence of God.

The National Evangelistic Campaign in Japan

The April and May numbers of the *Japan Evangelist* contain articles by the Rev. W. G. Fulton and the Rev. J. L. Dearing reporting the progress of the National Evangelistic Campaign, the earlier stages of which were noted in the Survey of 1913 in the January number of this Review (p. 9). The Evangelistic Committee appointed by the Continuation Committee of Japan to direct the movement, while acting as a unit for general purposes, is working in two parts in order to deal with the eastern and western sections into which for purposes of evangelization Japan has been divided. Finance and Publicity Committees have also been formed. Four out of the five chairmen, and four out of the eight secretaries and treasurers are Japanese. It has been agreed to begin with cities and towns in the interior, at points remote from the great centres. For the second year, the main strength of the movement will be concentrated in the larger cities and the help of speakers from other lands will be sought. Work will be grouped round existing church organizations, and preference will be given to places where there is promise of spiritual result. Before a campaign is opened in any locality there must be evidence that the Christians there are willing to make due preparation, to be responsible for distinctly local expenses, and to work to conserve results. The goal of the movement is not to sow seed or to explain Christianity or to impress the

nation but to lead those who have already heard to a spiritual decision. Hence the campaign in every place will lead up to a great baptismal day in which all Churches will be asked to unite.

Dr. Fulton, foreign secretary for the western section, gives details of the day of prayer with which the campaign was inaugurated on March 1 and of subsequent meetings for spiritual preparation, of the apportionment between the Japanese Churches and the missionaries of the amount which has to be raised in Japan to cover expenses, and of the effective plans being set on foot in various districts. The timeliness of the movement has no parallel in Japanese history. The country has been passing through a phase of financial depression, foreign relations are perplexing and discouraging, there has been a visitation of disaster both in the north and in the south, the moral unrest has been emphasized by recent humiliating revelations, the death of the Empress Dowager has brought grief to the nation's heart, and there has come an official call to members of religious bodies to rise and save Japan from impending moral and spiritual ruin.

Dr. Dearing, foreign secretary for the eastern section, has a like sense of the greatness of the opportunity. Reports which have reached him from various centres indicate an unusually open mind on the part of the nation at large towards religious truth. In a number of places a revival of religion has already begun. The spirit of co-operation amongst the Christians is most encouraging. Dr. Dearing holds that 'the expectancy of the people, the knowledge already possessed by the people of God and of Christianity, the strength of the native Church and Christian ministry as a means of spreading abroad that knowledge, and the fact that God is ever ready to bless His people when they seek Him' give ground for the hope that we are now on the eve of a great religious awakening in Japan.

The Capacity of the Tropical African for Trade

In the *Nineteenth Century* for March Mr. E. D. Morel urges that the question whether the economic and social future of the native of tropical Africa is to be one of dependence or independence surpasses in fundamental significance all African problems which the European Powers are being compelled with embarrassing precipitancy to handle. It is a problem not of economics only but of

morality and statesmanship as well. 'For the African . . . the free usage and enjoyment of his land; the preservation of his polity, his social life; his moral, material, and spiritual development; the part he is to play in the world under the new dispensation—all are bound up in its solution.' A certain amount of hired unskilled labour will always be required by the administrator and by the merchant in tropical Africa, but it is a fallacy that the native of Africa is himself incapable of developing his own land or of exercising a man's inalienable right of exchanging commodities with his neighbour. On the contrary, the world is becoming increasingly indebted to the great trading and agricultural population of free negroes and negroids in West Africa, who are carrying on export industries in co-operative fashion without the direct assistance of European capital. The West African palm oil and kernel trade has grown to such enormous proportions that in the last two years African free producers have exported raw material to the value of £12,000,000 and the industry is still only in its infancy. 'No one can study the ramifications of this great trade, built up by the voluntary labour of black men, women and children, without reflecting that the industry of these misunderstood and sneered-at Africans, whom a cheap ignorance describes as lazy, is feeding crushing-mills at Liverpool, Hamburg, Magdeburg, Bremen and on the Rhine, providing freight for steamers all over the world; enriching European and American undertakings . . . paying the wages of tens of thousands of white workers.' The foremost place among the cocoa producing countries of the world is taken by the Gold Coast Colony and Ashanti, where Africans work for themselves on their own national lands. Last year the Gold Coast exported 88,987,324 lbs. of cocoa valued at £1,613,468. In other cocoa producing regions white brains and capital and costly imported labour have been at work. Here the unlettered African farmer, with no capital, no machinery, no railways, few roads, wielding a native hoe as his only agricultural implement, has covered clearings in the virgin forest with cocoa farms, rolled his casks for miles and miles to the sea, and loaded vessel after vessel with the product of his honourable labour. The despised African has beaten all his competitors. These and other parallel facts demonstrate that the indigenous system of land tenure and co-operative work is suited to the genius of the African, and suggest that to permit the re-introduction of an administrative policy which

would undermine the national African system in the selfish interests of company promoters and concessionaires would be unjust and unwise. Of the three systems under which cocoa is grown in Africa —the slave system in the Portuguese islands of San Thomé and Principe, the system of hired labour under white overseers in the German Cameroons, and the national free labour system in the Gold Coast and in Nigeria—all the advantages both for the world and for the African lie with the third. The experience of the British Cotton Growing Association, which tried plantations under European management in Nigeria and under the African system in Uganda, has proved the former a failure and the latter, both in Uganda and subsequently in Nigeria, a conspicuous success. Further, the Woloff of Senegal have developed the pea-nut industry on their own land until it has become the economic mainstay of the French West African administration, and the same trade has become the staple of the little British dependency of the Gambia. Therefore, Mr. Morel holds, the plea that economic servitude for the African is economically necessary can be urged on European statesmen no longer. ' It reposes upon nothing but selfish greed. Morally it is outrageous. Economically it is proven unsound.'

On the Relation of a Heathen Man to God

In the *Congregationalist* (Cape Town) for last January, the Rev. W. G. Willoughby, D.D., until recently Principal of Tiger Kloof, illustrates by means of African religious ceremonies the rich possibilities of the soil in heathen hearts. An old clay cooking-pot by the roadside, protecting ' medicine ' meant to propitiate a spirit and avert calamity ; a rubbish heap on which each porter laid a stick or a rag or even a little dust to propitiate the spirit of the forest ; an account given by a friendly medicine man of the true meaning of the toy huts sacred to the spirits of the dead, into one of which Dr. Willoughby looked with as much reverence as if it were a cathedral ; a visit paid with an aged chief near the sources of the Shashi River to a primitive shrine where the ancestral spirits were worshipped ; an interpretation given by an old man in Khama's countries of the rain-making ceremonies ; the consecration of the seed as performed in the Makalala villages, and the ceremony—specially elaborate in Bechuanaland—at the beginning of harvest, called ' The biting of the year '—Dr. Willoughby sees in this worn-out ritual of an ancient faith, not pitiable superstition, but a sign that the African is possessed

of a spiritual sense, and aware of a spiritual world. 'It is a pre-adolescent prophecy of the devotion that shall, in riper manhood, be lavished upon the Living Christ.' Just as the world of fairies is entirely natural to a child, so the African lives among the spirits. Fear plays a larger part than love, but he feels a constant dependence upon the Unseen. The significance of observances which appear to be childish—childlike would be a better word—is this: 'Man must talk to God, and even dumb men will invent some rude kind of speech rather than remain permanently silent in His presence.' The strange religious customs of Africa, unskilled expressions of immature souls, are more juvenile than our more refined expressions of God, but when we see Him as He is it is likely that our feeble portrayal will in turn seem but a crude caricature of the great Reality.

Dr. Willoughby thinks that just as a mother cares most for the weak and deficient child in the family so we must believe that the backward races are specially dear to the heart of God, and that nothing gives Him greater joy than when the elder and stronger brothers of the human family stretch forth their hands to help the weak. 'All through African religion there runs a strong though rude sense of the personality of the Divine. . . . To give Africa what it has been blindly groping for through all the ages, you must introduce it to a great personality—a God that can understand, and suffer, and sympathise—a God that has felt the extremity of human anguish, having entered into the storm and conflict of it all—a God who is Himself one with the race. No other personality is large enough to give adequate expression to the religious yearning of Africa, or to provide an adequate basis for its individual and tribal life.'

Missionary Interest among Europeans and Anglo-Indians in India

A paper by the Rev. Homer E. Wark, based on the findings of a Committee constituted by the National Missionary Conference held in Calcutta last December to make enquiry as to the interest taken by the Anglo-Indian and European communities in India in missionary work, is published in the *Indian Witness* for March 19.

It appears from answers to the committee's enquiries that the domiciled community are not only indifferent to missions, but opposed to them to a considerable extent. Anglo-Indians find their chance of remunerative employment lessened through the competition of Indians educated through missionary agency; the

community have a sense that the Church neglects them and pays attention to Indians; the young people are hindered by the bad example of Europeans, especially in the non-observance of Sunday; Anglo-Indians are so poor that the main interest of their lives consists in wondering how they are to live. The deplorable economic condition of the community is held to dwarf social and religious instincts. The situation among Europeans in India, though better, leaves much to be desired. 'The mercantile and official communities are seldom in opposition though generally indifferent. The military as a class seem to be uninterested, and sometimes show open hostility to the work.' Some correspondents fix responsibility upon the chaplains, complaining that they work in a routine spirit, and are often indifferent to missions. Others blame the missionaries, who are said to have made a gap between themselves and English work by exclusiveness and lack of appreciation of the European community. Many urge that all that is needed is a ministry enthusiastic for the work.

Commenting on these replies, Mr. Wark urges that means should be sought whereby a sense of responsibility for Indians may be brought home to western people living in India, especially to those who are church members. The opening of English churches to English-speaking Indians would attract thousands of young men in Bengal, and this act of Christian fellowship, though it might not be welcomed by all, would tend to destroy that racial feeling which is the greatest single hindrance to Christianity and a sound morality in India, and which hinders the members of English congregations from helping in the work of vernacular congregations. The prosperity and perpetuity of a church depend upon its 'profound missionary and evangelistic impulse.' 'Can we expect the churches of Calcutta to thrive without this requisite? Is not the very life of our churches placed in peril by our failure to embrace the opportunity for missionary service at our doors as well as further away?' Sympathy rather than money, should be sought from the English-speaking congregations in India. 'Here, as everywhere, it is the personal touch which counts.' The children of the European and Anglo-Indian communities should be trained in missionary interest and prepared for missionary work. To this end, the atmosphere of the churches needs to be changed, the importance of sacrifice for the good of the Indian community must be emphasized, and a new incentive sought through a baptism of love for the souls of men.

REVIEWS OF BOOKS.

FOUR BOOKS ON SOUTH AFRICA

South Africa. By W. A. Elliott. London: L.M.S. 6d. net. 1913.

A Father in God. The Episcopate of William West Jones, D.D., Archbishop of Capetown. By Michael H. M. Wood. London: Macmillan & Co. 18s. net. 1913.

The Real South Africa. Introduction by the Right Hon. Andrew Fisher, Prime Minister of the Commonwealth of Australia. By Ambrose Pratt. London: Holder & Hardingham. 10s. 6d. net. 1913.

The South African Scene. By Violet R. Markham. London: Smith, Elder & Co. 7s. 6d. net. 1913.

It seems but a few years ago that people who went to South Africa for business or pleasure were forced to grope about despairingly for books relating to the sub-continent, whereas to-day their difficulty lies in determining what to select from the mass of literature in circulation.

The little book *South Africa* by the Rev. W. A. Elliott, one of a series of handbooks, is designed apparently to interest and instruct the young about the country and missions, and particularly to give a true idea of the sphere of operations and work of the London Missionary Society in South Africa. It does not treat extensively of the present activities of the society, but gives a fine record of the manner in which its pioneers from 1799 braved the hardships and encountered the difficulties which beset them, and finally established themselves firmly.

The author expresses the somewhat ambitious purpose of trying to discern ' some promise in the mad conflict of races, some traces of forces working towards that far-off divine event, that human unity to which creation moves.' That purpose invites scientific treatment of a comprehensive character which the handbook does not and cannot fulfil, for much of it is necessarily devoted to ethnology, ethnography and matters relating to the history and condition of aboriginal races. Still, opportunities are taken to emphasize in concise form some of those important features in missionary enterprise which make us reflect, and will demand earnest attention in future.

There is the undoubted fact that Christian teaching has permeated the life of the native people and led to the extinction of tribal institutions. Much has been pulled down that meant discipline for the young, and we must see to it that something better is substituted in keeping with the demands for progressive enlightenment. And then, there is unfortunate overlapping, if not conflict, between the various societies, which requires intelligent regulation, if native converts are not to be bewildered and driven to form churches of their own, which, in the opinion of the writer, they have neither the character nor the moral stamina to conduct or control.

Students of empire and lovers of biography, who seek knowledge of the inner life and public work of 'a father in God' may turn with advantage to the *Episcopate of William West Jones*, first Archbishop of South Africa, and find the record of a versatile and forceful patriarch. To those who knew him he appeared what he really was, viz. : the best type of missionary bishop who was saintly but absolutely natural. He was neither austere nor bound by any kind of narrow bigotry ; on the contrary, his large and sympathetic mind seemed ever to search for and recognize the good side of human nature, which he often found in unexpected quarters, and happily developed after others had abandoned the quest in despair. That was a great quality which, together with a high sense of humour in worldly affairs, enabled him to rise above small things, and gave him ascendency with clergy and laity. If his epitaph was written in one line that all might subscribe to it might read—'His judgment was sound.'

It is not surprising then that the Fellow of St. John's, the vicar of Summertown, and the man of thoroughness, carried to success the great duty that fell upon him. The first eight years of episcopate is a chronicle of hard work, organization, and visitations which brought him into sympathetic touch with the people of the Province. Then followed the deplorable constitutional struggle, in the course of which a bishop and a dean were excommunicated, and much bitterness arose. It were better, perhaps, to have drawn a veil over this unhappy story, but that vital principles reigned in respect of the independence of colonial Churches, a final settlement of which has only lately been reached.

Apart from the strong character of the Archbishop, always in evidence, the central features of the book lie in the expansion of the Church in South Africa, and the picture of the work and worries of

the Anglican bishops and clergy. Vast territories were brought within episcopal jurisdiction under bishops of the Transvaal, Zululand, Lebombo and Mashonaland, who had boundless dioceses with absurdly inadequate means for administration. In these days the cost of living has increased enormously, and the position of many of the clergy is exceedingly hard. No question requires more earnest consideration than that of the stipends of mission clergy whose pay should enable them to live in a self-respecting way, with a margin of insurance for old age. Further, rest and holidays should be compulsory, and free furloughs to England encouraged at intervals in order to maintain the broad outlook. Some of the Archbishop's acute difficulties were due to the fact that the churches were starved. The natives are clamouring for education, are adopting a higher standard of life, and are critical even of the condition of their clergy. A few pages only are devoted to a highly important proceeding of the Archbishop, viz.: the admission to the Church of a very large body of native Christians who had formed a community of their own under the title of the Ethiopian Order. The authors of it were ambitious of fame; but dissensions and mutual mistrust paralysed it. By incorporation, their energies and activities were brought under direction, and the result was to save the whole Order from becoming derelict.

The Churches are rich in men who have given of their best to further the cause of Christianity in distant lands, and it is well that the public should be acquainted by means of impressive books of this character with the work done and the sacrifice involved.

There are intellectual and studious people who, having spent their lives in a country where coloured problems prevail, discourse upon them with studied reserve, realizing how much there is to know and how little is to be seen behind the mysterious minds of dark people; there are others who can present the true picture and make problems look easy after a galloping visit and chat with strangers at hotels and clubs.

In the latter way apparently has been compiled *The Real South Africa* by Mr. Ambrose Pratt, whose sketchy investigations convince him that South Africa is not a country in which English people can find a home. The class who do not want to work and are incapable of competing with Kaffirs will agree; but a large audience will dissent. Some allowance must, however, be made, seeing that the book appears to have been written in patches for consumption by newspaper readers, who are content to be entertained with short stories

and then tear up the papers. It is not surprising, therefore, to find no allusion to the unattractive subject of philanthropic effort which has admittedly proved a great factor in the uplifting of Africa.

There are few men of empire affairs who do not now confess that the State owes duties, not only to its own citizens, but to its subject races in the matter of their moral and intellectual development. Every serious contributor to literature upon Africa is now-a-days forced to regard this as a cardinal question.

There is a gaiety of style which makes the book readable, with all its errors.

The South African Scene as painted by Miss Violet Markham, presents the view of one who is able to bring a critical mind to bear upon the situation. Though information during flying visits must be gained rapidly from all and several, there is here a refreshing absence of ' small talk,' and the mistakes associated with it.

The problems, hard to define and harder still to solve, are discussed with moderation, the facts are well marshalled, and the opinions sound. The verdict is that a higher standard, a bigger spirit, is the key-note of the new South Africa : that union has come through blood and tears, bringing a revolution in the whole habit of thought and outlook ; that old opponents are reconciled and settled down with mutual good-will to the task of developing the country.

We pass and repass easily through heavy politics to the humanities. There are happy touches relative to the British men and women in the outposts of Empire. Northern Rhodesia is true to type.

> The Livingstonians are delightful. . . . No traveller can fail to be struck with the high standard as regards the amenities and courtesies of life which they have created under difficult circumstances. . . . The women face the isolation, heat and general limitations . . . with much fortitude and a minimum of grumbling. With the woman comes the home, and what home means as a check and restraint on the reckless violence born of the wilds may well give pause to those who pretend to despise the hearthstone as an antiquated institution.

An excellent personal sketch of the leaders in the Union Parliament is followed by an accurate summary of the position of public affairs. ' What we see at the present moment in South Africa are questions not settled but in a state of solution . . . the immediate aspect is difficult, confused, troubled and unsatisfactory.'

Miss Markham exposes a remarkably clear view of the points in the formidable colour problem, and of the political and racial cleav-

ages. She is optimistic, and it is impossible to be otherwise if one remembers the recuperative power of South Africa after storm and stress of every description. Moreover, its people are obedient to that apostle of hope, the late President Brand, whose creed it was that ' Alles zal regt kom '—(All will come right).

Miss Markham's book may be read with profit and pleasure.

GODFREY LAGDEN

WEYBRIDGE

NEW GUINEA AS A MISSION FIELD

PAPUA OR BRITISH NEW GUINEA. By J. H. P. MURRAY, Lieutenant-Governor and Chief Judicial Officer, Papua. Introduction by Sir William MacGregor, G.C.M.G. London: T. Fisher Unwin. 15s. net. 1912.

THE WAYS OF THE SOUTH SEA SAVAGE. By ROBERT W. WILLIAMSON, M.Sc., Member of the Council of the Royal Anthropological Institute. London: Seeley, Service & Co. 16s. 1914.

THE LAND OF THE NEW GUINEA PYGMIES. An account of the story of a pioneer journey of exploration into the heart of New Guinea. By CAPTAIN C. G. RAWLING, C.I.E. London: Seeley, Service & Co. 16s. net. 1913.

A NATURALIST IN CANNIBAL LAND. By A. S. MEEK. Edited by Frank Fox. Introduction by The Hon. Walter Rothschild. London: T. Fisher Unwin. 10s. 6d. net. 1913.

TWENTY-ONE YEARS IN PAPUA. A History of the English Church Mission in New Guinea (1891–1912). By ARTHUR KENT CHIGNELL, Priest of the New Guinea Mission. London: Mowbray & Co. Milwaukee, U.S.A.: Young Churchman Co. 2s. 6d. net. 1913.

AN OUTPOST IN PAPUA. By ARTHUR KENT CHIGNELL. Preface by Archbishop of Brisbane. London: Smith, Elder & Co. 10s. 6d. 1911.

IN FAR NEW GUINEA. A stirring record of work and observation among the people of New Guinea, with a description of their manners, customs and religions. By HENRY NEWTON. London: Seeley, Service & Co. 16s. net. 1914.

GREATHEART OF PAPUA (James Chalmers). By W. P. NAIRNE. London: Oxford University Press and L.M.S. 2s. 1913.

WITHIN the last two years we have been given an opportunity of looking at New Guinea from practically every point of view. Mr. Murray's long experience of administration in every part of Papua (i.e. British New Guinea), culminating in the governorship, Mr. Williamson's ethnological learning and splendid determination during his journey inland, Mr. Meek's long acquaintance with the natural history of New Guinea and greater interest in men than in

museum specimens, and Captain Rawling's adventurous attempt to explore the mountain snows ending in the discovery of a new race of pygmy men, form a fine counterpart to the racy and withal very apostolic account of the missionary's life given by Mr. Chignell and Mr. Newton. Mr. Nairne carries us back to the glorious story of the man as big as a church, as R. L. S. called Tamate. In the 'twenty-first birthday' account of the Anglican mission, Mr. Chignell shows how many of that build New Guinea can boast.

Perhaps it has never till now been quite possible to understand the uniqueness of New Guinea as a mission field and the nature of its importance. The most recent of the great mission fields, it lends itself with singular readiness, in the light of this array of authoritative volumes, to some analysis of the nature, as well as the pace, of Christian progress among the backward peoples. The task of the Church in this farthest field has been commonly regarded as extremely simple and homogeneous, calling chiefly for physical courage, plain common sense, and above all sound health of body and soul in the missionary. The real variety of it, however, is revealed only as one learns the greatness of the differences between the natives of districts not very widely separated. True it is that all are practically in the stone age still. We literally look back to the pit whence we were digged when we study the ways of the New Guinea man. Mr. Chignell brings us up against this very sharply when he says 'It has to be remembered that a thing may have happened, or a people lived, not more than half a century ago, and yet, in New Guinea, be prehistoric.' There are no written records of the past, and apparently no folk songs or traditional religious ritual. Yet the people of whom he writes, living on the north-east coast of Papua, are far ahead of those described by Captain Rawling and living on the south coast of Dutch New Guinea, or by Mr. Williamson, who penetrated inland along the border between the two. On the other hand, the Port Moresby district, and the south-west coast generally, contain tribes whose superiority in temperament, morals, and social customs cannot be put down wholly to the fact that civilisation and missions have been now for nearly half a century at work in that part of the island. These varying types are much kept asunder by the mountain barriers, marshy river deltas and thick jungle which constitute a very effectual hindrance to advance in both commercial and missionary enterprise. The centre of the island remains largely unexplored, and the pygmy tribe of whom Captain Rawling finds it hard to say whether they are

degenerate or merely aboriginal may be one of hundreds. The number of mutually incomprehensible dialects offers another obstacle to progress. Customs have to be studied and interpreted anew with each tribe. Only a few generalizations are possible, such as that cannibalism is never far below the surface, fear is the predominant factor in religious observance, the sorcerer being supreme where government has been unable to exterminate his practices or the missionary to counteract his influence, and none the less the moral standard of sexual relationships, honesty of dealing, and self-supporting industry within the tribe is in most cases remarkably high.

Such is the situation to be met by the missionary to-day. How is he going about it and with what success ?

New Guinea, as a field, is distinguished in several respects from others. The important work carried on in New Guinea by continental missionary organizations—the Neuendettelsau, the Rhenish, and the Utrecht societies—is not dealt with in the books under review, which treat only of missions in Papua. All the writers, for varying reasons of course, comment with much satisfaction on the strict delimitation of area as between the societies at work. Thus the Anglican mission (established in 1891 and supported mainly from Australia, but in close connexion with the Society for the Propagation of the Gospel) is solely responsible for the north coast of Papua, the London Missionary Society (which began work six years before Chalmers arrived in 1877) for the south, while the Roman Catholic mission, founded in 1886, has its centre in Yule Island, just off the central south coast of Papua. The Wesleyans have had stations in the islands off the north-east coast since 1891. The clear assignment of distinct areas not only avoids friction, misunderstanding, and the possible confusion of the native mind, but makes for complete occupation. It has been much stimulated by the British Government, especially by Sir William MacGregor, the first to take up effective control of Papua after the British annexation in 1888. When urging the Anglican mission to take up its assigned portion he insisted that if this were not done within a reasonably brief period he should proceed to negotiations with other societies. The L.M.S. in the south has apparently come under less pressure, probably because it has on the whole been so much better supported from the home base. The disadvantage of this division has, of course, been that the various Anglican stations, especially in the north-west of

Papua, have been in danger of starvation, owing to the necessity imposed upon the mission of planting more stations than it could adequately man, and of leaving long gaps between them. The point at which union work is so advantageous, especially in educational and medical missions, has scarcely yet been reached in New Guinea, but when the time for these developments arrives something less individualistic than the present attitude of each mission to its own area will be imperative.

As to the forces put in the field by the respective societies there is again much that is noticeable. The L.M.S. has not yet appointed any unmarried women to Papua, leaving the conduct of work among Papuan women to the wives of the missionaries, who have done nobly; it contemplates, however, development in this direction. The Anglican mission has throughout the twenty-five years of work so excellently chronicled by Mr. Chignell always had women on its staff, principally, at first, as nurses.

A notable thing in the history of the Anglican mission is the number of men who have gone out as lay missionaries and have subsequently been ordained. This mission, too, has laid more stress on medical work than other missions have done. The value of such work is abundantly demonstrated by the experiences which Mr. Chignell, and especially Mr. Newton, narrate at considerable length. The need for it will be increased as the natives become liable to new and dreadful diseases which unhappily accompany the advent of the white man, and against which the brown man is defenceless. Difficulties in the way of medical work are, of course, considerable. This, however, is to be overcome, especially as civilization advances.

Schools are obviously one of the first necessities in New Guinea. In fact, the Government, as Mr. Murray and Mr. Newton remind us, has made attendance at mission schools compulsory in all areas where such schools exist and teach English. The difficulties of educational work are patent from Mr. Chignell's description of the way in which even pictures often fail to appeal to the New Guinean, because nothing in his experience affords a sufficient point of contact to stir his imagination. Yet much progress is being made. The Anglicans have established several 'boarding schools.' One prodigy is said to have attained to elementary algebra. The mystery of long division in arithmetic is more than sufficient for most New Guinea boys, and from their language to pidgin English seems the summit of

ambition often enough. The reduction of their languages to writing is proceeding apace, however: translation into various of the more commonly used dialects, especially Wedauan and Motu, is going on, and all this helps. The intellectual capacity of the natives may be estimated from what Mr. Newton has to say of the elaborate structure of their dialects and their extreme punctiliousness in speech.

The chief question is what sort of education should be given them to benefit them for life in their own island. As Sir William MacGregor insists, in his valuable introduction to Mr. Murray's book, the main problem is development of the native himself: the development of the country will follow. Our authors in practically every instance give unqualified contradiction to the statement that the New Guinean, save in a few of the more savage tribes, is lazy and self-indulgent. He and his womenkind work hard and long in their gardens, at hunting, fishing, and such like, to gain a livelihood. The man who has not won, or kept, his garden cannot marry, and is an object of censure and ridicule. It is when the white man comes and puts within his reach in return for a year's work a quantity of more or less useless trade goods which very quickly satisfy his childish tastes, that he thereafter (especially if he has left home and lost his garden) becomes shiftless and morally weakened, feeling that he has attained all he desires and need work no more, as Mr. Meek observes. The missionary is the man who above all others is concerned with positive efforts to overcome the inevitable evils of a transition stage. Stress therefore needs to be laid on the industrial element in education, that the tribesmen may be equipped not only with new capacities for industry but with new qualities of character. The L.M.S. at Kwato and elsewhere has done splendidly in this respect, boat building, carpentry, and other work being highly developed. The Anglican mission has sought to train both girls and boys in elementary industries. Plantation work, however, cannot well be undertaken by missions because, as the Bishop of New Guinea recently pointed out, they require capital enough to face seven unproductive years before any return can be made. Even then they enter into undesirable competition with traders—on unfairly advantageous terms, the traders think—and run the risk of needless antagonism.

The value of the work already done is evidenced by the proportion of the 3000 converts, won in twenty-one years of work, which the

Anglican mission can trace to its schools. Better still is the prospect that before long two Papuans will be ordained by the Bishop of New Guinea. This is an achievement greater in its own field than any other society in New Guinea can yet boast. The Papuan Church is a fact, both in the L.M.S. district and in the Anglican. Both are convinced that the future of New Guinea is bound up with the development of an indigenous Church and a native ministry. That this can be even contemplated is surely miracle enough in view of what we saw at the outset. Self-support is far distant as yet. Here the south coast has made more progress than the north, while, too, some missionaries there report a mass movement of a deeply spiritual kind. But the sacrifices the Papuan has begun to make and the simple entirety of his faith are a rebuke to the home base. No more thrilling and moving story was ever told than that of a whole tribe sitting up most of the night to discuss how it could most fitly name the God whom it had newly come to know.

Such results could not fail to spring from the work of such men as the New Guinea missionaries. From the first they have been heroes. Mr. Williamson goes out of his way to pay repeated tribute to the simplicity, arduousness, and sacrificial character of the Roman Fathers. Mr. Chignell and Mr. Newton give a cheerily unconscious picture of glorious living on a basis of ' board and lodging (estimated to cost 10s. per week) with £5 a quarter for general expenses,' under a bishop at £450 a year with a palace that probably cost far less. These are great books for the good people who are rather doubtful about the increased expenditure on missions and the rise in the standard of living in the field. The only shadow in the splendid tale of the Anglican mission is that cast by ' the great retrenchment.' Voluntary and emphatic testimony is borne by Sir William MacGregor and Mr. Murray to their constant reliance upon missions as indispensable allies in their difficult tasks, and their wisdom therein is commended by Mr. Meek, Mr. Williamson and Captain Rawling. It is the justifiably proud claim of Sir William MacGregor that from the time when the British Government became responsible for Papua till his departure from the island no use was ever made of soldiers in the island—a tradition which Mr. Murray has maintained. What use both have found for missionaries is evident in nearly every page of these books, and may be summed up in Sir William MacGregor's words, ' To encourage mission work in every possible way was considered a sacred duty by the Government. Not to do so would,

indeed, have been a complete departure from the principles on which British or English colonization first originated.'

What the future developments in New Guinea will be depends to some extent upon outside influences as well as upon the strengthening of the work we have here reviewed. The problem of paganism is great enough. It is complicated by very varied race contacts. Three European governments, with differing ideals, though all Christian by profession, are at work there. White men of practically every race in Europe and America are engaged in trade there. What they are and do as individuals matters immensely. And the evil they have often done is in the last resort the responsibility of the home Churches that did not evangelize them before they reached New Guinea. Three difficulties prevalent in other parts of the Pacific have not yet beset New Guinea ; drink, slavery and the immigration of Asiatic coolies, as Mr. Murray is eager to tell us, have not yet cursed this great land of beginnings. Australian law forbids them all. Mr. Williamson makes out a case for the introduction of the Asiatic—though we confess that the length and variety of Mr. Murray's experience tell heavily against Mr. Williamson, whose visit was brief and restricted to the south central coast. But if the Government changes its policy in this matter, it only adds to our responsibility—for ought not India, China and Japan to be given a better chance of Christianizing their coolies before they send them ? So once more the part is inseparable from the whole, and to accomplish our task in New Guinea we must needs evangelize the world.

Basil A. Yeaxlee

London

NATIVE EDUCATION IN GERMAN COLONIES

Die Schulen für Eingeborene in den deutschen Schutzgebieten. Von Martin Schlunk. (Abhandlungen des Hamburgischen Kolonialinstituts. Band XVIII.) Gr. 8o368 und xvi Seiten und 1 Tafel. Hamburg. M. 12. 1914.

Das Schulwesen in den deutschen Schutzgebieten. Von Martin Schlunk. Hamburg. M. 3. 1914.

It is no longer necessary to offer a defence of educational missions. Missionary schools have been established in almost every mission field, and nearly every missionary society has become the parent of educational institutions whether large or small. In not a few mission

fields these institutions are the most important means of evangelizing the natives and of exerting an influence on the family. But the outward growth of missionary education has not been accompanied by a correspondingly thorough study of the problems of educational method and technique. To provide a solid foundation for such investigation, the first requirement is an exact and trustworthy survey of missionary educational institutions as they exist at the present time. For this purpose it is necessary not only to have exact statistical information, but to gain an insight into the character and inner development, the methods of work and the aims of missionary schools. We can scarcely hope to obtain all at once a work based on scientific principles which will present a comprehensive view of the educational work of Protestant missions at the present time, but we ought steadily to aim at making the publication of such an encyclopedia of missionary education possible in the course of a few years. The larger of the two volumes before us is an important contribution to the end in view. It deals with native schools in the German colonies with admirable thoroughness, and may well serve as an example for enquiries of a similar kind in regard to educational work in other countries.

The credit of having stimulated the publication of this volume belongs to Dr. Paul. He prepared a list of questions to be sent to the heads of all schools, including both the schools of Protestant and Roman Catholic missions and those maintained by the Government, with the object of obtaining authentic information regarding the range and the development of each institution. The Colonial Institute in Hamburg made itself responsible for the labour and cost of sending out the 2258 enquiry forms, and it has now issued the results of the enquiry in its published proceedings. Dr. Paul was unfortunately prevented by his appointment as Director of the Leipzig Missionary Society and as Professor in the University of Leipzig from undertaking personally the scientific study of the mass of material thus accumulated. The task of arranging, sifting and summarizing the replies was consequently entrusted to Missionsinspektor Schlunk of Hamburg, and he has carried it out with much discrimination and true insight. He has given us a volume which is of the utmost value as a work of reference for all questions regarding education in the German colonies, and which may be cordially recommended to all interested in the subject. Each of the colonies is treated separately, and the elementary schools, the higher schools,

and the institutions for practical training (including industrial schools, agricultural schools, and schools for domestic training) are shown separately. In each group the character of the schools in question is indicated, and the strength and qualifications of the teaching staff. The tables distinguish the number of male and female pupils, and show their distribution by religion, the tribes from which they come, and how many of the pupils are boarders. There is a full discussion of the curriculum, indicating the number of school years over which it extends, the subjects that are taught, the school books in use, the language in which instruction is given, the length of school hours, etc. Information is also supplied with regard to the external equipment of the institutions, the place where the instruction is given, the way in which the maintenance of the pupils is provided, and the sources from which the expenses are met. Most readers will be especially interested in the answers to such questions as the following: What is the character of the education given? Is the attendance at school regular? How do the mental capacities of the pupils compare with those of the children of the same age in Europe? How far do the pupils show obedience, industry, and moral character? What knowledge does the average scholar possess on leaving school at the conclusion of the full course? What use do the scholars make in later life of the knowledge they have acquired, and in what respects is their behaviour different from that of natives who have had no education?

We cannot be surprised that the information is not in all instances complete, and that some questions have been misunderstood. Inevitable imperfections of this kind do not impair our satisfaction with the results which are actually given to us. The volume deserves thorough study, and will, we trust, give a stimulus to similar exhaustive investigations in other mission fields.

In the smaller volume to be noticed, Missions-inspektor Schlunk has attempted to estimate the results of the information supplied in the larger volume, and expresses his own judgment regarding some of the leading educational problems. While all his suggestions may not meet with full approval, the book may be commended as highly instructive and stimulating.

Carl Mirbt

Göttingen

PENNELL OF THE AFGHAN FRONTIER

PENNELL OF THE AFGHAN FRONTIER: THE LIFE OF THEODORE LEIGHTON PENNELL, M.D., B.Sc., F.R.C.S. By ALICE M. PENNELL, M.B., B.S., B.Sc. Introduction by Field-Marshal Earl Roberts, V.C., K.G. London: Seeley, Service & Co. 10s. 6d. net. 1914.

WE lay down this book with the feeling that a new hero has been added to our list—a genuine, up to date hero in action. Theodore Leighton Pennell, the 'Sahib Doctor' of the Afghan frontier, possessed that rare combination of qualities which marked him for distinction and wide influence at home as well as for a great work on the field. He stood six feet two, had a powerful physique, knew no fear, was of prepossessing manners, keen intelligence and great originality; he was fond of sport, and he spent his missionary years among turbulent tribes where his life was in almost constant danger. It is an extraordinarily interesting story which his wife has given us in this volume.

Theodore Pennell's father, an English physician, died when the boy was nine years old, so that the bringing up was mainly the work of the mother, a woman of somewhat stern unyielding ways, but of remarkable character. She it was who turned his thought toward India when he had finished his medical course. He went out to India under the Church Missionary Society in 1892, with a long string of initials after his name and enough gold medals in his pocket to indicate what his success might have been had he stayed at home. He was assigned to Bannu on the Afghan frontier. It was a rough pioneer work and well suited to Pennell's character and tastes.

He established a hospital, he built a boys' school, and at one time ran a mission press. In the midst of all these activities he found time for much language study and for frequent preaching in the bazaars. He learned thoroughly Urdu and Pushtu, and acquired a working knowledge of Persian, Arabic and Panjabi. His method was to build up his medical practice and school work by frequent tours along the frontier. Each tour was an adventure from beginning to end—all kinds of dangers from desert sands, swollen rivers, mountain trails, warlike chiefs, fanatical mullahs and lurking disease. The story is told so simply that one is liable to miss the heroic quality of the events. Dr. Pennell's medical activity in the border villages was astonishing in amount. His specialty was cataract, and he

thought nothing of performing a dozen operations of this kind per day while on the road. His custom was to leave behind in each village a native assistant who would attend to the patients while he pressed on. Each night was spent in the bazaars preaching and using the magic lantern, while stones and clods were flying. It was a tribute to his hold on the people that his life was never attempted. The Government recognized him as one of the greatest factors for peace and order on the frontier.

Dr. Pennell had decided theories as to missionary work. He wore the native dress of the tribe he was visiting, holding that this was essential to his getting close to the people. His disguise was so complete and his use of the vernacular so perfect that he almost uniformly passed for a Pathan among both officials and natives. Acting upon the theory that the great secret of missionary work is knowing the people sympathetically and living among them, he undertook a long journey through North India as a Christian sadhu. He started out on a bicycle, with a native companion, without script or purse, determined to beg his way and put to the test the possibility of this method of disseminating the Gospel. The chapters devoted to this trip equal if they do not excel Kipling's *Kim* in their vivid portraiture of Indian life and character. He visited many other missions on this trip and made shrewd observations upon their theories and work. He liked the custom of the missions which encouraged the native Christians to sit on mats in the churches according to their ancestral custom, rather than using English pews. He commended the missionaries who lived in the midst of the people as over against the 'splendid isolation of a distant bungalow.' Dr. Pennell made large use of athletics in his school work. He found time to coach his various teams and even accompanied his football team of sturdy Pathans on a tour of Northern and Western India, during which they won most of the matches. Athletic sports he found to be the best sort of discipline in obedience and self-control for his Afghan boys.

Those who met Dr. Pennell at the Lucknow Conference in 1911 will recall that characteristic speech of his in which, after hearing of the Mohammedan advance in Africa, he advocated sending Indian converts from Islam into Africa as missionaries. It is interesting to find in his biography the statement that immediately upon his return to Bannu he laid the matter before his Christians and persuaded one of them to start for Mombasa. This act may prove to

be the most significant in his life. It certainly was characteristic of his straightforward, practical nature.

One is tempted to quote from a book of this kind; a certain description we cannot omit—the doctor in action at a railroad station, where according to the leisurely custom in India the train stopped for half an hour and he found his chance.

'As the train slowed down he would jump out and in a minute would be surrounded by a crowd of people, all clamouring for attention. With a hand on one who was more impatient and insistent than others, he would unerringly see those who were unable to push, or too ill to come near, and with gentle firmness he would make his own way to them, unbandaging a bad leg perhaps, or examining an eye too painful to allow its owner to face the light. "No, mother, your eye is too bad to do. May God help you to bear the darkness." "Yes, Khan, the boy can easily be made well; see, here is a prescription, see, little lad! I'll give you a nice medicine, and you'll soon be running about and gladdening your father's heart. You are a brave boy, you won't cry if it hurts. Why, you are a Pathan—what?—and an Afridi to boot! Well done!" "Now, Gul Khan, you must bring your brother to Bannu. He has waited a long time for that operation. Don't delay. It may be too late if you don't come soon." "Here, little Gula, look at me. Oh, does the eye hurt? Well, don't look up; come into the shade, O father of Gula, we'll see what can be done." And all the time a running chorus from the patients, "Oh, look at my eye!" "Oh, may God's blessing be on your hand!" "Oh, Doctor Sahib, come and see my man; he's been shot in the leg and is very ill, the poison is in his blood." "Padre Sahib, is my eye ready for operation? Shall I come to Bannu?" "Padre Sahib, Doctor Sahib, oh, give me medicine; I'm very ill; see, feel my pulse. I have fever." "God bless you, Doctor Sahib," and some old dame would kiss his hand, or touch his feet, and he would say, "Nay, mother, it's nothing. I am only too glad to be of service."'

Dr. Pennell died at forty-four, a sadly short life but one of glorious achievement in character and work. That he made one hundred converts from among the fanatical Afghans is much, to those who know what Mohammedan work on the border involves, but it is far more that he opened wide the way for the others who will follow. There can be no finer tribute than that of the man who, after the doctor's death, came across the border and asked to see his 'Padre Sahib.' The Pathan assistant pointed to the English doctor present as the person who would help him. 'No,' said the man, 'I want Pennell Sahib.' When he was told what had happened, he refused all treatment, and overcome, he hastened out of the room, saying at

the door in his guttural Pushtu, 'All the mothers in London will never produce such a son.'

The book is written by Mrs. Pennell in a straightforward, simple style. It abounds in good stories, and might well be issued in an edition for boys. *Pennell of the Afghan Frontier* should be known in all our homes.

CORNELIUS H. PATTON

BOSTON

A STUDY OF FAITHS IN DIVINE INCARNATION

SOME ALTERNATIVES TO JESUS CHRIST: A comparative Study of Faiths in Divine Incarnation. By JOHN LESLIE JOHNSTON. London: Longmans, Green & Co. 2s. 6d. net. 1914.

WE welcome this little book for a number of reasons. In the first place, because of its subject, for it deals with the most important matter which can engage the attention of Christians to-day, namely, the appeal which Christ makes to men of other faiths, and our reason for believing that this appeal will be successful. In the second place, because of its spirit, which is one of open-mindedness and sympathy. The author believes that the ethnic religions have a distinct contribution to make to Christian faith and that they ought therefore to be approached with interest and expectancy as the story of a true, even if imperfect, *preparatio evangelii*. In the third place, because of its method, which is in the best sense of the term scientific. The author bases his belief in the fitness of Christianity to be the world religion upon a detailed comparison of its teachings with that of other faiths, on a crucial point, as to which they make similar claims. He describes his method as at once historical, psychological and normative. By historical he means that it is based upon a study of the facts apart from all presuppositions. By psychological he means that it takes its departure from the experience of the worshipper rather than from the object of his worship. By normative, finally, he means that it is his object by a comparative study 'to disengage from the facts of the religious experience in its different forms the strong or weak points which they embody' (p. 16).

The theme of the book is a comparison between the Christian belief in incarnation and similar beliefs in other faiths. Three such alternatives are studied: the incarnation faiths of Buddhism, of Hinduism, and of Babi-Behaism. A further chapter discusses similar

ideas in Hellenism. The first eight chapters of the book are given to a presentation of the alternatives to Jesus Christ; the last four to their relation to the incarnation faith of Christianity.

It would be impossible in the compass of this brief review to attempt a critical estimate of Mr. Johnston's work. He makes no claim to be an authority. His purpose is simply to interpret the work of other men to a wider audience. In this we think he has been singularly successful. We imagine that the strongest impression produced by the book on most readers will be surprise at the extent to which the Christian belief in incarnation has been paralleled in other religions. We have been taught to think of incarnation as a peculiar tenet of Christianity. Mr. Johnston shows us that this is not the case; that wherever men's religious experience has deepened, and their consciousness of God's goodness and greatness grown vivid and intense, they have come to believe in some personal manifestation of God in humanity, which has taken the form of an incarnation, either in a single individual or in a succession of individuals. What is distinctive in Christianity is not the fact of belief in incarnation, but the nature of the incarnation believed in, and above all, of the personality in whom the incarnation was realized. The recognition of this wider preparation for Christianity does not mean on Mr. Johnston's part any lowering of his own standard. He is as convinced as ever that Christianity has a unique message, and that in the person of Christ it provides the complete and final answer to the need of which the beliefs which he is describing are evidence. But he feels that if Christianity is to be adequately presented, it must be shown that it is the answer to a universal need, and that the revelation which God has made of Himself in Christ is the consummation of a world-wide process of revelation which includes not only Israel and Greece, but those more distant civilizations which are only now coming within the horizon of our thinking.

More important than its original contribution to the subject is the significance of the book as a symptom of a new point of view which is coming more and more to govern our approach to men of other religions. We are asking not so much how Christianity ought to appeal to men of other faiths, as what as a matter of fact is the appeal which it is actually making. Such studies as have recently appeared in this journal on the vital forces of Christianity and Islam are illustrations in point. We are coming to see that in the Christian religion we have not merely a deposit of truth handed down from the

past which it is our duty to preserve unchanged, but a vitalizing and transforming energy which justifies its claim upon the allegiance of men by what it does for them. And we are trying to make clear to ourselves and to others wherein the present redemptive power of Christianity consists, and what exactly it has to offer to men whose hearts are hungry for the living God. It is as an example of this type of apologetic that we give a cordial welcome to Mr. Johnston's book and express the hope that it will be followed by others which illustrate other aspects of the great theme to which he has made so interesting and useful a contribution.

W. Adams Brown

Union Theological Seminary,
New York

THE PACIFIC ISLANDS

Two Years with the Natives in the Western Pacific. By Dr. Felix Speiser. London: Mills & Boon. 10s. 6d. net. 1913.

The Call of the Pacific. By J. W. Burton. London: C. H. Kelly. 2s. net. 1912.

L'Évangélisation des Indigènes Par les Indigènes. Par Léon Marchand. Montauban: Orphelins Imprimeurs. 1 fr. 1911.

The archipelagos of the Pacific are about to command a larger measure of public interest than has been their lot since Captain Cook electrified civilization in 1771 with accounts of his adventurous journey through Polynesia in his four hundred ton sailing boat, the *Endeavour*. The causes at the back of this revival of public interest are manifold, but three features are of outstanding importance: the growing demand for vegetable oils and fats has greatly enhanced the value of copra (the flesh of the cocoa-nut), and copra merchants are giving increasing attention to the cultivation of cocoa-nuts which love best the breezy sea air and the humid climate of the rocky Pacific islands in the South Seas—the export now approaches £1,000,000 per annum; coupled with this economic expansion is the threatened invasion of labour from the Indian, Japanese and Chinese empires; the third factor, more important than all others, is the opening of the Panama Canal which shortens the route from New York to Sydney by 4000 miles. The new shipping routes of the eastern shores of North America—and also to a considerable extent of western Europe—to Australia

and New Zealand will now be through the South Seas archipelagos, and many of the islands will thus become important ports of call for produce and passenger traffic.

The renaissance of the Pacific islands, economically and politically, must inevitably affect the forces of Christianity distributed at strategic points over the several groups of islands. Authoritative literature, well informed and up to date, is the great need of the moment; the three books before us provide excellent material for every student not only of missionary but of administrative problems. For those who would realize the important part played by native evangelists, there is M. Léon Marchand's excellent little pamphlet. For those who have little time but a thirst for general knowledge, Mr. Burton has packed within the compass of 60,000 words an amazing amount of detail of absorbing interest. Professor Speiser's book is entirely different, with a value all its own. It is the work of a detached observer travelling through the islands of the New Hebrides and Santa Cruz upon a scientific mission; his appreciation of missionary work with his frank criticism of the administration and stern denunciation of the exploiter must command the adherence of all fair-minded men.

In contrast to the beauty of the scenery and the fertility of the hundreds of islands in the Pacific is the awful tragedy of their exploitation by so-called civilized peoples and their consequent depopulation. There is unanimous testimony that the contact of the European race with the Polynesian and Melanesian tribes has hardly a redeeming feature, excepting, of course, that of missionary influence. To this contact is undoubtedly due the rapid depopulation of the islands. Mr. Burton tells us that forty years ago Tonga possessed a population of 50,000, but to-day it has only 22,000; that in 1850 Fiji had a population of 200,000, but to-day less than 88,000; Dr. Speiser declares that before the coming of the white race the population on the New Hebrides and Banks Islands probably numbered 650,000, whereas to-day it is less than 65,000. The despatches of administrative officials, the letters of missionaries and the reports of travellers are full of the story of the wrongs inflicted upon the tribes of the South Seas by degenerate and unscrupulous whites. Dr. Speiser, with the authority of an impartial observer, denounces these wrongs in scores of passages throughout his book. The following passage is typical:

> They terrorised the natives shamelessly, and when these naturally enough

often resorted to cruel modes of defence, they retaliated with deeds still more frightful, and the bad reputation they themselves made for the natives served them as a welcome excuse for a system of extermination.

This is a picture, it is true, of the New Hebrides, but it is identical with that portrayed by Mr. Burton in connexion with every other island in the South Seas, and this awful tragedy continues on many islands to-day.

There is one bright spot in the picture—the success of the Christian missionary. It is true that he is reviled and hated by the labour recruiters, the liquor and opium sellers, and the outcast criminals of Europe, but every writer of repute tells the same story of missionary heroism and success. To take a single passage from the many in Dr. Speiser's book : writing upon the work in Ambrym, he says :—

The good that Dr. B. does these people can hardly be overrated and the Presbyterian Mission deserves great credit for having established the hospital ;[1] but it is a regrettable fact that all these efforts are not strong enough to counteract other effects of civilization, such as alcoholism which is the curse of the native race.

Mr. Burton gives figures which provide eloquent testimony of the spiritual success which has attended missionary effort. Half the population of the New Hebrides has become Christian, that is approximately 30,000 ; in Fiji the entire indigenous population is Christian ; in Samoa there are over 11,000 Protestant members of the Church ; in the whole of the Cook group of islands and in Tonga there was not a single Christian a hundred years ago, to-day there is not a professing pagan. In one year the native Christians of Samoa contributed to direct missionary work over £11,500. It is the collection of such convincing facts as these which makes Mr. Burton's book so profoundly interesting to the student of tropical development.

But what of the future of these islands in the South Seas ? What will civilization do to repair the mischief which has been wrought ? In the political, ethical, economic and missionary spheres grave problems are clamouring for solution and the paramount question is the abolition of those evil influences which spell moral and spiritual disaster. The storm centre of the moment is in the New

[1] This hospital was destroyed in the volcanic eruption in December, 1913.

Hebridean group, 'the saddest place in the Pacific from every point of view,' remarked a government official to Mr. Burton.

The New Hebrides is to-day under joint Anglo-French government, an administration composed of antagonistic forces neither able nor very anxious to suppress crime. The 1000 white men on the group include some of the most desperate characters in the Pacific—men whose livelihood depends upon kidnapping, the procuring of young girls, the sale of ardent spirits and the slave-trade. To this general condemnation there are some exceptions, but the just and humane planter is in the minority; France, in particular, is badly served by her colonists, her 'Botany Bay' of New Caledonia is in no small measure responsible for the degradation of the natives in the New Hebrides. Sir Edward Grey, fully alive to the deplorable evils in the New Hebrides, has persuaded the French Government to agree to an Anglo-French Conference upon the reforms necessary in the 1906 Convention. But it is clear from the books under review, and from a mass of available material, that administrative reforms are far more essential to good government than any amendment of existing regulations. All the regulations in the world would fail if those upon whom rested the duty of administration were either incapable or unwilling to observe the letter and spirit of the laws and decrees of Government—and that, unhappily, has become the prevailing condition of the New Hebrides.

Given a chance of law and order for the suppression of crime and the acceptance of Dr. Speiser's eminently sane advice for the preservation of the native tribes, the islands of the South Seas have a bright future before them, and, not least, the certainty of becoming stars in the firmament of the kingdom of God.

J. H. Harris

London

THE CAMBRIDGE MEDIEVAL HISTORY. VOL. II.

The Cambridge Medieval History. Planned by J. B. Bury. Edited by H. M. Gwatkin and J. P. Whitney. Vol. ii. The Rise of the Saracens and the Foundation of the Western Empire. Maps (in separate portfolio). London: Cambridge University Press. 20s. net. 1913.

This volume of some nine hundred pages is the work of no fewer than twenty-two writers. The co-operative system in literature

has undoubtedly the merit of ensuring that each part of the subject shall be treated by some one thoroughly familiar with it; yet it seems doubtful whether this compensates for the loss of unity of conception, where the material has all been fashioned by a single mind. Just as a collection of speeches does not make a drama, so a collection of essays does not make a book. The editors of the *Cambridge Medieval History* are however to be congratulated on the quality of the work which they have been able to secure for their enterprise, many of the authors being specialists of the very highest distinction, and all of great competence. The field covered is so vast that the work could only be reviewed by a system of co-operation similar to that by which it was composed. The Islamic portion, occupying about eighty pages, is from the pens of Professor A. A. Bevan, a recognized authority on the early poetry of the Arabs, and Professor Becker, editor of the journal *Der Islam*, and well known to Orientalists by his studies in the history of Moslem Egypt and his editions of the Heidelberg papyri. As might be expected, the work of these scholars is thoroughly up to date. Mr. E. W. Brooks, of high repute as an editor of Syriac texts, treats of the Successors of Heraclius to 717. Footnotes and references are scarce throughout, but this want is compensated by elaborate bibliographies and a copious index.

D. S. Margoliouth

Oxford

JUDSON

The Immortal Seven: Judson and his Associates. By James L. Hill, D.D. Philadelphia: American Baptist Publication Society. Cloth, 50 cents; paper, 35 cents. 1913.

Judson the Pioneer. By J. Mervin Hull. Philadelphia: American Baptist Publication Society. Cloth, 50 cents; paper, 35 cents. 1913.

Ann of Ava. By Ethel Daniels Hubbard. New York: Missionary Education Movement. Cloth, 50 cents; paper, 35 cents. 1913.

Among the heroes of missionary history Adoniram Judson must always occupy a foremost place; and while all Christendom should honour his memory, the American Baptist Foreign Mission Society —to give the A.B.M.U. its new name—naturally rejoices that the Apostle of Burma was its own first missionary. That society has just celebrated its centenary, having been formally established on May 21st, 1814; and we doubt not that at every commemoration

meeting which has been or will be held in the United States, praise will have been offered to God for raising up such a pioneer as Judson. For Judson was not merely the first missionary of the American Baptists. He was in a very real sense the founder of the society; almost as much so as Carey was both the founder and the first missionary of the English Baptist Society. In fact, Judson was in Burma before his society was formed. He went forth originally in 1812 as one of the first missionaries of the American Board (Congregationalist), which was founded in 1810; though he was not one of the little group of students whose meeting under the famous 'haystack' was the origin of American foreign missions. But on the voyage out, in the expectation of meeting Carey and his colleagues in Bengal, he set to work to prepare himself to maintain his belief in infant baptism against any possible arguments of theirs; and the issue of his studies was that he embraced Baptist views himself. This cut him off from the board that had sent him out; but the Baptists of the States were so delighted at his conversion to their doctrine that they formed the Baptist society to support his work. English Christians may also claim a share of association with Judson's missionary call. Claudius Buchanan, one of the celebrated 'five chaplains' of the East India Company who did so much for the cause of Christ in India (Henry Martyn was one), preached a sermon on 'the star in the east' at Bristol on February 26th, 1809, which (says a contemporary writer) 'kept the minds of a large auditory in a state of most lively sensation for an hour and twenty minutes.' That sermon was printed, and found its way across the Atlantic, and it produced (says Mr. Hull in the second of the books named at the head of this review) 'a tremendous effect upon Judson.' 'How stupid have I been!' he exclaimed; 'why the New Testament is all missions!' And this decided him to go out himself. Moreover, because the new American Board doubted its own power to support a missionary, it sent Judson to England to offer his services to the London Missionary Society. But this plan fell through; Judson returned to Boston; and American Christendom had the high privilege of sending forth in his person its first and one of the noblest of its missionaries.

The centenary of the American Baptist missions has naturally been signalized by the appearance of new books about Judson, and about the three devoted women whom he successively married, all three of them as true heroines as he was a true hero. Three of these

books lie before us. The thrilling story of the Burma mission has often been told before ; but it can never be told too often, and these bright and popularly written volumes will no doubt have a great circulation in the States. *The Immortal Seven* is a somewhat rhetorical appreciation of Judson and his first wife, Newell and his wife, Hall, Nott, and Rice, who went forth simultaneously in 1812 as the first American missionaries to heathendom. It is a series of chapters, topical rather than historical, which may well have been lectures. *Ann of Ava* is an inspiring sketch of the life of the first Mrs. Judson, whose labours and sufferings during her fourteen years in Burma make a story unsurpassable in its pathos, and fill the reader with wonder at the courage and resourcefulness of a young woman in circumstances of extraordinary difficulty and painfulness. *Judson the Pioneer* is just the life of Adoniram himself, attractively written, and introducing not only 'Ann' in her amazing experiences, but also the other two wives, both admirable women ; one the mother of his children, and the other the writer to whose brilliant pen we owe much of our knowledge of the actual story of the mission. The three books together form a trilogy which should deeply move many hearts.

EUGENE STOCK

BOURNEMOUTH

A READING COURSE IN FOREIGN MISSIONS

THE EXPANSION OF CHRISTIANITY IN THE TWENTIETH CENTURY. A Reading Course. Conducted by Ernest DeWitt Burton and Alonzo Ketcham Parker, Professors in the University of Chicago. Chicago: The American Institute of Sacred Literature. 1913.

THIS scheme, issued in connexion with the University of Chicago, offers at least a partial answer to two questions often asked : one by those responsible for missionary propaganda at the home base, 'How can we induce people outside missionary circles to come within them ?' ; the other, asked by those willing to be interested but as yet out of touch, 'How can we begin to understand this subject for ourselves ?' The scheme proposed is one whereby in the course of their own private reading those who register as members may gather evidence as to whether Christian missions to non-Christian lands are justifiable, whether they are being conducted on right lines, and whether they are likely to be ultimately successful. The attention of the student is turned, in the pamphlet issued to

members, to the expansion of Christianity in five great fields, China, Japan and Korea, India, Turkey and Africa. Certain books, only three or four in each case, are prescribed as absolutely necessary reading, but a list of twelve to fifteen other books on the subject are suggested as supplementary and for reference. Each prescribed book is reviewed at some length, and a brief review given of the others. Seven or eight pages are devoted in each section to indicating the main points of importance in the study of that special field, and each chapter closes with a series of practical questions to be considered in the light of the books read. The scheme fills a gap in our present means of missionary study and should be taken up by many who either cannot or will not join study classes. It is certain to result in the production of other such schemes adapted to the needs of other nations. This particular plan is definitely intended for American readers, and takes for granted their outlook, though the books suggested are not at all exclusively American.

The promoters of the scheme have been most wise in making the Edinburgh Conference Reports the basis of their prescribed reading, and in adding to them the most recent Year Books of Missions in China, Japan and India, giving their readers the point of view of the missionary himself at his work, or the point of view of the native Church, rather than the result of the efforts of the missionary to interest the home Church. Another strong point of the scheme is the way in which the comparative method is used in the 'series of practical questions,' the reader being asked to consider each field in the light of the knowledge he has already gained of other fields. The treatment of the various topics in the chapter on each field is somewhat uneven, and the principle of selection is not clear at all points. As is very natural, the two professors give an undue amount of space, and perhaps an undue emphasis to educational missions, e.g. in the chapter on Africa at least one-third of the space is given to the question of education in Egypt. There are various minor inaccuracies in the bibliography, and the choice of books for supplementary reading is sometimes open to adverse criticism; for instance, there is no post-revolution book in the Chinese bibliography. But the scheme is an original one: its usefulness as an incentive to the study of missions has been already proved in America, and the living idea will elsewhere develop under slightly different forms.

RUTH ROUSE

WIMBLEDON

SHORTER NOTICES

Thirty Years in Moukden, 1883–1913 (Constable. 8s. 6d. 303 pp.), contains the experiences and recollections of Dugald Christie, C.M.G., edited by his wife. The volume modestly disclaims all pretension to give a complete account of Manchuria, Moukden or the Manchurian mission, nevertheless as Dr. Christie records his memories the secular history of Manchuria as well as of Christianity in Manchuria is unrolled before us. It is a book of contrasts between old and new, as all present-day books on China must necessarily be. Dr. Christie upsets many of our preconceived notions. He shows us Manchuria as essentially a Chinese province of China, not a Manchu addendum ; he shows the Chinese as a citizen of the world, very like other world-citizens, and he tilts against the notion that the man of China is incomprehensible to the man of the West because of the strange dissimilarity of their mental processes—e.g. he believes the Chinese people, far from being a ' stolid ' enigma, to be nervously susceptible in the highest degree. It would seem that he not only understands but loves the Chinese. Can we wonder at the progress of Christianity in Manchuria, and the readiness of the viceroy and other officials to help and countenance missionary work in a practical fashion, when we see in such a book as this how the missionaries, and specially the medical missionaries, have served the whole Manchurian people in crisis after crisis, the floods, the Chinese-Japanese war, the Boxer troubles, the Russo-Japanese war, the period of reconstruction, and the pneumonic plague ? The place and power of medical missions is made abundantly clear. The book carries us down to the time of the Continuation Committee's Conference, and Dr. Mott's evangelistic meetings for students in the spring of 1913.

Chinese Students and China's Religious Awakening (124 East 28th Street, New York City. 76 pp.) is the report of the Conference of the Chinese Students' Christian Association in North America, held under the auspices of the Convention of the Student Volunteer Movement for Foreign Missions in Kansas City last January. There were present 130 Chinese students, 25 of whom were women. They were gathered from 59 American colleges, and represented 11 provinces of China. The majority were Christians, though the presence of a small minority of non-Christians was significant of the

purposeful evangelistic work of the Association. For anyone wishing to grasp the mind and ideals of young Christian China at this time this report is well worth reading, especially Part I. which contains a series of addresses on China's need of Christianity in political, social and personal life ; D. Willard Lyon's careful and illuminating statistical report on The Progress of Christianity in China ; and the Brief Survey of the Chinese Students' Christian Association in North America, by its secretary P. C. Chang. Here we see the ideals of the educated Chinese Christians, serious, practical, thorough-going, independent, and above all things patriotic. That which draws them to Jesus Christ is clear and characteristic. They see the political, social and religious needs of China, and they reach out to Christ as the only One who can meet those needs. Yet this path seems to lead them to Christ not merely as a social reformer but as Saviour and Lord, and to the desire to preach Him as such. Very interesting, again, is their almost unanimous conviction that Confucianism is not a religion, that it is perfectly possible to be a good Confucianist and a good Christian, and that it is their duty to be both.

Das alte und das neue China, by C. J. Voskamp (Buchhandlung der Berliner evangel. Missionsgesellschaft. M 1. 124 S.), is not a book on missions, but a series of short sketches or essays on various phases of Chinese life and character by a missionary of the Berlin Missionary Society. They are brightly written and easy to read : the author has an eye for colour and contrast, and what a cunning pen he wields ! He contrives to impart much of his encyclopaedic knowledge of China under the guise of light literature. He takes you a visit to the Great Wall, and the history of the Chinese dynasties is unrolled before you : he invites you to visit an old friend of his in his bookstore, and you know an immense amount about Chinese literature both classical and modern before you leave that shop. An account of a lawsuit about a temple shows you the modern Chinese attitude towards religion, and so on. Of quite peculiar interest is the latter half of the book, which consists of a brief sketch of the life of Liang Ki Chow and a series of translations from his essays, *The Soul of China*. These essays were written by Liang, one of the most influential of China's modern authors, in 1902–1905, while in exile in Japan, in the hope of rousing the young Chinese to see the faults in the Chinese social system and the Chinese char-

acter which were bringing their country to ruin. He scourges his fellow-countrymen for their indifference, slackness and cowardice, deceitfulness and treachery, slavish spirit, and want of a military spirit. Surely a somewhat severe and pessimistic estimate, as the events of the very revolution which Liang wished to provoke have proved. But there is very much to be learnt from this analysis of Chinese character by a modern and ardently patriotic Chinese.

RUTH ROUSE

South Africa, 1486–1913, by A. Wyatt Tilby (Constable. 7s. 6d. net. 632 pp. Vol. VI. of 'The English People Overseas'), is a storehouse of information, lighted up with many a welcome human touch. Ten years of study, extensive reading, a discriminating judgment and a facile pen have all combined to make a volume which is both compact and thoughtful. The whole panorama of South African history lives. Bartholomeo Diaz, the Dutch East India Company, Huguenot settlers denationalized, Livingstone, Rhodes, Kruger, Lobengula, Matabili, Van der Kemp and kindred high-souled pioneer missionaries, all pass rapidly in review as the Colony expands; the long standing rivalry of Boer and Briton culminates in war and closes with the creation of the Union, until one empire problem alone remains, the relation of White to Black. In all this movement the missionary bears a part; his hopes, ambitions, trials, temptations, problems and disappointments are graphically portrayed. A few pages here and there are rather wide of the subject of the book. Natal is barely noticed, some reference to the Dutch (Reformed Church) mission west of Lake Nyasa would be welcome as against the pronounced antipathy of the old-type farmer or Boer to natives and missions; moreover there is no index. But notwithstanding these few drawbacks this book is a really useful study for the right understanding of present problems in South Africa.

That thirty years in the trying Congo climate have not impaired Mr. J. H. Weeks' power of attractive description, his latest book abundantly testifies. *Among the Primitive Bakongo* (Seeley. 16s. net. 318 pp.) deals with San Salvador and the ancient Congo kingdom as the author found it in 1882. Dom Pedro V. was then king and the Portuguese influence so negligible that the author could curb the royal misdoings by a threat to report to Queen Victoria. All is changed now; Dom Pedro died in 1891; the Portuguese republic

grew in power; and the year 1914 has dawned with the arrest of a fellow-missionary, Mr. Bowskill. In the sixteenth century the Dominican mission was strong and the Friars built a cathedral; later the work dwindled and was given up a century ago. But there might still be seen, when Mr. Weeks arrived in 1882, the fetish whose prototype was an image; and the cross (*ekuluzu* from *Cruz*) naturalized as a charm and as a sign in fetish cults. Dom Pedro and his surroundings are dismissed in six chapters. Missionary problems were dealt with in Mr. Weeks' former book, *Among Congo Cannibals*; this volume is fully taken up with a wealth of information on every conceivable aspect of Lower Congo life, not omitting the amusements of the children. Twenty chapters of closely written matter with a number of well-chosen illustrations do not fully exhaust the theme, for there is an appendix with valuable notes on such matters as the early kings, native diseases and native remedies, and the introduction of the jigger from South America. A bibliography of the more important old books on the Congo, of which there are several of great interest, would have been of value. Every missionary would be well advised to imbibe the spirit of these freshly written chapters, even though he be not specially studying anthropology and folklore. For the author's aim has been to give 'a reflection of the Lower Congo native's mind,' and his aim has been realized.

Through Lands that were Dark, by F. H. Hawkins, LL.B. (London Missionary Society. 6d. net. 159 pp.), is a personal narrative of a visit, begun in the autumn of 1912, to mission stations in Bechuanaland, Matabililand, Rhodesia and Madagascar. The Church in South Africa connected with the L.M.S., rich in historic associations, is largely self-governing and self-supporting, but European leadership is still indispensable. Twenty years ago a tour to Bechuanaland and Matabililand would have been exacting enough for one trip. Now, unfatigued, the author can continue 1300 miles further to Northern Rhodesia, visiting the younger stations, seeing Bantu Africa *in statu naturae*, and on to Tabora, whence he travelled 530 miles by the new German railway to Dar es Salam, and thence by Zanzibar to Madagascar. In Madagascar Mr. Hawkins was much impressed by the great capacity of the Christians for leadership. Despite government restrictions the Malagasy Church is vigorous and grows steadily. The author attended the joint conference in Tananarive, an account of which was given in the last number of this Review.

W. A. Crabtree

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach (Yale), Professor Marc Boegner (Paris), Mr. Marshall Broomhall (London), Rev. W. A. Crabtree (London), Mr. J. N. Farquhar (Calcutta), Rev. E. C. Lobenstine (Shanghai), Mr. Jakob E. Lundahl (Stockholm), Professor H. M. van Nes (Leiden), D.Dr. Julius Richter (Berlin), Mr. K. J. Saunders (Rangoon), Rev. Fr. Schepelern (Aarhus), Eugene Stock, D.C.L. (London), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 624.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History

Early and Medieval

†Missionsmethode und Erfolg bei der Christianisierung Livlands. P. H. Grüner. AMZ, 1914 (III), 97–108; (IV), 156–61; (V), 205–17. *465.*

†Erasmus von Rotterdam über die Heidenmission. Prof. Dr. Schmidlin. ZM, 1914 (I), 12. *466.*

See also *Bible in the World*, 1914 (Apr.), 122–4.

Missions since the Reformation

†Eine Mission der bayrischen Franziskaner in China im XVIII. Jahrhundert. E. Schlund. ZM, 1914 (I), 12–23. *467.*

History of Missionary Societies

The Burning Bush. The Story of the Presbyterian Church in all Lands told mainly for young people. J. R. Fleming. 230 pp. Edinburgh: T. & T. Clark. 1s. 6d. net. 1913. *468.*

While well suited for young people, this book is profitable for all. Presbyterian missions, British, Continental, American, Australian, are all noticed incidentally; and, in addition, one chapter, entitled 'To Earth's Remotest Bound,' summarizes them.

K.M.A. (Kvinnliga Missions-Arbetare). Efter 20 år. 61 S. Stockholm: K.M.A.'s Förlag. Kr. 0.60. 1914. *469.*

See also *480, 520, 537, 602.*

II. Missionary Biography

THE EVOLUTION OF A MISSIONARY: A Biography of John Hyde DeForest. Charlotte B. DeForest. Introduction by Harlan P. Beach. Illus. 309 pp. New York: Revell. $1.50 net. 1914. *470.*

A vivid and impartial account of a distinguished missionary who enjoyed the complete confidence of the Japanese. The book gives a striking picture of a modern missionary's life.

D. KARL GRAUL, ZUM GEDÄCHTNIS. D. Ihmels, D. Paul und D. Cordes. Reden zu der Gedächtnisfeier am 1. Febr. 1914. 46 S. Leipzig: Verlag der ev. luth. Miss. 50 Pfg. 1914. *471.*

ARNOLD JANSSEN, FOUNDER AND FIRST SUPERIOR GENERAL OF THE SOCIETY OF THE DIVINE WORD. Father Friedr. Schwager, S.V.D. Trans. by F. J. Tschan, A.M. Illus. 136 pp. Techny, Ill.: Mission Press S.V.D. 6d. 1914. *472.*

HERBERT STANLEY JENKINS, M.D., F.R.C.S., MEDICAL MISSIONARY, SHENSI, CHINA. With some notices of the work of the Baptist Missionary Society in that country. Richard Glover, D.D., LL.D. 155 pp. London: Carey Press. 1s. net; cloth, 2s. 1914. *473.*

LETHABY VAN MOAB (1837–1909). J. B. Netelenbos. 32 blz. Rotterdam: Bredée. f 0.15. 1914. *474.*

DER SENFKORNORDEN ZINZENDORFS. Ein Beitrag zur Kenntnis seiner Jugendentwicklung und seines Charakters. 1. Teil. Bis zu Zinzendorf's Austritt aus dem Paedagogium in Halle 1716. Lic. Gerh. Reichel. Berichte des theologischen Seminars der Brüdergemeine zu Gnadenfeld. 227 S. Leipzig: Jansa. M. 4. 1914. *475.*

Eine Monographie über die Jugend des Stifters der Brüdergemeine, worin mit einem erdrückenden Beweismaterial der Nachweis geführt wird, dass der vielbesprochene Senfkornorden von dem jungen Grafen Zinzendorf noch nicht während seiner Schulzeit in Halle gegründet ist.

STUDIES OF MISSIONARY LEADERSHIP. The Smyth Lectures for 1913. R. E. Speer. 283 pp. Philadelphia: Westminster Press. $1.50. 1914. *476.*

The six men selected by Dr. Speer are: Walter Lowrie and Jeremiah Evarts, early leaders at the American home base; Paul Sawayama of Japan; Nehemiah Goreh of India; David Trumbull, 'the friend of Chili'; and Rufus Anderson, 'the foremost American missionary administrator.'

See also *507* (Dr. Christie).

III. The Home Base

†THE HOME MINISTRY AND FOREIGN MISSIONS. VII. THE MIND FOR MISSIONS. Thomas Towers. VIII. In a New York Parish. F. W. Adams. IX. Characteristic German Methods. S. Knak. IRM, 1914 (July), 529–44. *477.*

†A PASTOR'S EXPERIENCE. How I Learned to Put Missions First, and the Result. Robert F. Horton, D.D. MRW, 1914 (May), 340–6. *478.*

THE EXPANSION OF CHRISTIANITY IN THE TWENTIETH CENTURY. A Reading Course conducted by Ernest DeWitt Burton and Alonzo Ketcham Parker. 48 pp. Chicago: American Institute of Sacred Literature. 1913. *479.*

See review, p. 604.

FOR CHRIST'S KINGDOM. H. Fischer, S.V.D. Illus. 78 pp. Techny, Ill.: Mission Press S.V.D. 1913. *480.*

Part I. is a call to missionary service addressed to Roman Catholics; Part II. is a sketch of the work of the Society of the Divine Word (Steyl) at the home base, and in the mission field.

†THE STUDY OF CHRISTIAN MISSIONS IN THE COLLEGE CURRICULUM. Edmund Davison Soper, D.D. *Ohio Wesleyan University Bulletin,* 1913 (Nov.), 1–15. *481.*

†THE MISSIONARY POLICY OF THE CHRISTIAN UNION. W. Paton. *Student Movement,* 1914 (May), 184–6. *482.*

†DIE WERBEARBEIT DES LEHRERS FÜR DIE MISSION. A. Die Werbearbeit unter der Jugend. 1. In der Volksschule. 2. Ausserhalb der Schule. 3. In den Mittelschulen. Otto Kägi. *Mission und Schule,* 1913 (Jan.), 18–22; (Apr.), 31–4; (Juli), 42–3; 1914 (Apr.), 81–3. *483.*

†DER BERLINER LEHRERMISSIONSBUND, SEINE ENTWICKLUNG, SEIN WESEN. L. Weichert. *Der Lehrermissionsbund,* 1914 (II), 2–12. *484.*

†DEUTSCHE BESTREBUNGEN FÜR ÄRZTLICHE MISSION. Direktor Dr. Olpp. *Akadem. Rundschau,* 1914 (III), 309–21. *485.*

†DIE TÄTIGKEIT DER DEUTSCHEN FRAUENWELT AUF DEM GEBIETE DER HEIDENMISSION. Pastor Berlin. AMZ, 1914 (III), 109–15; (IV), 168–74. *486.*

FÖRBÖN, DET VIKTIGASTE JUST NU. John R. Mott. Översättning av Karl Fries. 40 S. Uppsala: Sveriges Kristliga Studentrörelses Förlag. Kr. 0.35. 1914. *487.*

See also *476* (Biography); *704* (Missionary Education).

Conference Reports and Year-Books

BERICHT DER MISSIONS-DIREKTION AN DIE GENERALSYNODE 1914. 174 S. Herrnhut: Miss. Buchh. 80 Pfg. 1914. *488.*

LAGE UND ZUKUNFT DER BRÜDERMISSION. P.O. Hennig. 39 S. Herrnhut: Miss. Buchh. 30 Pfg. 1914. *489.*

Zwei Broschüren (Nos. 488 and 489), welche mit grosser Klarheit den inneren und äusseren Stand und Bestand der Brüdermission in der Heimat und auf allen ihren Missionsfeldern vorlegen, als ämtlicher Bericht der Missionsdirektion an die im Mai zusammentretende ausserordentliche Generalsynode der Brüdergemeine. Besonders wichtig ist die Erörterung der die Brüdergemeinen lebhaft beschäftigenden Frage, ob ihr zukunftsreichen Missionsgebiet in Uniamwesi abgegeben werden solle.

JAHRBUCH DER ÄRZTLICHEN MISSION 1914. Herausgegeben vom Verband der deutschen Vereine für ärztliche Mission. 160 S. Gütersloh: Bertelsmann. M. 1.50. 1914. *490.*

Zahlreiche, meist kurze Abhandlungen über die heimatlichen Grundlagen der ärztlichen Mission und die Arbeit auf dem Missionsfelde.

NEDERLANDSCH ZENDINGSJAARBOEKJE VOOR HET JAAR 1914. Met bijlage: Verklarende Woordenlijst van Maleische en andere inlandsche woorden, welke in zendingsliteratuur kunnen voorkomen. 236+16 blz. Den Haag: Zendings-studieraad. f 0.45. 1914. *491.*

KONUNGENS ÄRENDE HASTAR! UPPSALA STUDENTMISSIONSFÖRENING 1884–1914. Bidrag av Professor A. Kolmodin, Dr. Edgar Reuterskiold m.fl. 117 S. Uppsala: Sveriges Kristliga Studentrörelses Förlag. Kr. 1. 1914. *492.*

WIJ ZAGEN ZIJNE HEERLIJKHEID. Verslag der 27ste algemeene Nederl. Zendingsconferentie gehouden te Amsterdam van 24–27 November 1913. 148 blz. Den Haag: Zendingsstudie-Raad. f 0.35. 1914. *493.*

This Report contains, amongst others, the following papers: 1. Overzicht van de Zending in onze Kolonïen. Dr. J. R. Callenbach. 2. De Zendingsmethode onder de Mohammedanen. D. Crommelin. 3. De tegenwoordige Stand van het Opiumvraagstuk. Dr. J. Scheurer. 4. Mission und Rasse. Bischof Hennig.

WORLD-WIDE SUNDAY-SCHOOL WORK. The official report of the World's Seventh Sunday-School Convention, held in Zurich, Switzerland, July 8–15, 1913. Edited by Charles Gallandet Trumbull. Illus. 664 pp. London: The World's Sunday School Association. 1914. *494.*

See also *598* (Chinese Students).

IV. The Mission Fields

Japan (including Chosen and Formosa)

TERRY'S JAPANESE EMPIRE, INCLUDING KOREA AND FORMOSA, with Chapters on Manchuria, the Trans-Siberian Railway and the Chief Ocean Routes to Japan. A Guidebook for Travellers. T. Philip Terry, F.R.G.S. Maps and plans. cclxxxiii +799 pp. Boston: Houghton Mifflin Co. $5 net. 1914. *495.*

A Baedecker in plan and appearance. The preliminary 283 pages have much that is valuable for the missionary, especially the description of temples, pagodas, Buddhism, Shintoism and Christianity. The account of leading cities gives the environment of missionaries and some of the conditions of the work.

RÉSUMÉ STATISTIQUE DE L'EMPIRE DU JAPAN. Tokyo: Statistical Bureau of the Imperial Government. Yen 2.50. 1913. *496.*

The fullest and most reliable book of statistics on Japan to be had in any European language.

BY NIPPON'S LOTUS PONDS: Pen Pictures of Real Japan. Matthias Klein. Illus. 228 pp. New York and London: Revell. $1 net. 3s. 6d. net. 1914. *497.*

An unusually frank exposition of phases of Japanese life such as come under the notice of a missionary going about in the interior.

JAPAN'S MODERNIZATION. Saint Nihal Singh. 'Manuals for Christian Thinkers.' 136 pp. London: Kelly. 1s. net. 1914. *498.*

Useful as a record of facts but unsatisfactory as a study of problems. Much of the material has already been used by the author in periodicals.

NATURE AND MAN. Roka (Kenjiro) Tokutomi. Translated by Prof. Arthur Lloyd, M. von Fallot and H. Ono. 310 pp. Tokyo: Kogakukwan. Sen 80. 1913. *499.*

Sketches, descriptive and sentimental, by the author of *Namiko*, on aspects of nature and human life, in the characteristic style of Japanese writers.

NAMIKO. Kenjiro Tokutomi. Translated from the Japanese by Sakai Shoya and E. F. Edgett. 314 pp. Tokyo: Yurakusha. Sen 60. *500.*

A realistic novel by a Christian writer in which the human interest is set over against the family system in Japan. Interesting as showing (1) recent change in the form of Japanese fiction writing, and (2) the social conditions reflected in its pages.

†LES JAPONAIS PEINTS PAR EUX-MÊMES. P. Alexandre Brou. *Etudes,* 1914 (20 Mars), 737–59. *501.*

LA CRISE D'ÂME D'UN JAPONAIS, ou 'Comment je suis devenu Chrétien.' Kanso Outchimoura. Traduit avec autorisation par J. Rambaud. Préface de Raoul Allier. 220 pp. Paris: Librairie générale et protestante. Genève: Jeheber. 3 fr. 1913. *502.*

†PROSPECTING IN RURAL JAPAN. Galen M. Fisher. *North American Student,* 1914 (Apr.), 329–33. *503.*

An account of the Omi Mission on the shores of Lake Biwa founded by a young American, William Merrell Vories.

†Changing Korea. After Twenty-five Years. James S. Gale. The New Spirit in Korea. Walter C. Erdman. Famine—Fear, Manchuria—Materialism. R. O. Reiner. Transportation — Temptation. *Assembly Herald*, 1914 (Feb.), 100–5. *504.*

Four short papers giving a retrospect of twenty-five years and a survey of present conditions; two further papers deal with the growth of the Presbytery system, and the budget plan.

Le Christianisme en Corée. Jacques Delpech. 110 pp. Paris: Société générale d'Impression. N'est pas mis en vente. 1913. *505.*

†Past Solution of Initial Problems. *Korea Mission Field*, 1914 (Jan.), 4–27; (Feb.), 44–8. *506.*

A series of short papers dealing with Korea's preparation for the Bible; the beginnings of eight of the missions; instances of missionary vocation and of missionary comity; evangelistic methods; the great revival, etc.

See also *470, 476* (Biography); *601* (Agriculture); *607* (Church and Missions); *615–6* (Evangelistic); *619* (Chris. University); *637, 642* (Church); *649–50* (Religion); *694–5* (Racial Relations); *712–13* (Children).

China

Thirty Years in Moudken—1883–1913. Being the Experiences and Recollections of Dugald Christie, C.M.G., F.R.C.S., F.R.C.P., Edin. Edited by his wife. Illus. xiv + 303 pp. London: Constable. 8s. 6d. net. 1914. *507.*

See review, p. 606.

Au Yunnan et dans le Massif du Kin-Ho. Dr. A. F. Legendre. Illus. 425 pp. Paris: Plon-Nourrit. 5 fr. 1913. *508.*

The writer was in charge of a geographical and scientific mission on behalf of the French Government, and travelled through Yunnan, Szechuen, and along the eastern marches of Tibet. Interesting information is given concerning the Lolos, Sifans, and other inhabitants of this remote district.

Det nya Kina. Erik Nyström. Senare delen. 312 S. Stockholm: P. A. Norstedt. Kr. 7.50. 1914. *509.*

The first volume of this valuable book was noted in IRM, 1914 (Apr.), Bib. No. 254.

Extra-territoriality in China. Arnold Foster. 31 pp. Wuchang: L.M.S. London: Luzac. 9d. 1914. *510.*

†Yuan Shih-Kai, Dictator. J. O. P. Bland. *National Review*, 1914 (May), 416–27. *511.*

Die Revolution in China. M. Maier-Hugendubel. 32 S. Konstanz: Joh. Blanke. 40 Pfg. 1914. *512.*

†The Chinese Revolution in Relation to Mission Work. D. T. Huntingdon, Bishop of Anking. EW, 1914 (Apr.), 137–44. *513.*

†China im Streben nach westlicher Bildung. Lic. W. Schüler. ZMR, 1914 (IV), 100–19; (V), 129–47. *514.*

†A Missionary Scientist in the Field. Charles K. Edmunds. CR, 1914 (Feb.), 79–86. *515.*

A record of work done by the writer, who is President of the Canton Christian College and Observer in charge of the Magnetic Survey of China, under the auspices of the Carnegie Institution of Washington.

†Peking as a Field for Social Service. John Stewart Burgess. CR, 1914 (Apr.), 226–35. *516.*

See also *467* (Franciscans); *473* (Biography); *556* (Islam); *598* (Chinese Students); *601* (Agriculture); *620–22* (Education); *625* (Industrial); *628* (Medical); *631* (Literature); *635* (Church); *651–2* (Religion); *709–10* (Boys and Girls).

Malay Archipelago

†Die Mission in den Malaienländern. Missionar Dr. E. Lüring. EMM, 1914 (IV), 137–49; (V), 200–8. *517.*

†De christelijke zending in de heidensche streken van den Indischen archipel. W. Frijling. Verslagen Indisch genootschap, 1913–1914, 113–36. *518.*

†Missionsrundschau. Die Mission auf den Philippinen. Friedr. Schwager, S.V.D. ZM, 1914 (II), 114–34. *519.*

†Aus dem Herzen Borneos. Fr. Büttner. EMM, 1914 (III), 108–21. *520.*

Bilder aus der Geschichte der Rheinischen Mission auf Borneo.

See also *600* (Bishop Oldham).

British India and Ceylon

The Ancient Roman Empire and the British Empire in India. The Diffusion of Roman and English Law throughout the World. Two historical studies. James Bryce. 138 pp. London: Oxford Univ. Press. 6s. net. 1914. *521.*

A review of this book is in preparation.

Reflections on the Problems of India. Ardaser Sorabjee N. Wadia. 174 pp. London: Dent. 3s. net. 1914. *522.*

Progressive British India. Saint Nihal Singh. 'Manuals for Christian Thinkers.' 132 pp. London: Kelly. 1s. net. 1914. *523.*

Four chapters on intellectual, economic, religio-social and political progress in India under British rule, with an introduction and list of books. Some of the material has already appeared in American and British magazines.

The Life-History of a Brahui. Denys Bray, I.C.S. 172 pp. London: Royal Asiatic Society. 5s. 1913. *524.*

A series of sketches of the domestic usages of this Dravidian remnant on the N.W. Frontier of India as given to the author by a Brahui Sardar and told with great plainness of speech. The mixture of Moslem religion with tribal animism is interesting. Mr. Bray is the writer of the Census Report of Baluchistan for 1911.

THE MUSIC OF HINDOSTAN. A. H. Fox Strangways. Illus. x+364 pp. London: Clarendon Press. 21s. net. 1914. *525.*

A review of this volume is in preparation.

BEYOND THE PIR PANJAL. Life and Missionary Enterprise in Kashmir. Ernest F. Neve, M.D., F.R.C.S. New and popular edition. Illus. 178 pp. London: C.M.S. 2s. 6d. net. 1914. *526.*

†RELIGION IN INDIA AS REVEALED BY THE CENSUS RETURNS. H. Gulliford. HF, 1914 (May), 167–74. *527.*

†THE SOCIAL DAWN IN INDIA. F. H. Brown. *Nineteenth Century*, 1914 (Mar.), 538–48. *528.*

A survey of the principal material provided in Mr. Gait's final volume of the 1911 Census Report for an estimate of the inter-related social and economic changes in progress.

†SOCIAL SERVICE AMONG INDIANS. Flora Lois Robinson. *Indian Witness*, 1914 (Apr. 2), 261–2; (Apr. 9), 282–4. *529.*

A valuable summary of the social work of the reform movements in India.

†VILLAGE REFORM IN SOUTHERN INDIA. Sir Chittur Sankaran Nair. *Modern Review*, 1914 (Feb.), 185–9. *530.*

†WHERE MEN DECAY. Plea for the Rehabilitation of Indian Villages. Radhakamal Mukerjee. *Modern Review*, 1914 (Feb.), 179–85. *531.*

†INDIA—ONE HUNDRED YEARS AGO AND NOW. Some Noteworthy Changes in the Missionary Situation. Justin E. Abbott, D.D. MRW, 1914 (Apr.), 255–60. *532.*

PROCEEDINGS OF THE FIRST MEETING OF THE NATIONAL MISSIONARY COUNCIL, CALCUTTA, February 4 and 5, 1914. 30 pp. Calcutta: National Miss. Council. 1914. *533.*

†THE INFLUENCE OF EDINBURGH ON INDIA. H. Gulliford. HF, 1914 (Feb.), 43–52. *534.*

†INDIAN CHRISTIANS AND NATIONAL IDEALS. Satish C. Chatterji. EW, 1914 (Apr.), 209–15. *535.*

The writer, who is one of the senior students at St. Stephen's College, Delhi, regards the denationalization of Indian Christians as an impediment to the advance of Christianity.

INDIENS STUDENTER OCH KRISTENDOMEN. Paul Sandegren. 53 S. Uppsala: Sveriges Kristliga Studentrörelses Förlag. Kr. 0.50. 1914. *536.*

CENTENNIAL REPORT OF AMERICAN MARATHI MISSION OF THE A.B.C.F.M. 1913. Edited by Alden H. Clark, William Hazen, and Clara Bruce. Illus. 119 pp. Ahmednagar: A. H. Clark for American Marathi Mission. 1914. *537.*

LIFE AND LETTERS OF RAJA RAMMOHUN ROY. Sophia Dobson Collet. Edited by Hem Chandra Sarkar. 279 pp. Calcutta: Sarkar. Rs. 2.8. 1914. *538.*

Miss Collet's life of Rammohun Roy was finished by a friend after her death and published privately in 1900. It has long been out of print. Mr. H. C. Sarkar of the Brāhma Samāj, Calcutta, has republished it with a few appendices and a life of Miss Collet.

M. K. GANDHI, A Sketch of his Life and Work. 48 pp. Madras: Natesan. 4 annas. *539.*

A brief but interesting sketch of the leader of the South African Indians.

LOTUS BLOOM FROM A SANSKRIT LAKE. Gathered and Arranged by Benjamin Robinson. 62 pp. London: Kelly. 6d. net. 1913. *540.*

Choice sentences selected and translated by the late Benjamin Robinson, author of *In the Brahman's Holy Land* (reviewed IRM, 1913 (July), p. 609).

†JUDSON'S CONTRIBUTION TO BURMA'S CHRISTIANIZATION. Henry C. Mabie, D.D. MRW, 1914 (May), 347–52. *541.*

†A RECLAMATION STORY. CEYLON VIGILANCE SOCIETY'S CAMPAIGN. John Cowen. *Young Men of India*, 1914 (Mar.), 154–67. *542.*

A remarkable record of 'the cleansing which three months' intercession wrought for Colombo.'

See also *476* (Biography); *579* (S. African Problems); *600* (Bishop Oldham); *607* (Church and Missions); *623–4* (Education); *626–7* (Industrial); *636*, *638* (Church); *653–69*, *671–2*, *683*, *686* (Religion); *699* (Anglo-Indian Community); *707–8* (Textbooks); *714* (Boys and Girls).

Mohammedan Lands and Work among Moslems

†A NEW STATISTICAL SURVEY. Prof. Diedrich Westermann, and S. M. Zwemer, D.D. MW, 1914 (Apr.), 145–56. *543.*

A careful attempt to re-estimate the Moslem population of the world, based on the best information at present available.

ISLAM UND CHRISTENTUM IM KAMPF UM DIE EROBERUNG DER ANIMISTISCHEN HEIDENWELT. Gottfr. Simon. Zweite Auflage. 348 S. Berlin: M. Warneck. M. 6; geb. M. 7. 1914. *544.*

Eine verkürzte Neuarbeitung des 1910 unter dem gleichen Titel erschienenen Buches, von dem inzwischen auch eine englische Uebersetzung (The Progress and Arrest of Islam in Sumatra) erschienen ist.

A GERMAN SCHOLAR IN THE NEAR EAST. H. Hackmann. Translated by Daisie Rommel. 223 pp. London: Kegan Paul. 5s. net. 1913. *545.*

This book is an abbreviated translation of *Die Welt des Ostens*, published in Berlin in 1912, by the Professor of the History of Religions in the University of Amsterdam.

†WAS SIND WIR DER WELT DES ISLAM IN IHRER GEGENWÄRTIGEN LAGE SCHULDIG? Missionsdirektor Lic. K. Axenfeld. AMZ, 1914 (V), 193–204 (VI), 241–54. *546.*

See p. 572.

†LES COURANTS POLITIQUES DANS LE MONDE ARABE. X. *Revue du monde musulman*, 1913 (Déc.), 236–82. *547.*

†LES PUISSANCES COLONIALES DEVANT L'ISLAM. Max Montbel. *Questions Diplomatiques et Coloniales*, 1914 (16 Mars), 348–62. *548.*

†UNE REVANCHE DE L'ISLAM. Max Montbel. *Questions Diplomatiques et Coloniales*, 1914 (16 Fév.), 205–13. *549.*

A useful article on the general progress of Islam in Africa from early times, written more especially from the point of view of North Africa.

†'THE DEAD WEIGHT OF ISLAM' IN THE WESTERN AND EASTERN SUDAN. Wm. J. W. Roome. MW, 1914 (Apr.), 120–36. *550.*

†ISLAM AND NATIONAL RESPONSIBILITY. I. Russia. Jenny von Mayer. MW, 1914 (Apr.), 137–44. *551.*

†LE NOUVEL EMPIRE TURC ET L'AVENIR DE LA MEDITERRANÉE. LA SYRIE. Ludovic de Contenson. *Foi et Vie*, 1914 (Avr. 16), 113–23. *552.*

†VITAL CURRENTS IN SYRIAN LIFE. J. S. Crawford. *Association Quarterly*, 1914 (Apr.), 85–90. *553.*

†LIFE IN THE HAREM. Grace Ellison. *Daily Telegraph* (London), 1914 (Jan. 24–Feb. 3). *554.*

Miss Ellison has close knowledge of the life of Moslem women. She is the translator of *A Turkish Woman's Impressions of Europe.*

†ALBANIA, THE KEY TO THE MOSLEM WORLD. C. Telford Erickson. MW, 1914 (Apr.), 115–9. *555.*

†THE PRESENT STATUS OF MOHAMMEDANISM IN PEKING. Charles L. Ogilvie. MW, 1914 (Apr.), 165–72. *556.*

A careful study by an American missionary.

See also *474* (Biography); *493* (Missionary Methods); *618* (Evangelistic); *673–7* (Islam); *684–5* (Bahaism).

Africa (General)

FROM THE CONGO TO THE NIGER AND THE NILE: Account of the German Central African Expedition of 1910–1911. Adolf Friedrich, Duke of Mecklenburg. 2 Vols. Illus. Maps. 241, 285 pp. London: Duckworth. 32s. net. 1913. *557.*

THE VOICE OF AFRICA. Being an account of the Travels of the German Inner African Expedition, 1910–12. L. Frobenius. Trans. by Rudolf Blind. Illus. 2 Vols. 682 pp. London: Hutchinson. 28s. net. 1913. *558.*

ADMINISTRATION IN TROPICAL AFRICA. Captain C. H. Stigand. viii+302 pp. London: Constable. 10s. 6d. net. 1914. *559.*

Sir Reginald Wingate, in a foreword, characterizes this as 'a useful and carefully considered book.' It is primarily designed to aid the junior official to apprehend the problems which face him in the performance of his duties. Captain Stigand would scarcely endorse Mr. E. D. Morel's estimate of the capacity of the tropical African (see No. 560).

†FREE LABOUR IN TROPICAL AFRICA. E. D. Morel. *Nineteenth Century*, 1914 (Mar.), 629–43. *560.*

See p. 575.

North Africa

(*from Morocco to Somaliland*)

THE BARBARY COAST. Albert Edwards. Illus. 312 pp. New York and London: Macmillan. $2 net. 8s. 6d. net. 1913. *561.*

Fifteen graceful sketches of native life written between 1908 and 1913. Twelve of them have already appeared in *The Outlook.* A good deal of information about Islamic practices is given, especially in 'The Religion of Muley Khamedo.'

L'ALGÉRIE MUSULMANE. H. Lavion. Illus. 243 pp. Paris: Challamel. 5 fr. 1914. *562.*

THE NEW TRIPOLI AND WHAT I SAW IN THE HINTERLAND. Ethel Braun. Illus. 302 pp. London: Unwin. 10s. 6d. net. 1914. *563.*

Slender sketches of the country, and of the customs of Arabs, Berbers, and Jews. Some account, based on the statements of local officials, is given of the present political situation and of the improvements being effected by Italy.

EGYPT IN TRANSITION. Sidney Low. Introduction by the Earl of Cromer. Illus. xxiv+316 pp. London and New York: Macmillan. 7s. 6d. net. $2.50 net. 1914. *564.*

Lord Cromer writes a strongly commendatory introduction. The period covered is that between Lord Kitchener's reconquest of the Sudan and his return to Cairo as Consul-General. Missionaries and their work are scarcely mentioned.

THE MAN OF EGYPT. C. S. Cooper. Illus. xvi+300 pp. London: Hodder. 6s. New York: Doran. $1.25 net. 1913. *565.*

A careful and sympathetic study of modern Egypt, its politics, religions, and people, intended for non-expert readers but suggestive in parts for missionaries. The writer's name is associated with student work in America.

RICHARD CORFIELD OF SOMALILAND. H. F. Prevost Battersby. Illus. 259 pp. London: Arnold. 10s. 6d. net. 1914. *566.*

Apart from the political complications and personal tragedy recorded, this book throws light upon the little-known conditions of native life in Somaliland.

West Africa

(from the Senegal to the Cunene, including the West and Central Sudan)

†MISSIONSANFÄNGE IN BAGAM. Ein Stück Pionierarbeit aus dem Graslande von Kamerun. Missionar A. Vielhauer. EMM, 1914 (IV), 149–59. *567.*

MITTEILUNGEN. Prof. Dr. Albert Schweitzer. Zweiter Bericht. 38 S. Strassburg: Dumont Schauberg. 1914. *568.*

†LES MOURIDES D'AMADOU BAMBA. Rapport à M. le Gouverneur général de l'Afrique Occidentale. E. Marty. *Revue du Monde Musulman*, 1913 (Déc.), 1–164. *569.*

See also 'Die Entstehung einer mohammedanischer Sekte' by Dr. H. Christ-Socin in EMM, 1914 (IV), 159, which is based on this monograph.

SAN SALVADOR. 78 pp. London: Carey Press. 6d. net. 1914. *570.*

A pamphlet containing Mr. Bowskill's letters on the native war of 1913–14 and other documents, together with a prefatory note by the Rev. W. Y. Fullerton, the story of the San Salvador Mission by the Rev. J. H. Weeks, and an article on the international aspect of the present situation by the Rev. J. H. Harris.

FURTHER CORRESPONDENCE RESPECTING CONTRACT LABOUR IN PORTUGUESE WEST AFRICA. (In continuation of 'Africa, No. 2 (1913):' Cd. 6607. Presented to both Houses of Parliament by Command of His Majesty, April 1914. (Cd. 7279) viii. 91 pp. London: Wyman. 9½d. 1914. *571.*

The Spectator (1914, May 2) reviews this White Paper, and comments pungently upon the state of affairs disclosed in a despatch from Vice-Consul Smallbones to Sir Edward Grey, dated April 29, 1913.

See also *557–8* (German Expeditions); *639* (Church); *646* (Religion).

East Africa

(from the Zambezi to the Juba)

†A MISSIONARY'S WIFE AMONG AFRICAN WOMEN. Agnes Fraser. IRM, 1914 (July), 456–69. *572.*

NATIVE LABOUR COMMISSION, 1912–13. Evidence and Report. 336 pp. Nairobi: Government Press. 1913. *573.*

A useful summary of some of the most important sections (on recruiting, administration, transport of natives, indentured labour, native reserves and squatting, diet and housing, etc., and taxation) appears in the *Anti-Slavery Reporter*, 1914 (Apr.), 32–5.

†CHRISTIAN MISSIONS IN UGANDA. A UNITED CHURCH. J. J. Willis, Bishop of Uganda. EW, 1914 (Apr.), 199–208. *574.*

THROUGH JUBALAND TO THE LORIAN SWAMP. I. N. Dracopoli, F.R.G.S. Illus. 318 pp. London: Seeley. 16s. net. 1913. *575.*

A well-written account of an adventurous journey in unknown deserts and forests in the northern part of British East Africa where no missionaries have penetrated. The notes on the natives are of value.

†EN BLICK PÅ MISSIONEN I JUBALANDET. MISSIONSPASTOR TH. ENGDAHL. SMT, 1914 (II), 57–74. *576.*

See also *643–4* (Unity).

South Africa

(south of the Cunene and Zambezi rivers)

SOUTH AFRICA (1486–1913). A. Wyatt Tilby. x+632 pp. London: Constable. 7s. 6d. net. 1914. *577.*

See review, p. 608.

ETUDE SUR LA PHONÉTIQUE HISTORIQUE DU BANTOU. L. Homburger. 396 pp. Paris: Champion. 15 fr. 1914. *578.*

†SOUTH AFRICA. I. The Indian Question before Union. II. The Indian Question Today. III. The Real Issue. *Round Table*, 1914 (Mar.), 352–65. *579.*

†JOHANNESBURG. EIN SÜDAFRIKANISCHES MISSIONSZENTRUM. Missionar S. Bovet. EMM, 1914 (V), 208–17. *580.*

See also *539* (Mr. Gandhi); *645* (Religion).

America and the West Indies

A STUDY OF THE THLINGETS OF ALASKA. Livingston F. Jones. Illus. 261 pp. New York: Revell. $1.50 net. 1914. *581.*

Probably the best account of these Indians, discussing in detail sociological or ethnographical questions. The author strongly endorses the work of Protestant missionaries among them.

LATIN AMERICA. William R. Shepherd. 'Home University Library.' 256 pp. New York: Henry Holt. 50 cents net. London: Williams & Norgate. 1s. net. 1914. *582.*

DIE SCHULDSKLAVEREI DER INDIANER IM TROPISCHEN AMERIKA: Die brennendste soziale Frage Amerikas. Dr. H. Christ-Socin. 23 S. Geneva: 4 bis, Miremont, Champel. 1914. *583.*

A French translation, abbreviated, of this statement was published in the *Bulletin de la Ligue Suisse pour la défense des Indigènes*, 1914 (Jan.–Mars), 1–9.

†THE RACIAL EPISCOPATE. Theodore Du Bose Bratton, Bishop of Mississippi. EW, 1914 (Apr.), 159–68. *584.*

Dr. Bratton is strongly in favour of a racial episcopate for American negroes. A previous article in EW on this subject was summarized in IRM, 1914 (Apr.), p. 357.

See also *694–5* (Japanese).

Australasia and Oceania

THE WAYS OF THE SOUTH SEA SAVAGE. Robert W. Williamson. Illus. 308 pp. London: Seeley. 16s. 1914. *585.*

See review, p. 584.

L'EVANGÉLISATION DES INDIGÈNES PAR LES INDIGÈNES DANS LES ILES CENTRALES DU PACIFIQUE (de Tahiti à la nouvelle Caledonie). Léon Marchand. 212 pp. Montauban: Orphelins Imprimeurs. 1911. *586.*

See review, p. 598.

NOEMFOR. EENE GESCHIEDENIS VAN VIJF JAREN ZENDINGSARBEID. F. J. F. van Hasselt. 37 blz. Rotterdam: Bredée. f 0.15. 1914. *587.*

Noemfor is an island belonging to New Guinea.

BRITAIN'S DILEMMA IN THE NEW HEBRIDES. Maladministration under Condominium Rule. Memorandum forwarded by the Anti-slavery and Aborigines' Protection Society to the Right Hon. Sir Edward Grey. 10 pp. London: Anti-Slavery and A.P. Society. 1914. *588.*

†THE NEW HEBRIDES EXPERIMENT. J. H. Harris. *Nineteenth Century*, 1914 (Apr.), 932–8. *589.*

A terse statement of the various factors in the present situation and the trend of opinion in France, Australia and Great Britain.

†IN THE ISLANDS OF MELANESIA: A SAILOR'S TESTIMONY. William Sinker. EW, 1914 (Apr.), 184–92. *590.*

See also *647* (Religion); *691* (Missionary Consulate); *701* (Halmahera).

Other Fields

WITH THE RUSSIANS IN MONGOLIA. H. G. C. Perry-Ayscough, F.R.C.S., and Capt. R. B. Otter-Barry, F.R.C.S. Illus. xxiv+344 pp. London & New York: John Lane. 16s. net. $4.50. 1914. *591.*

This book, while not written from a missionary standpoint, is worthy of note by those interested in Mongolia.

†KULTURARBEIT DER BRÜDERGEMEINE IM WESTLICHEN HIMALAJA. Th. Bechler. AMZ, 1914 (III), Beiblatt, 17–32. *592.*

Also published as a pamphlet by the Moravian Missionary Society, Herrnhut, price 20 Pfg.

†NÅGOT OM SVENSKA MISSIONSFÖRBUNDETS MISSION I OSTTURKESTAN. Wilh. Sjöholm. SMT, 1914 (II), 75–81. *593.*

The Jews

DAS INSTITUTUM JUDAICUM BEROLINENSE IN DEN ERSTEN 30 JAHREN SEINES BESTEHENS. Hermann L. Strack. 16 S. Leipzig: Hinrichs. M. 2. 1914. *594.*

OUR JEWISH MISSIONS. II. Israel in Europe. John Hall. 118 pp. Edinburgh: U.F. Church of Scotland. 6d. 1914. *595.*

Describes the remarkable work at Buda-Pesth, Constantinople, and other cities, some even beyond the strict limits of Europe.

†THE CHRISTIAN AND THE JEW. SOME OBSERVATIONS GROWING OUT OF THE BEILIS TRIAL AND ITS INFLUENCE. S. B. Rohold, F.R.G.S. MRW, 1914 (Apr.), 283–90. *596.*

†ZIONISM AND CHRISTIAN MISSIONS. E. W. G. Masterman. EW, 1914 (Apr.), 145–58. *597.*

See also *678–82* (Judaism).

Orientals in the West

CHINESE STUDENTS AND CHINA'S RELIGIOUS AWAKENING. Report of the Conference of the Chinese Students' Christian Association in North America, held under the auspices of the Convention of the Student Volunteer Movement for Foreign Missions in Kansas City, Jan. 1–3, 1914. 76 pp. New York: Chinese Students' Christian Assoc. in N. America. 1914. *598.*

See review, p. 606.

†ORIENTAL WOMEN IN AMERICAN COLLEGES. Margaret Burton. *Student World*, 1914 (Apr.), 41–50. *599.*

General

INDIA, MALAYSIA, AND THE PHILIPPINES: A Practical Study in Missions. W. F. Oldham. viii+299 pp. New York: Eaton & Mains. $1. 1914. *600.*

Seven chapters by Bishop Oldham, prepared with one exception as lectures for undergraduates, upon Pros and Cons of Missions, the Missionary, the Message, India, Mass Movements in India, Malaysia, and the Philippines.

FARMERS OF FORTY CENTURIES OR PERMANENT AGRICULTURE IN CHINA, KOREA AND JAPAN. F. H. King, D.Sc. Illus. 450 pp. Madison, Wis.: Mrs. F. H. King. $2.50. 1911. *601.*

An exhaustive study of methods by an American expert, suggestive for home farmers,

but also useful to missionaries as illustrating the life of the people. The pictures of agricultural work are numerous and distinctive.

SCOTTISH OUTPOSTS. Being an Impressionist Sketch of the Missions of the Church of Scotland. R. Stevenson and W. H. Rankine. Illus. 78 pp. Edinburgh and London: Blackwood. 3d. 1914. *602.*

BILDER AUS DER MISSION DER BRÜDERGEMEINE. Erstes Heft. S. Baudert. 32 S. Herrnhut: Miss. Buchh. 50 Pfg. 1914. *603.*

See also *468* (Presbyterian); *480* (Roman Catholic); *489* (Moravian); *493* (Dutch Conference); *494* (Sunday School); *632–3* (German Colonies); *634* (The Missionary and his Task); *641* (German Missions); *687–9* (Religion); *692* ('Ostasien und Europa'); *706* (Text-book).

VI. Theory and Principles of Missions

†MISSIONARY METHODS FROM A ROMAN CATHOLIC STANDPOINT. F. Schwager, S.V.D. IRM, 1914 (July), 488–505. *604.*

†DER ERNST DER STUNDE. D. Joh. Warneck. AMZ, 1914 (IV), 145–55. *605.*
See p. 571.

†DIE IDEE DER HEIDENBEKEHRUNG BEI DEN VOREXILISCHEN SCHRIFTPROPHETEN. Prof. Dr. P. Heinisch. ZM, 1914 (II), 81–106. *606.*

†MISSIONS IN THE MIDDLE AND THE FAR EAST: A Study in Mission Organization. HF, 1913 (Dec.), 458–68. *607.*
An able unsigned discussion of the principles laid down in the Rev. Albertus Pieters' *Mission Problems in Japan* (see review in IRM, 1913 (Jan.), p. 194) from the standpoint of an Indian missionary.

†NÄGRA GRUNDLÄGGANDE MISSIONSFRÅGOR. Prof. A. Kolmodin, D.D. SMT, 1914 (I), 1–6; (II), 49–56. *608.*

VII. The Training and Qualifications of Missionaries

†THE TRAINING OF EDUCATIONAL MISSIONARIES. T. H. P. Sailer. IRM, 1914 (July), 557–68. *609.*

†THE DEVOTIONAL LIFE OF THE MISSIONARY. A. H. Small. IRM, 1914 (July), 447–55. *610.*

†THE MISSIONARY'S LIFE, HIS COMMUNION, HIS READING, AND HIS RECREATION. P. W. Penner. *Indian Witness*, 1914 (Jan. 22), 65–7. *611.*

†ÜBER DIE AUSBILDUNGSSTÄTTEN DES MISSIONSÄRZTLICHEN PERSONALS IN DER EUROPÄISCHEN HEIMAT EINST UND JETZT. Direktor Dr. med. Olpp. Missionsärztliches Jahrbuch, 1914, 14–31. *612.*

†THEOLOGISCHER KURSUS FÜR BEURLAUBTE MISSIONARE IN BETHEL, vom 10. bis 24. März 1914. Missionar Wohlrab. EMM, 1914 (V), 217–22. *613.*

†PHONETICS AND ITS APPLICATIONS. Prof. Daniel Jones. *Hindustan Review*, 1914 (Feb.), 146–52. *614.*
With a useful list of international literature.

VIII. Missionary Methods

Evangelistic Work

†THE NATIONAL EVANGELISTIC CAMPAIGN. Western Section, G. W. Fulton. Eastern Section, J. L. Dearing. JE, 1914 (Apr.), 139–46; (May), 190–4. *615.*
See p. 574.

†EVANGELISTIC PROBLEMS. *Korea Mission Field*, 1914 (Apr.), 91–120. *616.*
Contains, among others, articles on The Evangelization of All Korea, Individual Life of the Korean Christian, How to plant Churches in Unreached Districts, Self-support in Evangelism, and Bible Institutes.

†A SUGGESTED POLICY FOR MASS MOVEMENTS. C. F. Hall. CMR, 1914 (May), 278–88. *617.*

†HOE TE PREDIKEN VOOR HEIDEN EN MOHAMMEDAAN? Dr. A. M. Brouwer. MNZG, 1914 (LVIII[1]), 1–64. *618.*

Christian Education

Japan

†PRESENT STATUS OF THE CHRISTIAN UNIVERSITY ENTERPRISE IN JAPAN. A. K. Reischauer. JE, 1914 (Mar.), 121–3. *619.*

China

†GENERAL EDUCATION OF THE CHRISTIAN CONSTITUENCY AND NON-CHRISTIANS. P. H. Anderson. CR, 1914 (Apr.), 208–16. *620.*

†THE SCHOOL OF THE NEW ERA IN CHINA. Stewart Kunkle. CR, 1914 (Feb.), 90–3. *621.*

†SCHULPOLITISCHES AUS SÜDCHINA. Missionsdirektor K. Axenfeld. *Berliner Missionsberichte*, 1914 (III), 61–4. *622.*

India

†THE EDUCATION OF CHILDREN AND YOUTHS IN INDIA. H. Gulliford. HF, 1914 (Apr.), 117–26. *623.*

THE SCOTTISH CHURCHES AND THE EDUCATION OF WOMEN IN INDIA. 12 pp. Edinburgh: Women's Assoc. for F.M., Church of Scotland, and Women's F.M., U.F. Church of Scotland. 1d. 1914. *624.*

See also *609* (Training of Missionaries); *705* (Text-book, James L. Barton).

Industrial Missions

†Industrial Education. Some Reflections on Industrial Education in China To-day. C. T. Wang. Industrial Schools as a Form of Mission Work. D. T. Huntington. The Value of Industrial Training and Enterprise from a Missionary Standpoint. A Symposium. Christian Education for Efficiency. Emmet Stephens. What should Determine the Scope and Lines along which Industrial Education should be Carried on? E. S. Hartwell. Agricultural Education for China under Missionary Influence. G. W. Groff. CR, 1914 (Mar.), 139–64. *625.*

†The Benefits of Technical Education in India. J. Ireland Hasler. *Hindustan Review*, 1914 (Feb.), 162–9. *626.*
A paper read at the Behar School of Engineering, Bankipore, by a missionary of the Baptist Missionary Society.

†Christian Agricultural Settlements. Bishop of Madras. *Punjab Mission News*, 1914 (Mar.), 6–9. *627.*
Contains a summary (which appears also in *Young Men of India* for Feb. 1914) of comments by the Rev. H. E. Clark (C.M.S.) on a scheme for land colonization in the Punjab.

Medical Missions

†Memorandum on Medical Education in China. Wu Lien Teh, M.D. (Cantab.). *China Medical Journal*, 1914 (Mar.), 105–20. *628.*
Also published in *National Review* (China), 1914 (Mar. 21, 28, Apr. 4).

†Was kann die Mission zur Unterweisung der Eingeborenen in der Gesundheitspflege tun? Dr. Schreiber. *Missionspaedagog. Blätter*, 1914 (II), 20–8. *629.*

†Nos Précautions d'hygiène. *Journal des Missions évangéliques*, 1914 (Mai), 333–41. *630.*

See also *473* (Biography); *485* (German Home Base); *490* (Jahrbuch); *507* (Dr. Christie); *526* (Kashmir); *568* (W. Africa); *612* (Training).

Work among Women

See *486* (German Missions); *572* (E. Africa); *624* (India); *661* (Religion).

Christian Literature

†The Preparation of Christian Literature for China. H. K. Wright. CR, 1914 (Apr.), 217–26. *631.*

General

Die Schulen für Eingeborene in den deutschen Schutzgebieten. Lic. theol. M. Schlunk. Abhandl. des Hamburg. Kolonialinstituts. Bd. XVIII. xvi+365 S. Hamburg: Friederichsen. M. 12. 1914. *632.*
See review, p. 590.

Das Schulwesen in den deutschen Schutzgebieten. Lic. theol. M. Schlunk. 150 S. Hamburg: Friederichsen. M. 3. 1914. *633.*
See review, p. 590.

IX. The Church in the Mission Field

†The Missionary and his Task. II. Problems of the Church in the Mission Field. J. H. Oldham. IRM, 1914 (July), 506–28. *634.*

†Church Administration and Leadership. J. Ashley Fitch. CR, 1914 (Apr.), 203–8. *635.*

†De voorstellen tot reorganisatie van de Indische Kerk. Joh. Rauws. MNZG, 1914 (LVIII[1]), 100–12. *636.*

†Annual Officers' Class, 1913. Kangkei Station. Harry A. Rhodes. *Korea Mission Field*, 1914 (Mar.), 71–4. *637.*
A later account of a method of training workers which was previously noticed in IRM, 1912 (July), pp. 425–6.

†Should financial assistance be given to Enquirers and Converts, if so, in what Manner? G. J. Dann. *Indian Witness*, 1914 (Apr. 9), 281–2. *638.*

The Testing of a Mission. A Ten-Year Policy, 1904–1913, in the West Africa Mission. 21 pp. New York: Presbyterian Board of Foreign Missions. 1913. *639.*

See also *574* (Uganda); *584* (Racial Episcopate); *590* (Melanesia); *616* (Korea); *700* (Mixed Marriages).

X. Comity, Co-operation and Unity

The Unity of the Church. M. Boegner, Lic. D. 30 pp. Paris: Missions Evangéliques. 1 fr. 1914. *640.*
Theses publicly maintained before the Free Faculty of Protestant Theology in Paris.

†Deutsche evangelische Mission und Weltmission. Fr. Würz. EMM, 1914 (III), 97–108. *641.*

†Church Unity in Japan. Dr. William Imbrie. JE, 1914 (May), 179–84. *642.*

Proposals for a Central Missionary Council of Episcopal and Non-Episcopal Churches in East Africa. F. Weston, D.D., Bishop of Zanzibar. 15 pp. London: Longmans. 3d. 1914. *643.*

†Kikuyu. H. Hensley Henson. *Hibbert Journal*, 1914 (Apr.), 481–95. *644.*

See also *533*, *574*, *691*.

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

†On the Relation of a Heathen Man to God. W. C. Willoughby. *Congregationalist* (S. Africa), 1914 (Jan.), 2–9. *645.*
See p. 577.

†Some Ibibio Customs and Beliefs. P. A. Talbot. *Journal of the African Society*, 1914 (Apr.), 241–58. *646.*
A record of personal observation among this ancient tribe inhabiting the region drained by the Oil Rivers and bordering the Gulf of Guinea.

†De Majo-mysterien ter Nieuw Guinea's Zuidkust. A. J. Gooszen. *Bijdragen tot de taal-, land- en volkenkunde van Nederlandsch-Indie*, 1914 (LIX), 366–85. *647.*

†Een Cesnijdenisfeest der heidenen op Taliaboe (Soela-eilanden). A. H. Jansen. *Berichten Utrechtsche Zendingsvereeniging*, 1914, 33–7. *648.*

See also *524* (India).

Religions of Japan and Korea

The Faith of Japan. Tasuku Harada, LL.D. ix+190 pp. London and New York: Macmillan. 5s. 6d. net. $1.25. 1914. *649.*
These lectures, delivered in America by the well-known Principal of Doshisha College, Tokyo, are published 'not so much as a scholar's effort to make the elements of a people's faith clear to scholars as a Christian's endeavour to interpret the spirit of that faith unto fellow-Christians of another race.' The chapters are based on six Japanese words, paraphrased as the conception of deity, the way of humanity, the law of enlightenment, the doctrine of salvation, the spirit of loyalty, and the idea of the future life. Emphasis is laid on the greatness of the task before Christianity, and the relation of its success or failure in Japan to its influence in the Far East. The eighth chapter—'The Faith: Old and New'—is a reproduction in part of Dr. Harada's article in the first number of this Review.

†Religion in a Japanese Country Town. *S.P.G. Mission Field*, 1914 (Apr.), 102–8. *650.*
A good representation of the religious life of Japan outside treaty ports and large cities.

See also *502.*

Religions of China

†Der Kampf um die Staatsreligion (in China). D. Wilhelm. ZMR, 1914 (III), 83–8. *651.*

†Ein Prediger der Liebe im klassischen, vorchristlichen China (Micius-Mih-tsi). Lic. theol. J. Witte. ZMR, 1914 (II), 42–54; (III), 65–73. *652.*

Religions of India

The Rig-Veda and Vedic Religion with Readings from the Vedas. A. C. Clayton. 292 pp. India: C.L.S. Paper, 8 annas; cloth, R.1. 1s. 6d. 1913. *653.*
A very clear and trustworthy account of the Vedas with their religion and civilization. A large number of hymns are translated from the *Rig-Veda*, with a few stanzas from each of the other three collections.

Chaitanya's Pilgrimages and Teachings, translated into English by Jadunath Sarkar. xviii+319 pp. Calcutta: Sarkar & Sons. London: Luzac. R.2. 3s. 1913. *654.*
The *Chaitanya-charit-amṛita* of Kṛishnadās Kavirāj is the best of the early Bengali lives of the Vaishṇava teacher, Chaitanya. The work is in three parts. The present volume gives us a translation of the middle and most important part of the three.

The Samhitā. Translated with an introduction by Srī Ānanda Āchārya. xxx+60 pp. London: Griffiths. 2s. 6d. net. 1913. *655.*
This late Sanskrit tract, in the form of a dialogue between King Janaka and the Rishi Ashṭāvakra, expounds the monistic Vedānta in a series of twenty lessons. The translator, a Hindu living at Staines, publishes it as an introduction to the study of the Vedānta.

†The Bhagavad Gita considered as an aid to the Christian Missionary. J. R. Bacon. EW, 1914 (Apr.), 169–83. *656.*

The Gods of India. E. Osborn Martin. xviii+330 pp. London: Dent. 4s. 6d. 1914. *657.*
A descriptive manual of Hindu divinities, Vedic and Puranic, and also of minor gods and objects of worship. There are numerous illustrations, mostly from good photographs.

The God Juggernaut and Hinduism in India. From a Study of their Sacred Books and more than 5000 miles of travel in India. Jeremiah Zimmerman, D.D., LL.D. Illus. 319 pp. New York: Revell. $1.50 net. 1914. *658.*
The object of this volume is to enable those who are perplexed by the contradictory accounts of Indian religion, as voiced by swamis and missionaries, to judge of the effects of Hinduism from the fruitage in Indian life and customs. The book has a certain freshness of impression, but the facts it embodies are familiar.

†The Relation of Christianity to Hinduism: J. N. Farquhar. IRM, 1914 (July), 417–31. *659.*

†'The Crown of Hinduism.' W. E. Tomlinson. HF, 1914 (Jan.), 5–11. *660.*
See also another review of this book by the Rev. Edwin Greaves in the *Indian Witness*, 1914 (Mar. 5), 181–3.

†Some Aspects of Hinduism as seen in the Lives of Hindu Women. Muriel M.

Underhill. *Student Movement*, 1914 (May), 179–82. *661.*

†Monotheism in India. V. Chakkarai. HF, 1914 (Apr.), 126–34. *662.*

The Religion of the Sikhs. Dorothy Field. Wisdom of the East Series. 144 pp. London: Murray. 2s. 1914. *663.*
A brief account of the origins and doctrines of Sikhism and of the history of the sect. There are fifty pages of translations from the *Granth*, taken from Macauliffe's great work.

God-man Keshub and Cooch Behar Marriage. B. Mozoomdar. 277 pp. Calcutta: Mookerjee. 1914. *664.*
A rhetorical defence of Keshub Chundra Sen, containing a good deal of abuse of the opposing party, and notable because the writer wishes, and yet is afraid, to say definitely that Keshub is divine.

Conscience and Truth. R. Frölich. 164 pp. Madras: Methodist Publishing House. 6 annas. 1913. *665.*
A text-book for Bible-study, the chapters of which start from the following ideas: Bhakti, Karma, Jnāna, The True Guru, Islam and a Written Revelation.

See also *683* (Zoroastrianism); *686* (Theosophy).

Buddhism

†The Vital Forces of Southern Buddhism in relation to the Gospel. I. In Ceylon.' Kenneth J. Saunders. IRM, 1914 (July), 470–87. *666.*

Buddhist Stories. Dr. P. Dahlke. Translated from the German by the Bhikkhu Silācāra. London: Kegan Paul. 3s. 6d. New York: Dutton. $1.25. 1914. *667.*
As usual the Bhikkhu Silācāra has done his task of translation extremely well: and there is a good deal of skill in these stories by Dr. Dahlke. Many will find them interesting, though like his other books they betray a strange misunderstanding of Christianity: and one of them, 'The Love of Humanity,' is a ludicrous caricature of mission work.

Khuddaka Pāṭha. Edited and translated by Prof. Maung Tin. *668.*
An excellent translation of an interesting Buddhist anthology well edited with notes.

Pañca Sila. Bhikkhu Silācāra. Adyar, Madras: Theosophical Society. 1s. *669.*
A useful summary of Buddhist precepts with some strange flaws.

†Buddhas Prophezeiung über die völlige Vernichtung seiner Lehre. (Ein buddhistische Apokalypse.) Prof. D. Hans Haas. ZMR, 1914 (II), 33–42. *670.*

The Life or Legend of Gaudama, the Buddha of the Burmese. P. Bigandet, Bishop of Ramatha. New Edition. xxviii+593 pp. London: Kegan Paul. 7s. 6d. net. 1914. *671.*

Modern Buddhism in Burma. An inquiry edited by W. C. B. Purser and K. J. Saunders. Rangoon: C.L.S. 1s. *672.*

Islam

The Early Development of Mohammedanism. Lectures delivered in the University of London, May and June 1913. D. S. Margoliouth, D. Litt. 265 pp. London: Williams & Norgate. 6s. net. 1914. *673.*
These scholarly and interesting lectures, based to a small extent upon unpublished MSS, but mainly upon recently published works of early Islamic writers, deal first with the Koran as the basis of Islam, and then with the legal, ritual, ethical, theological and historical supplements which gathered round the Koran up to the fourth Islamic century. The lecture on the condition of the 'protected communities' is partly based on later authorities. The explanatory index is unusual and valuable.

Muhammedanismen som Verdensreligion. Prof. Fr. Buhl, Dr. theol. and phil. 64 pp. Kóbenhavn: Gyldendalske Boghandel Nordisk Forlag. Kr. 1.25. 1914. *674.*

The Mystics of Islam. R. A. Nicholson, D. Litt., LL.D. vi+178 pp. London: Bell. 2s. 6d. net. 1914. *675.*
This volume in the 'Quest Series' traces the development of Sufiism from its complex origin and describes its stages from ascetic practices through illumination, ecstasy, knowledge and love to miraculous powers and absorption in the Divine.

†Waqf. 'Jurist.' MW, 1914 (Apr.), 173–87. *676.*

La condition de la femme dans la tradition et l'évolution de l'Islamisme. Mansour Fahmy. v+170 pp. Paris: Alcan. 4 fr. 50. 1913. *677.*

See also *544* (Sumatra); *546*, *548–51*; *561–5* (N. Africa); *569* (W. Africa); *684–5* (Bahaism).

Judaism

Jesus in the Talmud; His Personality, His Disciples, and His Sayings. Bernhard Pick, Ph.D., D.D. 103 pp. Chicago and London: The Open Court Publ. Co. 3s. 6d. net. 1913. *678.*
The translations of the chief utterances in the standard Jewish writings about our Lord and Christianity which are here given are apparently trustworthy, in spite of not a few misprints. The standpoint of the author is Christian.

The Cabala. Its influence on Judaism and Christianity. Bernhard Pick, Ph.D., D.D.

115 pp. Chicago and London: The Open Court Publ. Co. 75 cents. 1913. *679.*

Full of information and sound criticism, especially of the history of the Cabala in its development and abuse.

THE SECRET DOCTRINE IN ISRAEL; A study of the Zohar and its connections. A. E. Waite. xvi+330 pp. London: Rider & Son. 10s. 6d. net. 1913. *680.*

An elaborate account of the doctrine of the Cabala, though it is not clear whether the author has used the original, or only versions, in particular the French translation of the Zohar by de Pauly. The volume is of interest to students of mysticism, Indian and other. It, like its source, is intended only to be read by married people.

JUDAISM AND ST. PAUL, TWO ESSAYS. C. G. Montefiore. 240 pp. London: Goschen. 2s. 6d. net. 1914. *681.*

The first essay is to prove the thesis that from a 'particular sort of cheap and poor Hellenistic Judaism Paul was converted to a belief in Jesus the Messiah,' which requires much more proof than Mr. Montefiore gives. The second is of real value to the student of modern Judaism. An Appendix gives extracts from Loisy purporting to show the dependence of St. Paul on the mystery religions.

ANNOTATED EDITION OF THE AUTHORIZED DAILY PRAYER BOOK, with historical and explanatory notes, and additional matter, compiled in accordance with the plans of the Rev. S. Singer. Israel Abrahams. cclxxi+330 pp. London: Eyre & Spottiswoode. Cloth, 3s. 6d. net; leather, 5s. net. 1914. *682.*

This is a combination of the well-known shilling edition of the Hebrew Prayer Book, accompanied by a translation, as used in the English congregations, and a series of extremely valuable notes, historical and other, by the scholarly Reader in Rabbinic at the University of Cambridge. It may be recommended unreservedly, for the ground it covers.

Other Religions

THE MESSAGE OF ZOROASTER. Ardaser Sorabjee N. Wadia. 226 pp. London: Dent. 5s. net. 1912. *683.*

The Parsees of Bombay are at present split into two camps, the one scholarly, reforming, rationalistic, the other extremely orthodox and reactionary and greatly influenced by Theosophy. The present volume is an interesting but loose and discursive defence of Zoroastrianism from the Conservative camp, with a good deal of abuse of the progressive party in the earlier pages.

†BAHAISM. S. G. Wilson, D.D. *Union Seminary Review*, 1914 (Feb.–Mar.), 214–24. *684.*

A refutation of the claims of Abbas Effendi, with special reference to the quarrel between the sons of Baha.

†BABISMEN I PERSIEN. John Sandegren. SMT, 1914 (I), 19–27. *685.*

MRS. BESANT'S THEOSOPHY ACCORDING TO THE BISHOP OF MADRAS. Johan van Manen. 120 pp. Madras: Theosophical Publishing House. 6 annas. 1914. *686.*

A bitter and spiteful reply to the pamphlet noted in IRM, 1914 (Jan.), Bib. No. 174.

General

GUDSTRONS UPPKOMST. Studier av Nathan Söderblom. 400 S. Stockholm: Hugo Gebers Förlag. Kr. 8. 1914. *687.*

NATURLIG RELIGION OCH RELIGIONSHISTORIA. En historik och ett program. Nathan Söderblom. 116 S. Stockholm: Albert Bonniers Förlag. Kr. 3. 1914. *688.*

DIE AUSSERCHRISTLICHEN RELIGIONEN UND DIE RELIGION JESU CHRISTI. M. C. von Malapert-Neufville. 188 S. Leipzig: Deichert. M. 3; geb. M. 3.80. 1914. *689.*

Ein laienhafter Versuch einer belesenen Dame, das Christentum mit den nichtchristlichen Religionen zu vergleichen auf Grund der Lichtstrahlen, die sich auch im Heidentum zerstreut finden.

XII. Social and Political Relations of Missions

†MISSIONS AND THE SOCIAL GOSPEL. Shailer Mathews. IRM, 1914 (July), 432–46. *690.*

†THE MISSIONARY CONSULATE IN BATAVIA. Dr. C. W. Th. van Boetzelaer van Dubbeldam. IRM, 1914 (July), 545–56. *691.*

OSTASIEN UND EUROPA. Das Ringen zweier Weltkulturen. Missionsinspektor Lic. theol. J. Witte. 244 S. Tübingen: Mohr. M. 5; geb. M. 6.20. 1914. *692.*

Eine fesselnde Darstellung des Geisteskampfes in Ostasien nach seiner inneren Gestalt. Bei der Darstellung der 'besten Missionsmethode' und der 'Erfolge der Mission' kommt besonders deutlich der abweichende liberale theologische und missionarische Standpunkt des Verfassers zum Ausdruck.

†DIE CHRISTLICHEN MISSIONEN IM RAHMEN DER DEUTSCHEN KOLONIAL-POLITIK. Carl Mirbt. Sonderabdruck aus der Wochenschrift *Die Geisteswissenschaften*, 1913–14 (34), 927–32. *693.*

THE AMERICAN JAPANESE PROBLEM: A Study of the Racial Relations of the East and the West. Sidney L. Gulick, D.D. Illus. x+349 pp. New York: Scribner. $1.75 net. 1914. *694.*

Dr. Gulick has been lecturing in America as a representative of Christian Missions in Japan with a view to promoting better relations between the two countries. His book is an impartial statement of evidence on both sides of the question. The two chapters on misunderstandings and the three in which the possibilities of assimilation are discussed are interesting and give ground for

hope. In the final chapter a new American oriental policy is put forward, which is worthy of careful consideration. Supplementary matter of value is provided in seven appendixes.

ASIA AT THE DOOR: A Study of the Japanese Question in Continental United States, Hawaii and Canada. Kiyoshi K. Kawakami. Prologue by Doremus Scudder. Epilogue by Hamilton W. Mabie. 269 pp. New York: Revell. $1.50 net. 1914. *695.*

A less ambitious sequel to the same author's *American-Japanese Relations.* This is another of the rapidly increasing list of volumes designed to interpret Japan to America and *vice versa* with a view to strengthening friendly relations. The chapters upon the Japanese in Hawaii and 'White Canada' are somewhat caustic, but are worthy of serious thought.

THE ORIENT QUESTION TO-DAY AND TO-MORROW. Prince Lazarovich-Hrebelianovich. Illus. 355 pp. New York: Duffield. $1.25. 1913. *696.*

A course of lectures delivered at Leland Stanford University to illustrate scientific methods in the study of war and peace. The chief missionary value lies in the exposition of economic, political and international conditions which more or less affect the missionary's work and should be understood by missionary statesmen.

UEBER DIE INNERE BEZIEHUNG ZWISCHEN DEN KULTURPROBLEMEN DES ORIENTS UND DES OKZIDENTS. Eine Botschaft an die Völker des Ostens. Hermann Graf Keyserling. 30 pp. Jena: Diederichs. M. 1. 1913. *697.*

†NOTES SUR LA POLITIQUE INDIGÈNE. Edouard de Billy. *Renseignements coloniaux et documents,* 1914 (Mars), 89–113. *698.*

†THE ENGLISH CHURCHES AND MISSIONARY ACTIVITY. Homer E. Wark. *Indian Witness,* 1914 (Mar. 19), 220–2. *699.*

See p. 578.

†RASSENMISCHEHE UND KIRCHE. Th. Grentrup, S.V.D. ZM, 1914 (II), 107–13. *700.*

†OVER 'NEUTRALITEIT' VAN HEEREN OOST-INDISCHE BESTUURSAMBTENAREN TEGENOVER DE CHRISTELIJKE ZENDING. A. Hueting. MNZG, 1914 (LVIII[1]), 65–83. *701.*

The author is a missionary in Halmahera.

†MISSIONSARBETET OCH VETENSKAPEN. Prof. J. A. Lundell, Ph.D. SMT, 1914 (I), 7–18. *702.*

See also *493* (Opium); *510, 513, 515* (China); *521* (British in India); *542* (Vigilance); *559* (African Administration); *560, 570–1, 573, 583* (Labour); *588–9* (New Hebrides); *596* (Beilis Trial).

XIII. Hortatory and Practical

OUR GREAT TASK. An Argument. A Sketch. An Appeal. A. Marshall. 243 pp. London: Stockwell. 2s. 6d. net. 1914. *703.*

XV. Missionary Education Publications

†MISSIONSERZIEHUNG, EINE EINFÜHRUNG IN DIE AMERIKANISCHE MISSIONSERZIEHUNGS-BEWEGUNG UND IHRE LITERATUR. Missionsinspektor M. Schlunk. EMM, 1914 (V), 185–99. *704.*

See also *483, 494.*

Mission Study Text-Books

EDUCATIONAL MISSIONS. James L. Barton. Illus. 271 pp. New York: Student Volunteer Movement for Foreign Missions. 75 cents. 1913. *705.*

This text-book is an admirable presentation of the subject. The topics discussed are: Place, standing and growth of educational missions; their national relations; developments that are imminent; higher education in missions; education of women; some present problems; achievements through missionary education; and a final chapter upon opportunities and qualifications of the educational missionary. Helpful appendixes, one of them prepared by Dr. T. H. P. Sailer giving a select list with valuable annotations of books on education, add to the value of the volume.

THE CHILD IN THE MIDST. A Comparative Study of Child Welfare in Christian and Non-Christian Lands. Mary Schauffler Labaree. Illus. 272 pp. West Medford, Mass.: Central Committee on the United Study of Foreign Missions. Cloth, 50 cents; paper, 30 cents. 1914. *706.*

The subject is timely and the purpose is high. Attention is steadily directed to living issues. Some leaders will find the mass of illustrations and anecdotes, frequently selected from periodical literature, difficult to handle effectively in study circles.

NYE TIDER I INDIEN. C. F. Andrews. Autoriseret Oversättelse ved Franciska Grüner. 273 pp. Kóbenhavn: Det danske Missionsselskab. Kr. 2.50. 1914. *707.*

A translation of *The Renaissance in India, its Missionary Aspect.*

INDIENS KASTELOSE, DERES KAAR OG DERES HAAB. G. E. Phillips. Autoriseret Oversättelse ved M. Wolff. 172 pp. Kóbenhavn: Det danske Missionsselskab. Kr. 1.50. 1914. *708.*

A translation of *The Outcastes' Hope.*

Literature for Boys and Girls

YARNS ON HEROES OF CHINA. A Book for Workers Among Boys. W. P. Nairne. With

notes and suggestions by F. Deaville Walker and outlines for addresses by Stanley Nairne. 111 pp. London: United Council for Missionary Education. 6d. net. 1914. *709*.

Ten good yarns whose value is enhanced by carefully thought-out notes for the use of leaders of discussions or speakers to boys.

TALKS ON CHANGING CHINA. Emily Entwistle. Illus. 28 pp. London: United Council for Missionary Education. 6d. net. 1914. *710*.

Fascinating and judiciously balanced lessons, within the compass of ordinary teachers and ordinary children aged eight to twelve. The envelope of accessories, price 1s., will be of great help to the class-leader.

OUR WORLD FAMILY, a Study for Juniors. Helen Douglas Billing. Illus. 96 pp. West Medford, Mass.: Central Committee on the United Study of Foreign Missions. 25 cents. 1914. *711*.

Attractive but rather superficial.

PLUM-BLOSSOM. A Missionary Play Book. Lily Sandford. Illus. 127 pp. London: C.M.S. 3s. 6d. net. 1914. *712*.

A book for little children about Japan. It is a mine of occupations and has an envelope of coloured papers and pictures.

JAPAN. Illus. 41 pp. Melbourne: Church Missionary Association. 2d. net. 1914. *713*.

A text-book for missionary examination in schools.

THREE BOYS. Janet Sinclair. Illus. 191 pp. London: S.P.G. 1s. 6d. net. 1914. *714*.

A study of Burma, moderately good, for children about twelve years old.

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JRD = *Journal of Race Development*
MNZG = *Mededeelingen van wege het Nederlandsche Zendelinggenootschap*
MRW = *Missionary Review of the World*
MW = *Moslem World*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*
ZM = *Zeitschrift für Missionswissenschaft*

When other magazines are referred to, the full title is given.

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THE INTERNATIONAL REVIEW OF MISSIONS

THE WAR AND MISSIONS

I

THE World Missionary Conference in 1910 called the attention of the Christian Church to the critical importance of the next ten years in determining the spiritual evolution of mankind, and declared that if those years were wasted, 'havoc may be wrought that centuries are not able to repair.' Deep as was its sense of the gravity of the issues, the Conference little dreamed that before the decade had half run its course Christian Europe would plunge into the abyss of war and spend in the work of destruction energies and resources that were meant to be used for the uplifting and enriching of mankind.

It is too soon to estimate the effects of the war on missionary work. Only the long years will show the far-reaching ramifications of its baleful influence and the full measure of its legacy of woe. Some of the immediate results are already apparent. The clash of arms has invaded China, the South Seas, and several parts of Africa. The resources available for constructive effort of every kind have been seriously weakened. The flower of Europe's manhood is being sacrificed. Incalculable wealth is being

When articles are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions expressed.

poured away. The industries by which the people live are being strangled. Missionary societies cannot avoid sharing in the general suffering and loss. Happily the United States are free from the crushing burdens under which Europe is labouring, though the universal disturbance of credit and industry may affect adversely the incomes even of the missionary societies in North America.

Far more serious than any material loss are the moral interests that are imperilled. The spiritual tone of western civilization is in danger of being sensibly lowered. It is difficult to engage in so unchristian a business as killing other men, even though it be for the sake of a just cause, without becoming the worse for it. The wild passions that have been aroused will leave their aftermath of blunted sensibilities and embittered feeling. The disaster may be in part retrieved; in the mercy of God good may be brought out of evil. But it belongs to the moral government of the world that men shall reap what they have sown. Europe cannot expect to escape the consequences of its sin.

All this has taken place at a time when in the slow movement of history the Christian West has been brought into close touch with the vast populations of Asia and Africa. Human progress demanded that the western nations should share with these peoples, which were being swept into the march of the world's life, the blessings of the civilization which the West had slowly reared and of the faith which was its deepest inspiration. They have failed in their appointed mission. A priceless opportunity has been allowed to slip. If Europe had known in its day the things which belong unto peace—but they have been hid from its eyes.

What is the meaning of a catastrophe so overwhelming in relation to the progress of Christ's Kingdom among non-Christian peoples? This question presses itself insistently on every friend of Christian missions. And yet the consideration of it in the pages of an international magazine is beset with the gravest difficulties. While political issues

lie wholly outside the province of this Review, and nothing that is said here is intended to pass judgment on them, it would be foolish and unreal to belittle the profound differences of judgment and feeling that for the present unhappily divide its readers. One of the saddest results of what has occurred is that it will make co-operation in service between the Christians of different nations immeasurably more difficult. But to admit that even the acutest political differences can make it impossible for Christians to consider together the affairs of God's Kingdom is to surrender the basal belief in the unity of that Kingdom. Good men everywhere must continue to believe in one another's goodness and in their real and indissoluble unity with one another in Christ. The danger with which that unity is threatened is a supreme reason for taking firmer hold of the eternal truths of which the war is an apparent but vain denial.

II

Great though the calamity may be, there is no reason to despair. Above the noise of contending hosts and the tumult of passion, God reigns. Human folly and rage dash themselves in vain against His immovable truth and goodness. Jesus Christ is the reality that abides. The brotherhood of humanity is an unalterable fact. When the storm has spent its fury, mankind will have again to find its bearings and steer its course by the eternal lights of faith, hope and love.

The real foundation of confidence in Christian missions therefore remains unshaken. Missionary work has always been a colossal adventure. It would be the most foolish of enterprises were it not for the conviction that Christ is the truth of God, and that God's truth must prevail in the end. Those who have that conviction can face even the present reversal of their plans and hopes without dismay. They will have recourse to the language in which faith has often expressed its confidence: 'God is our refuge and

strength. . . . Therefore will we not fear, though the earth do change.'

Change there will be. The fruits of much labour may be carried away in the flood. Difficulties may increase tenfold. The divine purpose may have to be carried out in ways quite other than we had thought. The little plans and schemes with which we were so busy may be swept aside. But defeat is impossible while God remains.

Hebrew faith knew a God who could cause waters to break out in the wilderness and make the desert blossom as the rose. It is in His power to make even this calamity a means of advancing His purpose. Nothing less, perhaps, would have sufficed to break up the ease and contentment of the Church and make it truly alive. It is not all loss that there should be a shaking of the things that can be shaken, or that the deep-seated reliance on numbers, money, organization and traditional policies and methods should have to give way to trust in something deeper and stronger. It is wholesome to be brought up against things that are real. The deeps have opened. The knowledge that in them are hidden possibilities of good may minister comfort and hope even in the midst of personal suffering and loss. For it is when men are not afraid to launch out into the deep and are ready to try new paths that they can be most sure of finding the living God.

III

When the war is viewed in the light of God's intention for the world, it appears as a hideous sin. This statement does not question the right of men to hold that in the circumstances in which their country was placed, it could not without dishonour refuse the arbitrament of the sword. It does not dispute the right of Christians in all camps to fight in defence of what they judge to be a righteous cause and for the preservation of a loved national heritage. It does not forget the magnificent heroism which the war has

evoked, or the instances of generous chivalry which it has exhibited. But the broad fact remains that scenes have been witnessed during the past two months which are an abomination in the sight of God. So much is at stake in the war that the mind has scarcely room for anything but its varying fortunes; yet neither the joy and relief of victory nor the awful bitterness of defeat, neither admiration of heroic deeds nor the pain of personal suffering and loss can allow us to forget the moral issues which are universal and eternal. The war is a signal and crowning proof of the refusal of the Christian nations to be ruled by the law of Christ.

Influences that have long been at work are now bearing their natural fruit. The intellectual classes of Europe have to a large extent turned their back upon Christ. The rejection of Him as the Saviour of the world has been accompanied by a repudiation of His ethical teaching. The doctrine that enlightened self-interest should regulate the conduct both of individuals and of nations has been boldly taught and widely accepted. Its influence extends far beyond the circles which openly profess it as the most progressive of creeds. The disease infects the whole of society. Public opinion in different countries tends at the present time to detect and fasten upon some peculiarly odious manifestation of this spirit in another nation. But is it not necessary to recognize that the spirit of materialism and selfishness and the belief in the might of the stronger have entwined themselves round the roots of western civilization? Far more important than the immediate causes of the war are the conditions that made it possible. It is the product of a false and unchristian conception of the relations of men to one another. Of this conception the antagonisms of the western nations are only one expression. The same wrong attitude is seen in the racial prejudice and hatred which is one of the most sinister features of our time. It expresses itself in the industrial warfare and class alienation that disturb the life of all

western nations. The whole commercial system of the West is based largely on the principle of securing advantages at the cost of some one else ; and it is noteworthy that conflicting commercial interests have been one of the chief influences that have fostered national antagonisms.

This disease has been gnawing at the vitals of all western nations, combatant and non-combatant alike. The war has suddenly made plain its ultimate consequences. God has stripped the veil of delusion from men's eyes. The hopeless bankruptcy of any attempt to base society on a selfish disregard of the rights and needs of others has been revealed. We see what it costs to refuse Christ's gospel of the Father in heaven and of a Kingdom where love rules. Many voices have declared that Christianity is an effete superstition and that its ethical teaching is out of date. The situation in Europe drives home the question whether a whole-hearted acceptance of Christ's teaching is not the only sound basis on which society can be built.

If this be true, the war is a call to a great repentance. To prevent misunderstanding, it may be said again that this is not meant to be an indictment of any nation for its part in the war ; that may have been inevitable. But Christian people in all nations are called to repent of the spirit and attitude of which the war is an unequivocal and startling expression. The Church must recognize its failure to permeate western society with its distinctive principles. It has done much : far more than it often receives credit for. But must not every Christian in his deepest being feel ashamed of a spectacle that is so glaring a contradiction of the will of Christ for men ? The question goes deeper than the rights and wrongs of the present controversy. The war has only driven it home with peculiar force. The question is whether the Church has ever really set itself to apply the law of Christ to social and national relations. Has there not in the past been a compromise of fundamental Christian principle ? What has been lacking is not merely a proper emphasis on some corollaries of the Gospel. It

is the intimate heart and core of the Gospel revealed in the cross of Christ that has to a large extent been missed. The world, West and East, has many varied opinions concerning what the Church stands for; has it ever had cause to know that the Church is above all else a body of people who, in consequence of the amazing experience that God is Love, are resolved that so far as in them lies the relations of men with one another shall be regulated by the principles of love and brotherhood? In the failure of the Church to declare and practise that which belongs to its innermost essence we are all alike involved. In every feeling of contempt for other men, in every instinct of class superiority or hatred, in all dislike of the foreigner because he is foreign, in all readiness to profit at the cost of another's loss, we have fostered the spirit which has brought forth in this war its inevitable fruit.

If the shock of the war should awaken the Church to a new appreciation of the Gospel with which it has been put in trust for the world, the advantage to the cause of missions will be incalculable. The missionary witness of the Church has been disastrously prejudiced by the unchristian character of social and national life in the West and by the absence of an adequate and telling Christian protest. The strength of every missionary will become as the strength of ten when the testimony of the Church is unequivocally Christian. This mighty volume of fresh moral energy can have its springs only in a living repentance at the foot of the cross of Christ.

IV

Out of repentance will come the resolve to repair the wrong. The desolating sense of what has been missed awakens a new longing for the prize that might have been won. When the smoke of battle has cleared, there will be a chance of building a nobler house of civilization than the world has yet known. The conscience of mankind has been awakened, and earnest and thought-

ful men everywhere are busy with the question of reconstructing society on healthier principles. If that can be achieved, it will be the noblest and most enduring monument to the heroic dead who have fallen in the war.

A great opportunity is before the Church. To the general desire and resolve to find some better basis for society than that which has been discredited, it can give depth, stability and strength; for the teaching of Christ is the foundation on which a reconstruction that will be strong and lasting must be based. The ideas which govern social relations are still largely pagan; those which control international relations are even more pronouncedly heathen. There are great days before us if the Church will set itself in earnest to the task of creating a society that shall be really Christian.

In such an endeavour missionary work must necessarily have an important place. Missions are the antithesis of war. They have created between different peoples relations not of competition but of co-operation. With all their shortcomings they are an embodiment of the idea that the stronger and more advanced nations exist to help and uplift the weaker and more backward. They are a vital expression of the principle on which the new society must rest. Their work must therefore at all costs go on. To fail would be an admission that evil can prevail over good. To falter would be to surrender our belief in the practicability of the Kingdom of God.

The obligation to carry forward the work is laid on us by love and loyalty to Christ. His name has suffered dishonour in the eyes of non-Christian peoples. It has already been urged publicly that what has taken place in Europe refutes the claim that the West has any religious message in trust for the world. But to those who love Christ, the public denial of Him on the world stage is a new motive for boldly confessing their faith in Him. With a new conviction they will declare that His gospel of God's

fatherhood and His law of human brotherhood are the only hope for society in East and West alike.

As missionary workers at home and abroad open their hearts and minds to the new situation, their conception of missionary work will naturally grow larger and richer. It becomes less and less possible for missions to carry on their work in isolation. Their influence is inextricably interwoven with other influences which contribute to the total impression made by western Christendom on the peoples of Asia and Africa. In this complex and cohesive modern world the witness of the Church must be in deed and in power, as well as in word. The gospel of love must embody itself in act no less manifestly than selfishness and brutality have expressed themselves in the terrible scenes that the world has witnessed. The non-Christian races fear, not without cause, that the object of western peoples is to exploit them. Missions must convince them that the Church exists to help and serve them, and the desire to serve them must be made evident in ways that they can understand. The task of missions thus grows broader and larger than we at first conceived. This broader thought does not imply or permit any diminution of evangelistic zeal or weakening of emphasis on personal religion. On the contrary it greatly magnifies the importance of these things. For the failure of Europe has lain in the attempt to build up a civilization on another foundation than that of Christ. If a new and better civilization is to be built up, He must be the corner-stone. Only in the supernatural experience of the Father into which He brings men can human brotherhood be achieved. His unique revelation of God and of His redeeming love must be proclaimed as the inspiration and power of all true service. Definite conversion to Him as Lord must be shown to be the condition of entrance into the Kingdom of God.

The love of country which the war has kindled to so intense a flame provides, when Christ lays His touch upon it, an additional motive for the work of missions. Men are

constrained to fight in defence of their native land, because that land, whatever its imperfections, has developed a type of life and created distinctive spiritual values that the world cannot afford to lose. When spiritual values are tested in the clear light that Christ brought into the world it is seen that the standard by which both men and nations are judged is the service of others. That nation is greatest which has done most to help and lift up mankind. If, therefore, men are glad to lay down their lives that the spiritual fabric which their fathers reared may not vanish from the earth, does not the same motive, deepened and ennobled by Christ, impel men to strive that their land may attain the utmost greatness in service ? A nation to be great, it has been truly held, must have a redeeming task —a task that will test and develop its highest manhood. Is it not possible to turn men's minds to a task, great and difficult, for which nations may labour not in destructive rivalry but in honourable emulation ? For the present the struggle for national existence absorbs all thoughts ; but it is not too soon to think what new edifice of ideas and hopes may be built on the ruins of the old.

V

One of the most striking results of the declaration of war was that in the chief nations affected long-standing feuds were at once composed and party and class differences sank out of sight. In the hour of its destiny each nation knew itself one. Must not the Christian Church in a new apprehension of the task to which it is called seek and win a larger, deeper unity ?

It is of immediate concern that the international fellowship in missionary work, which has been one of the most welcome and happy growths in recent years, should be maintained unbroken. The missionary task is too great for any one Christian nation to fulfil adequately. The special aptitudes and experiences of all are needed for the

work. The contribution of none can be spared. International co-operation has been exposed to a great strain. The very circumstances which threaten to destroy it must be made the means of cementing and strengthening the bonds that are so vital to the success of the missionary cause.

To some this may seem a vain dream. The fierceness of a struggle in which national existence and all that men most deeply love are at stake has stirred feelings so deep that any sense of fellowship with those belonging to a hostile nation may appear impossible. But the very bitterness of the war compels us to seek after another principle. In revolt against what we are experiencing, we stretch out our hands towards a truer conception of the relation of nations to one another. In unselfish labour for the peoples of Asia and Africa, the nations at war are not enemies but fellow-workers. To this truth we must cling at all costs. Every means must be sought of giving to it practical expression, for it belongs to the very substance of the new order which we are seeking to establish.

The proof of unity in the midst of strife must be given for the sake of the Church in the mission field. The faith of that Church cannot but be sorely tried by what it hears and sees. Those at least who are in its eyes the messengers and representatives of the gospel of Christ must give proof of a spirit not of this world, which can break down all walls of partition and transcend the deepest antagonisms.

There is opportunity not only for the manifestation of friendly feeling but for the giving of practical help. Whatever may be the ultimate results of the war, its immediate effects are felt more severely in some countries than in others. The countries whose position is more favourable have a debt to their brethren who are in greater difficulties. International co-operation is a mere phrase unless there is a readiness to help when necessity arises. Under normal circumstances each country is able to support its own missions ; but in a crisis like the present the exceptional needs and distresses of each are the concern of all.

VI

In a situation in which there is so much to discourage it is well to let our minds dwell on some considerations which seem to justify hopefulness with regard to the future of missionary work as a whole.

The war with all its evils has been a means of quickening forces of good. It has released unsuspected moral energies. The spirit of sacrifice has sprung to new life. The sons of almost every nation in Europe can say with pride to their native land :

> They that love life best
> Die gladly for thee.

Peoples have been awakened from dreams of pleasure and material ease, and brought up against real things. Theories, empty phrases and catch-words have been brushed away. A world that was in danger of thinking that things could be brought about by writing and talk has been aroused to the supreme significance of action. The new spirit that is abroad is a soil favourable to the growth of the missionary idea. It would indeed be foolish to take for granted that after the war the general mind will be more open than before to the missionary appeal. The self-reliance and arrogance that victory may breed, and the bitterness of despair engendered by defeat, are not calculated to foster the spirit of unselfish service. Nevertheless we may thankfully recognize that new moral forces have been awakened which, if they can be claimed for Christ, will greatly enrich the missionary work of the Church.

Another real gain has been the clarifying of issues. The war has disclosed, like a search light, the yawning gulf which exists between the gospel of Jesus and the principles by which western society has allowed itself to be governed. A penitent and converted Church will find itself possessed of undreamed-of powers for missionary service. In missionary work in the past we have in practice proceeded on the assumption that our primary requirements were

more missionaries, more money and better organization. We may yet learn to our encouragement how much more potent than any of these things is the moral power of the naked truth, clearly exhibited and intensely believed.

It is encouraging that already men are beginning to probe into the deeper causes of the disaster and to ask themselves whether after all the fundamental interests of humanity are not ultimately one. The desire is taking root to labour for a day when it will be universally recognized that the nations exist to help and enrich and not to destroy one another; that Europe stands to lose if any one of its members is hindered in its free and legitimate development; and that what is true of Europe is true likewise of the whole human family. The ferment of thought which is taking place may be expected to lead to a clearer recognition of the necessity and importance of Christian missions. For the desire for a society based on brotherhood is just a desire, unconscious it may be but real, for the Kingdom of God. Its fulfilment is found in the religion of the Son of Man. The power to bring it to pass lies only in the revelation of the Son of God.

In regard to the material needs of Christian missions, it is well to remember that the fortunes of missionary work are not bound up with outward national prosperity. Missionary societies can prove from their records that in periods of national crisis their incomes have increased instead of diminished. A number of the larger British missionary societies had their birth amid the convulsions of the French Revolution and the Napoleonic wars. It is often in days of adversity that men's hearts are most open to the claims of the eternal, and that they are found most ready to give largely to the work of God. The present need cannot be met except through unwonted sacrifices. But by the grace of God those sacrifices can be made.

Finally, as the sure and unfailing anchor of our souls, we know that God is working for repair. From the moment that the blow fell, all the divine energies have been at work

to put things right. Those who, undaunted by scenes of destruction and waste, set their hands to the task of building and repair have God wholly on their side. Failure is not to be thought of. The only possible danger for missionary work is that those engaged in it should have too small a faith in what God's love and power can do. Planting our feet firmly on the revelation of God which Christ brought us, we lift up our eyes again to the great task seen by the World Missionary Conference at Edinburgh, and while deep is calling unto deep, and many waves and billows may pass over us, we are able to say confidently with the psalmist: 'Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise Him who is the health of my countenance and my God.'

J. H. Oldham

September 8, 1914

CAUSES OF THE EXPANSION OR RETROGRESSION OF RELIGIONS IN INDIA

A STUDY OF THE CENSUS OF 1911

The Census of India was taken on March 10, 1911, and its results have only now been summarized and made available to the public. Not that this is said in any spirit of criticism, for the work has been performed with commendable celerity, especially as the magnitude of the task is unapproached by any central administration in the world. On the other hand the public, for whom in part these volumes have been compiled, has proverbially a short memory and the Census Report like its predecessors will probably languish unread in the dark corners of many libraries. In this article no attempt will be made to criticize the voluminous statistical information; that task is usually the work of continental statisticians who in the past have made valuable suggestions, some of which have been officially adopted by the Indian Government.

The actual enumeration of 315,132,537 persons took place within the restricted limits of a short night, and the complete figures of population for every district in India were issued in print ten days later—a feat of which any organization ought to be proud. Since then there has been a steady issue of the provincial report volumes. Each Province, administration and major Native State has a report to itself, consisting usually of two parts—the text of the report, and the statistical tables. Finally these reports themselves are surveyed by the Indian Census Commission in a general report, to which are appended the more important statistical tables. The total issues which make up the whole Census Report consist of twenty-two

volumes bound in forty-one separate parts. The provincial reports are probably in a number of cases smaller in size than the corresponding volumes of a decade ago, due to a wise official instruction which has been carried out, particularly in the case of the Madras Presidency.

In reviewing the census, remarks will be largely based on the imperial volume, though it will be necessary to refer to the provincial volumes for the elucidation of particular features. The following are the particular topics selected for treatment by the census officials both in the imperial and provincial reports: (1) Distribution of the Population; (2) Movement of Population; (3) Migration; (4) Religion; (5) Age; (6) Sex; (7) Civil Condition; (8) Education; (9) Language; (10) Infirmities; (11) Caste; (12) Occupation.

Certain outstanding features of the Census Report need passing mention. The problems of physical life for the first time have been treated with the fulness which their importance would seem to demand. Thus the problems of infant mortality, the sex proportions, and life values based on very accurate actuarial estimates have been elucidated by careful analysis of the figures as well as by correlating them with the annual vital statistics which probably are much more dependable than they were twenty years ago. The occupation of the people, that is to say their means of livelihood, has been accurately recorded according to a plan advocated by M. Bertillon; the detailed list included no less than 169 heads of classification. Scattered through the provincial volumes are chapters of more than ordinary interest. Thus Mr. Bray, superintendent of the census in Baluchistan, is responsible for certain chapters wherein are recorded the results of his researches into the folk-lore and ethnology of the Baluchi races in general, and the Brahui in particular.[1] Mr. Blunt, the census superintendent in the United Provinces, is responsible for certain observations of great value,

[1] *The Life History of a Brahui*, Denys Bray, London. Royal Asiatic Society, 1913.

particularly on modern Hinduism. Two Hindu gentlemen, one the census superintendent in the Panjab and the other in Travancore, have let us into the secret of a Hindu home, social life and caste structure; the latter writer, Mr. N. Suhamhanya Aiyar, in his chapter on Religion, digresses from the strict course of official rectitude into a general consideration of the value of religion, or, as he puts it, 'the religious situation and the outlook.' The interest lies in the fact that it is an educated Indian who thus expresses his views.

In addition to these features of the reports the imperial volume does not suffer from the defect of urging the cause of a particular theory. Great as were Sir H. Risley's contributions, it must be admitted that he used the last Census Report to press his theory of racial elucidation based on certain anthropometric data to the exclusion of other facts. He revelled in the precise determination of Aryan stock co-efficients from certain skull measurements. Possibly Sir H. Risley's main conclusions will not be challenged, but the probabilities are that the reasons he urged will soon be out of date. 'In recent years,' says Mr. Gait, 'there has been a tendency to place less reliance on anthropometry as a test of race. Professor Ridgway has adduced a great deal of evidence to show that physical type is a matter of environment rather than of heredity.'

I

The increase in population during the last four decades will be apparent from the subjoined table:

Year.	Population.	Percentage of Variation.
1872	206,162,360	
1881	253,896,330	+ 23·2 per cent.
1891	287,314,671	+ 13·2 „
1901	294,361,056	+ 2·5 „
1911	315,132,537	+ 7·1 „

The increments at successive censuses are more apparent than real, for the areas of survey have constantly increased. After the necessary adjustments, by isolating those areas for which figures were obtained in 1872, the real increase in population is as follows: For the first decade 1·5 per cent, for the second decade 9·6 per cent, for the third decade 1·4 per cent, and for the last decade 6·4 per cent. Variation in population depends on two factors: the relation of the birthrate to the deathrate, and migration, which in the case of India may be neglected as both emigrants from and immigrants into the country are infinitesimally small when compared with the whole population.

To begin with, the Indian birthrate is higher than in Europe, 'due largely to the universality of marriage.' The gain to population, however, is immediately modified by a large infant mortality, and the birthrate itself is lowered by the disproportionately enhanced mortality among women of the childbearing age.[1] The points which need special attention are: (*a*) The wastage in infant life. In the decade the annual average deathrate among infants under one year varied from 199 in the Madras Presidency, to 352 per 1000 in the United Provinces. (*b*) While the figures show an excess of females over males in the early years of life, the proportions are reversed in the years of maturity, but after the age of seventy an excess of females is again found. The present census shows a decrease in the proportion of females[2] to males as compared with 1901.

	Bihar and Orissa.	Madras.	Bengal.	United Provinces.	Panjab.	Average for all India.
1881	1024	1021	994	925	844	954
1891	1040	1023	973	930	850	958
1901	1047	1029	960	937	854	963
1911	1043	1032	945	915	817	954

[1] The facts are shown in a striking form in *Census of India*, vol. i. (India), pt. ii. p. 44.
[2] The figures in the table show the number of females to 1000 males.

The Province of Bihar and Orissa as now constituted contains a very large number of aboriginal races, the Panjab on the other hand is the home of races whose claims to Aryan descent are better defined than in any other part of India. In other words the Dravidian races show a nearer approximation of females to males, and in some cases an excess of females. This has probably little bearing on the deficiency of female life in India, for investigation into female mortality leads us to suppose that there are other causes at work.

It is known that plague (such a prominent feature in the public health record of the decade) is responsible for more female than male deaths. For example in the Panjab in 1904, 'the mortality *per mille* was 44·5 for males, and 54·4 *per mille* for females, and the mortality attributed to plague was 16·5 and 23·4 respectively.' Female infanticide, if not prevalent, is disguised under deliberate neglect of female children. Pandit Hari Kishen Kaul, himself a Hindu, states that even among the better educated and more advanced grades of Hindu society in the Panjab :

> Girls are usually insufficiently clad and less trouble is taken to protect them from heat and cold than in the case of boys. In the illness of female children no notice is taken unless the ailment becomes serious, while the slightest indisposition in a boy upsets the whole family and the best available medical assistance is summoned.[1]

The life the women are compelled to live either as the drudges of the family or in the inactivity of the harem may also be reckoned as causes of this enhanced female mortality. Early marriage and neglect during childbirth are factors which every medical authority will recognize as another important cause. It is noteworthy that the deficiency of female life at the childbearing period is less marked in Burma where girls are better cared for and are rarely married at an early age. The comparatively high literacy of the Burman female population is another indication

[1] Hari Kishen Kaul, *Census of India*, 1911, vol. XIV. (Panjab), pt. i. p. 231.

that Buddhism has placed a higher estimate on the value of the woman than Hinduism.

It is obvious that the birthrate will be lowered by this high mortality among mature female life. The birthrate among Hindus as contrasted with the other communities will be still further lowered by two other factors, namely, early marriage and the enforced widowhood of a large number of women. No less than 28 per cent of the Hindu widows [1] were returned as of the age of forty years or under.

The critical condition of female life ought to lie as a grave responsibility on the communities of India. Hinduism in contradistinction to the other communities cannot afford this wastage. Enforced widowhood, the child-wife and the neglect generally of female life are factors which in the long run may be fatal to its existence. The higher castes are the ones that suffer most from this low birthrate. Enforced widowhood and early marriage are the symbols of respectability, the advent of a girl at birth is socially nothing short of a calamity. Apart from these considerations the shortage in female life is a menace to public morality ; this is particularly true of the Panjab where this shortage is most marked ; among the bulk of the population a high ' bride-price ' is demanded, and there is a considerable traffic in girls who are kidnapped from the neighbouring provinces, and numbers of men form illicit connexions because the money demanded for a bride is prohibitive.

II

The subject of religion is discussed in the Census Report at length and is worthy of attention. The perennial question as to an accurate definition of Hinduism has in recent years acquired a new interest, for the political supremacy of Hinduism is threatened. It is curious, this relation of religion to politics, but it is nevertheless true. The primacy of Hinduism has been due in the past to three

[1] The number of Hindu widows is 20,019,051, of Mohammedan widows 4,653,117.

causes: to the sheer bulk of the Hindu population; to the fact that a large proportion of the wealth and trade of the country is in Hindu hands; to the extent to which numerous members of the higher castes have taken to western education. In recent years, however, the Mohammedans have steadily progressed in influence, capacity and power, and in numbers. Furthermore, due to the static condition of Hinduism, the separatist tendencies of certain sects such as the Sikhs and the proselytizing fervour of other faiths, the proportions have changed. The results are thus summarized:

> In the whole of India the proportion of Hindus to the total population has fallen in thirty years from 74 to 69 per cent, but this is due partly to the inclusion at each succeeding census of new areas in which Hindus, if they are found at all, are in a great minority. In the areas enumerated in 1881 the proportion of Hindus is now 71 per cent, or only 3 per cent smaller than it was. This figure represents the loss they have sustained owing to a slower rate of increase and to conversions to other religions.[1]

The loss to orthodox Hinduism is more real than apparent, for every decade has witnessed a steady influx of animists into the Hindu social system. Certain aboriginal tribes attracted by the social position of Hinduism deliberately return themselves as Hindus; thus the tribal chief claims Rajput descent and the medicine-man or witch-doctor claims Brahman ancestors. The process is soon complete, for there is no one in the whole countryside to resist the claim. It is true the orthodox refuse social intercourse with the upstarts, but usually these aboriginal races form the bulk of the population in their particular areas, and the orthodox are in a woful minority. On the other hand a claim has been made within recent years by certain political leaders that the animists, insomuch as they are inhabitants of India and do not profess one of the other great faiths—such as Mohammedanism and Christianity—should be classed as Hindus. The demand became acute during the months preceding the

[1] Gait, *Census of India*, vol. 1. (India), pt. i. p. 122.

last Indian census. This absorption of the primitive races of India by a faith which has despised them is a very old one, but in modern times the reformed sects have deliberately embarked on a campaign of reclaiming the outcastes, or even of purifying castes who during the Mohammedan occupation were converted to their own faith by the ruling race. So far this latter effort has been limited to North India and is due to the vigorous efforts of the Arya Samaj. Mr. Blunt in his report on the United Provinces states :

> There is a society affiliated to the Arya Samaj which is known as the *Rajput Shuddhi Sabha* which has as its chief object the re-conversion of Mohammedan Rajputs via the Arya Samaj. On a single day 370 such Rajputs were converted to Aryaism : the officiating priests were all Brahmans of the Samaj. In three years (between 1907–1910) this society claims to have converted 1052 Rajput Mohammedans.

In the Panjab, too, the Arya Samaj has had much success among certain depressed castes : 'three-fifths of the Meghs and nearly half the Ods returned themselves as Aryas.' Indeed it has been estimated that nearly two-thirds of the Arya population in the Panjab belong to the depressed castes.

Hinduism then is paying the penalty of its exclusiveness and social system. The Hindu community is not as prolific as other communities, and this is specially true of the higher castes ; its system of enforced widowhood and early marriage with its attendant evils materially affect the birthrate. On the other hand, numerous conversions to other faiths and the deliberate secession of certain sects signify a revolt against Hindu exclusiveness and illiberality.

In some parts of India, particularly in Bengal, the distinctly lower physical vitality of the Hindu (due again to his habits) is a handicap from which he suffers. A Bengali writer published a few years ago a series of articles entitled *A Dying Race*, wherein he summarized the forces of disintegration at work which threatened his community in Bengal. Such possibly is a true diagnosis of the situation. To the depressed and animistic races of India,

unwelcome as they are, Hinduism owes a debt for maintaining its numerical strength.

Certain sects will need more particular attention, for within the fold they alone have maintained any religious life that Hinduism has had. Of the older sects, and they are legion, the most progressive and vigorous are the Sikhs. The following table will show the great increase in their ranks that has taken place in the Panjab—the birth-place and home of the sect :

1881	1,706,165
1891	1,849,371
1901	2,102,896
1911	2,093,804

The increase in the last decade is more than ordinary, particularly if it be borne in mind that there has been a decline in the provincial population due largely to plague, malaria, and a decreased birthrate. On the other hand, a feature of the decade has been that the Sikhs have come to regard themselves—and successfully as far as the census was concerned—as members of a distinct faith and not Hindus. The reason is again partly political, for as a separate community the rewards of the public services and representation in the council would be more likely to come their way than if they were regarded as Hindus. Sikhism historically has been a democratic movement, and it is not surprising that the Sikhs find nothing to attract them in orthodox Hinduism. They are a vigorous people, if rather lacking in intellectual acuteness, but they have taken up the cause of the education of both sexes with earnestness and zeal. The *Singh Sabhas*, or local associations, are to be found scattered throughout the villages of the Panjab. This modern Sikh movement, through its local associations and particularly by the aid of pamphlet literature expressed in the simple, homely language of the people (often in verse and rhyme), is creating a new life among the Sikhs of the Panjab. The Neo-Sikhs, as they style themselves, ' disregard caste and restrictions of eating

and drinking and aim at establishing a universal brotherhood amongst the Sikhs with views, liberal in some respects and orthodox in others, based mainly upon convenience.' Naturally the Sikhs include a large body of persons who resent this separation from orthodox Hinduism, but in the public eye they are overpowered by the activities of the Neo-Sikhs. Sikhism, then, is an ancient sect undergoing renovation at the hands of certain enthusiasts, and so far with some success.

The Arya Samaj continues to be the most important sect of Hinduism; its strength lies mainly in the United Provinces and the Panjab.

	United Provinces.	Panjab.	All Provinces.
1891 . .	25,458	14,030	—
1901 . .	65,282	—	—
1911 . .	131,154	96,497	243,445

The total increase in the decade has been 163·4 per cent. Reference has already been made to the effort of the Arya Samaj to reclaim ancient Hindu communities who are now Mohammedans and to convert the depressed castes. Mr. Blunt has an extremely interesting account of the Arya Samaj, particularly of its social reforms, its place in politics, and the position and prospects of the Samaj.[1] The social reforms he sums up as follows: child-marriage discountenanced; widow and inter-caste marriages encouraged; magnificent educational efforts; opportunities afforded through the local associations for mutual intercourse. Each association 'serves the purpose alike of social club, religious meeting-place and local head-quarters'; thus indirectly the Samaj has raised the moral standards of educated professional life. The

[1] Blunt, *Census of India*, 1911, vol. xv. (United Provinces of Agra and Oudh), pt. i. pp. 132–140.

Arya Samaj has had undoubted success, and Mr. Blunt urges as the reason the following considerations :

> Orthodox Hinduism is too apt to lead to irreligion; a religion which gives ritual in place of a creed, and unintelligible *mantras* in place of religious instruction is bound to have such a result. And a thoughtful man will often be driven to turn to other creeds. Amid all the religions such a man has the choice of four. Brahmoism is nothing but a limp eclecticism; it has discarded the Vedas and put nothing in their place. . . . Christianity and Islam are utterly irreconcilable with Hinduism in any shape or form. . . . To such a man Aryaism must appeal with tremendous force. It offers him a bold, straightforward monotheism; it bids him discard all those superstitions which he most specially dislikes . . . it gives him a creed that he can believe, ceremonies that he can himself carry out. . . . At the same time he need not break completely with the Hindu social system; he can maintain his old caste customs as much or as little as he pleases. . . . It is scarcely surprising that a great majority of Arya converts belong to the educated classes, and to just those castes which though high are not the highest, the Jat, the Taga, the Kayastha, the Bania, and the Rajput.

It is customary to make some reference to the Brahmo Samaj, but its importance, to judge from actual numbers, has been exaggerated; only 5504 persons returned themselves as Brahmos. This number itself is 36 per cent higher than that of a decade ago. In the Bombay Presidency the Samaj has gone back, its greatest progress has been in the Panjab. To the Christian the Brahmo Samaj is the best expression of the spiritual instincts of modern India, and possibly this fact gives it a heightened importance in the pages of missionary literature. Unfortunately it would appear from recent enquiries that a younger generation of Brahmos, particularly in Calcutta, where the bulk of the sect are resident, are more concerned with the social liberty the Samaj permits than its spiritual message. The new spirit is deplored by the older leaders, who see in it a menace to the true religious culture, to foster which the Samaj was originally founded.

With the exception of two minor areas, the North-Western Frontier Province and Baluchistan, the stronghold of Islam with regard to numbers is in Bengal and the Panjab. In the former 53 per cent and in the latter 55 per

cent of the population is Mohammedan. These are the two great battling grounds of Hinduism and Islam.

BENGAL.

	Proportion per 10,000 of the Population.			
	1881	1891	1901	1911
Hindus . . .	4855	4727	4660	4480
Mussalmans . .	5009	5108	5158	5274

PANJAB.

	Proportion per 10,000 of the Population.			
	1881	1891	1901	1911
Hindus . . .	4130	4077	3873	3297
Mussalmans . .	5173	5136	5325	5485

The figures are striking as shewing a shrinkage of the Hindu and an increase in the Mohammedan proportions to the general population. The cause of the latter is explained as follows :

There is a small but continuous accession of converts from Hinduism and other religions, but the main reason for the relatively more rapid growth of the followers of the Prophet is that they are more prolific. This may possibly be due partly to their more nourishing dietary, but the main reason is that their social customs are more favourable to a high birthrate than those of the Hindus. They have fewer marriage restrictions; early marriage is uncommon, and widows remarry more freely.[1]

With regard to any new movements in Islam there is little worthy of attention. It is true that Islam as a political force has made rapid progress. Sectarian differences do exist but they do not arrest the public attention, although the Ahmadiyas have gained considerable ground. Both in Bengal and the Panjab the structure of the

[1] Gait, *Census of India*, vol. I. (India), pt. i. pp. 128–129; also cp. O'Malley, *Census of India*, vol. v. (Bengal, Bihar, Orissa and Sikkim), pt. i. pp. 204–205.

Mohammedan social system follows the Hindu order—itself a proof that Islam originally owes more to conversions than to the immigration of Mohammedan peoples. The superintendent of the Panjab census reports that probably 15 per cent of the Mohammedan population is foreign in origin. If this fact is true, it means that the present conversions to Islam are not as rapid as in the past. Indeed the slow but steady expansion of Islam is due rather to a high birthrate than to active proselytization. 'The educated or uneducated Hindus of the higher castes,' we are told, 'seldom adopt Mohammedanism on account of its psychological or metaphysical attractions, nor do the advantages of embracing the state religion apply to it now.'[1] On the other hand, losses to the Mohammedan community by conversions to other faiths or to separatist sects are much smaller than in the case of Hinduism.

III

The sections on Christianity in the reports are at best superficial; that it could be otherwise is scarcely to be expected, considering the minor importance of Christianity from the statistical point of view. Yet Christianity numbers more adherents than the Arya Samaj or the Sikhs, the two most active proselytizing sects of Hinduism, and its growth is much more rapid than any other religion in India. The total Christian population in 1911 amounted to 3,876,203, and of these 3,574,770 are Indian Christians, the balance consisting largely of persons of European or partial European descent. The increase of the Indian Christian population since the census of 1872 is shown as follows:

Decade.	Variation per cent in the number of Indian Christians.
1872–1881	+22·0
1881–1891	+33·9
1891–1901	+30·8
1901–1911	+34·2

[1] Hari Kishen Kaul, *Census of India*, 1911, vol. XIV. (Panjab), pt. i. p. 173.

The increase in some parts of the country has been phenomenal and the percentage of increment much higher than the averages in the table show; as a matter of fact, Indian Christianity includes certain great static communities such as the Syrians in Travancore and the Roman Catholics, particularly on the West Coast.

Christians are distributed in the following order among the various provinces or states in India:

	Total Christian Population.	Indian Christian Population.
Madras	1,191,266	1,150,379
Madras States . . .	1,154,209	1,149,495
Bombay	233,246	191,973
Bihar and Orissa . .	229,825	220,235
Burma	210,081	185,542
Panjab	198,106	163,220
United Provinces . .	177,949	136,469

The pre-eminence of the Madras Presidency no less than of its native states is due to three factors: the ancient Syrian Church, which includes within its fold approximately 728,000 persons, has its home in the two native states of Travancore and Cochin; the Roman Catholics, too, have been established for some centuries in the Presidency, and their adherents are mostly drawn from certain depressed castes on the sea-coast; propaganda carried on with increasing activity within the Presidency ever since Schwartz and Ringletaube visited Tinnevelly and Travancore respectively. But here in this area it is curious to observe the phenomena which Dr Richter pointed out some years ago, that a 'point of saturation' is reached in the

	1881–91.	1891–1901.	1901–11.
Madras . . .	+23·7	+18·1	+ 16·3
Panjab . . .	+72·8	+37·4	+200·0

case of mass movements. A glance at the table at the foot of page 652 representing the variation of Christians per cent in the last three decades is instructive. While Madras is the home of the Christian Church in India, the percentage of increase has steadily fallen. On the other hand the Panjab, in which missionary work is more recent, has shown an increase which has few parallels in the annals of Indian Christianity.

It would be interesting to trace historically the various influences which have been at work in these mass movements. Writers such as Dr Richter in his *History of Missions in India* have dealt with mass movements in other parts of India, and have suggested the operative causes, such as famine, which directed the attention of the depressed castes to the material advantages of Christianity. Brahman intolerance as in the case of the Shanans of Tinnevelly led them to seek an enhanced social position in the Christian fold. In the Panjab, too, during the last decade a definite cause has been operative and has led thousands to enter the Christian Church. Previous to the census of 1901 the Government had reclaimed certain tracts of waste land which from lack of irrigation had never been cultivated. Great irrigation schemes were developed and the land was colonized, when due to the intervention of a few missionary societies a certain amount of land was made over to Christian colonists and not as in the past to the societies themselves. The Chuhra (the landless labourer of the Panjab village) now for the first time in the experience of his race found himself in a position to become a landholder, provided he were a Christian. The amount of available land was limited, and only a small minority of Christians did actually obtain it, but the mere possibility of becoming a landholder produced not unnaturally a land-hunger among the community. To the Chuhra Christianity was the door and the only door to a new career of self-betterment. During the decade itself the Government has had several other colonization schemes in hand,

with the result that the Church has hundreds of converts and adherents to whom land is the one hope of their existence. Certain districts have been more influenced than others, namely those contiguous to the new colonies; it ought to be borne in mind that the mass movements are older than these land-projects, but the former have been greatly accelerated by the latter.

The district of Sialkot presents certain very striking figures which will illustrate this movement. Up to 1901 there had been a marked movement towards Christianity among the Chuhras which received a great impetus during the last decade. The subjoined table brings out strikingly in round numbers the reversal of Chuhra and Christian populations in the district since 1901.

	1901.	1911.
Chuhras . . .	63,811	23,895
Christians . . .	10,662	48,620

The last census thus revealed a remarkable decrease in the number of the Chuhras during the decade, which, allowing for the migration of 3133 persons between 1901 and 1911, is more than accounted for by the gain to the Christians during the same period.

The results of Christianity are borne out by the reports under review. The views of a particular census official on the subject are scarcely worth having as they represent his personal opinions; on the other hand the statistical tables, particularly the ones on literacy, are of value. Christianity is becoming a factor not to be disregarded in most of the provinces of India, and a number of the writers of the reports feel compelled to make an estimate of its results.

In discussing the previous report on the United Provinces the present census superintendent recalls a state-

ment made then to explain the tardy progress of Christianity. Mr. Blunt adds :

> The tide however has now turned. It was, I think, Kingsley who said that the best way to reach a man's soul was to look after his body. The missionaries all these years have been providing the *corpus sanum* (if one thing is noticeable about Indian Christians it is their greater cleanliness in dress and habits) and now they are being rewarded by the appearance of the *mens sana*. The new convert, it may be, is no better than his predecessors, but a new generation, the children of the first generation of converts, is now growing up. . . . The children of the converts, born in Christianity, are very different to their parents; their grandchildren will be better still. It is this which provides the other side to the black picture so often drawn of the inefficiency of Christian conversion. The Hindu fellows of these converts have now to acknowledge not only that they are in many material ways better off than themselves, but that they are also better men. And this, too, has undoubtedly contributed to the better esteem in which Indian Christians are regarded. Given the right type of Christian, the Hindu will regard him not only with toleration but with respect and even affection.[1]

So much for a personal estimate from the pen of a thoughtful writer — and others too have very similar remarks.

The statistical returns on literacy are of great interest and reference will now be made to them. In the Madras Presidency the best educated communities are the Brahmans, Komatis, and Nayars.

Caste.	Number per 1000 literate.	
	Males.	Females.
Tamil Brahman . .	719	120
Komati	521	25
Nayar	419	114
Indian Christian . .	204	85
Shanan	181	7
Paraiyan . . .	28	1
Mala	14	0·8

It is true the great professional communities at the top

[1] Blunt, *Census of India*, 1911, vol. xv. (United Provinces of Agra and Oudh), pt. i. p. 145.

of the list show a much better result than the Indian Christians, but it is well to remember their hereditary position in the community. The Christian community is recruited largely from the Shanan, Paraiyan and Mala castes, and the figures reveal extraordinary progress. Furthermore, the proportion of literate females to literate males is greater than in any other community, with the exception of the Malayalam Brahman.

The figures for the United Provinces are still more striking; they have been specially compiled by Mr. Blunt in the text of his report.[1]

	Literates per 1000. Ages 0–15.		Literates per 1000. Ages 15 and over.	
	Males.	Females.	Males.	Females.
Hindus (Orthodox) . .	24	2	78	4
Hindus (Aryan) . .	217	82	473	91
Jains	209	36	601	60
Mohammedans . .	23	3	81	7
Indian Christians . .	67	100	161	146

The Arya and Jain communities are in a way unique: the former 'is recruited chiefly from the higher castes; the latter are chiefly wealthy traders and businessfolk. A high proportion of literates is to be expected.' While the figures for Indian Christian literacy compare favourably with certain select classes such as the Arya and Jain, they reveal extraordinary progress when the illiteracy of their parent communities is borne in mind. In the matter of female literacy, however, Christianity undoubtedly leads the way.

IV

A survey of the census volumes is bound to be inadequate, and the material requires careful selection if this review is

[1] Blunt, *Census of India*, 1911, vol. xv. (United Provinces of Agra and Oudh), pt. i. p. 253.

to be limited to the confines of a single article. The writer admits that no reference has been made to Burma; possibly this is an omission which will be rectified in a subsequent number, but there are other serious omissions. Thus the questions of occupation and of urban and rural distribution of the population have not been touched. Still the selection of topics for treatment has not been wholly haphazard, an endeavour has been made to select the statistical material bearing on religion, and to trace the causes of expansion or retrogression of particular religions. The main conclusions of these considerations may well be summarized.

1. Orthodox Hinduism is moribund; its numbers show little expansion; that there is not actual retrogression is due to the accretions from the animistic races. On the other hand, the Arya Samaj is distinctly a proselytizing force though its success is largely within Hinduism itself. This also is true of the Sikhs, whose separatist tendencies have been a feature of the decade.

2. Islam has a comparatively larger growth than Hinduism, though this is due more to a higher birthrate than to the results of proselytism.

3. Christianity stands out as the chief proselytizing religion in India; its results have been more than ordinary.

The Census Reports in no sense deal with spiritual results, but there are certain social achievements which cannot be disregarded. Both Hinduism and Mohammedanism have a positive influence on the standards of morality of primitive races. Social evils such as were common among races of low civilization are disappearing or are only possible in secret, as public disapproval is too strong to tolerate them. Customs such as pre-marital communism or polyandry are on the whole rare, so also is 'bride-price,' which, though practised among certain classes fairly high in the social scale, is looked upon with disfavour, and is therefore not openly acknowledged. The Arya Samaj has, however, a very definite positive influence, and has achieved much in insisting on higher standards of

morality and adequate social reform. Islam has contributed little to the welfare of India, though through the efforts of its leaders progress has been made in education generally within the community itself. The educated Mohammedan is busy with a political propaganda, and the development of a new religious philosophy.[1]

To estimate the value of Christianity is very difficult, for the numbers are small compared with those of the other great faiths. Indian Christianity has been frequently charged with being denationalized, and therefore of contributing little if at all to the welfare of India. This is not the assertion merely of its enemies, but of many Christians themselves. To make a sweeping condemnation such as this betrays ignorance of the most elemental facts. In the first place, the vast majority of Christians are employed as field labourers, still toiling at their hereditary avocations, even as their fathers toiled. Christianity has not made any difference in their manner of life—except that it has made them more truthful and cleanly in their personal habits, and possibly a little more independent. Surely these virtues are not marks of denationalization. Christianity does even more for the second generation, and the percentage of literacy rises, and more extraordinary still, female literacy keeps pace with male literacy. The marriage age is automatically raised, and monogamy, instead of being a pious sentiment of the select few (as in the other great communities), is part of the civil law applicable to Christians alone among them.[2] A consideration of the origins of the Christian Church, and the failure of other communities to achieve what it has already achieved, must compel recognition of Christianity as a vital force working for the regeneration of India.

SURENDRA KUMAR DATTA

[1] Hari Kishen Kaul, *Census of India*, 1911, vol. XIV. (Panjab), pt. i. pp. 162–165. The writer quotes from the speeches and articles of Muhammad Iqbal, Ph.D.

[2] It applies also to the Parsis, Brahmos, and certain other minor communities.

VESTIGES OF HEATHENISM WITHIN THE CHURCH IN THE MISSION FIELD

It is a fatal mistake to think that a heathen or Mohammedan, when he is converted to Christianity, can at once abandon all his heathenish practices. Even when the convert takes this step in full consciousness and with holy zeal, when he eagerly throws away or burns his idols, destroys his books of magic and his amulets and enters upon a life of prayer and of Christian conduct, the ancestral religion clings to his thinking and living far beyond his own consciousness. I am speaking here of those who have experienced sincere conversion of heart; the statement will obviously apply much more to those whose acceptance of Christianity has been superficial, and who, as is so often the case in mass movements, have come only in the wake of their relations and friends. Nor do I deal here with what is commonly termed superstition. In the life of the young Christians there remains, it is true, much superstition, the effect of the old heathen religion as expressed in the manners and customs of daily life; but as these superstitious practices have long lost their religious meaning for the people and have simply become manners and customs their religious value cannot be rated very highly. One example may be given: According to animistic ideas the act of sneezing liberates something of the soul of man from the body; hence the custom of a soothing or deprecatory word from a companion (just as we Germans on such occasions call out 'Your health!'), but to-day nobody recalls the religious meaning of the exclamation. It would, therefore, be a mistake to attribute too much

religious value to such practices. The missionary will seek to abolish them, but he will not enter upon a campaign against these unintelligible heritages from old times.

What is much more serious is this: The young Christians carry about with them a legacy of heathenish thought and feeling, religious ideas which profoundly influence not only their intellect but also their piety and consistency of conduct. We may take it as a fundamental trait of all non-Christian piety (with the exception of a few sects within Buddhism and Hinduism) that religion is looked upon in the light of an offering to the Godhead. The general idea in Africa, as in Asia, is that in order to win and preserve the good-will of the Godhead something has to be offered as a gift, either in the material form of sacrifices and presents, or in the more refined form of moral acts or ascetic performances. In the lowest grade of moral acts the main stress is laid upon ceremonial observances, the point being that man by his merits acquires a claim upon the good-will and help of the gods. Consequently the whole of piety is a matter of commands, a statement which applies to China as well as to the large number of animistic religions which hem in the life of the individual by thousands of ordinances and prohibitions. This inherently false idea of the attitude of the pious man towards God may be carried over from heathenism and Mohammedanism by the native Christian in spite of his experience of the grace of God. The Christian Church has always had to contend against this heathen falsehood and has often been defeated, even within our own days. Among the young churches of the mission field there is acute danger of treating Christianity as a new law and once more making the relationship to God dependent on the observance of commandments and prohibitions.

Another disfiguring feature common to all non-Christian religions is the excessive value attached to form and rule. In their religious life everything depends upon the proper form in intercourse with gods and spirits; hence the undue

value placed upon rites and their correct observance. The prayer of the Mohammedan as of the Hindu has to be performed within very definite, often very complicated forms, if it is to be efficacious. If some detail in the ceremonial is omitted the whole prayer loses its value. The same rule applies to sacrifices. It requires the education of centuries to extirpate this deeply rooted error. The young converts are quite ready to observe new forms of piety, such as the observance of Sunday, or attendance at church and the Holy Communion, and they are apt to think that by such compliance they have fulfilled their religious obligations. In contrast to this Paul emphasizes (Rom. vii. 6) service in newness of the spirit and not in oldness of the letter.[1]

Fatalistic ideas present another difficulty. Not only Mohammedans but Hindus, Chinese and animists believe in a fate which rules man in such a way as to make it impossible for him to interfere with his lot or to change in any way his character. What he does he must do of necessity in accordance with fore-ordained fate. Hence the absence of the sense of responsibility and of the sense of sin, for it is obvious that this fatalistic idea is incompatible with the conception of personal sin. It is likewise clear that these inherited ideas cannot possibly be put aside by a candidate, even of earnest conviction, during the short period of instruction before baptism or in a few months after it. It is often the case that the convert is not even conscious of this legacy. He who studies with an open mind the spiritual condition of the churches in the mission field is surprised to find among them a strong tendency to legalism, which seems to be quite incompatible with the overwhelming experience of grace through which they passed when God cancelled their heathen past. In the same way we find among them an ineradicable attachment to forms, a preference for rites, which missionaries

[1] I have fully developed these thoughts in my book, *Paulus im Lichte der heutigen Heidenmission*, pp. 287–339. Here I must content myself with merely indicating them.

have to oppose most earnestly. Belief in fate has by no means disappeared as yet from our churches; but the name of God is substituted for fate, and since God has fore-ordained everything, man is powerless, and need not disquiet or torment himself. The idea that man's lot is predestined and incapable of change, unless a higher power mechanically intervenes, cannot but have a poisonous effect upon the moral life of the converts, by robbing them of all energy in furthering their own growth and by hindering the rise of true repentance and longing for forgiveness. It will be seen how necessary it is to discover these old heathen roots in order to comprehend the defects springing from them.

This burden of heathenism manifests itself in different ways according to the varieties of national character. A Hindu does not understand the conception of personality; to him the impersonal is greater than the personal. But Christianity demands the highest appreciation of personality, both divine and human. It is not at all probable that the young Hindu convert could within a few months recast his conceptions on this head. Another point is the pantheistic character of Hindu thought. It would be worth while to investigate to what extent the young convert has really put aside pantheism. One is easily misled by a fluent appropriation of a Christian terminology on the part of young Christians which in no sense reflects their own inner life. We must face the strong probability that they have not done with pantheism, but are always liable to the temptation of secretly carrying forward into Christianity their pantheistic mode of thinking. The Hindu conception of life presents another point of divergence. Christianity stands for the development of life to its fullest completion, while Hinduism sees in the destruction and dissolution of life the highest consummation. Christianity represents the affirmation of life, Hinduism its negation. It is simply impossible for a Hindu Christian to bring his inner life at once into harmony with the Christian conception; the

Hindu, in fact, finds it just as difficult to enter into Christian thought as it is for us to comprehend the world of Hindu thought. Any one who has attempted it knows the enormous labour of the process. For the Hindu, the highest form of religion consists in knowing and apprehending, but Christianity, while valuing knowledge, is above all a religion of life, and places faith and holy living far above mere knowledge. To love and obey God is more than to apprehend Him. On this subject conflict is inevitable, and the Hindu will ever be disposed to think more of philosophizing, speculating, meditating, than of a life of plain, strenuous duty and of humble trust in God.

These are a few illustrations to show how the young convert has necessarily to bear the burden of his heathen inheritance. Added to these, there is the handicap of a defective morality in the matter of untruthfulness which is common to all non-Christian religions. This lying propensity, wherever it holds sway, proves an evil inheritance whose working is not confined to nominal Christians, and its reform will cost a struggle lasting through generations. The same may be said about immorality, which is so largely intertwined with many heathen religions. The destructive effect of ages cannot be obliterated by Christianity in a few years. New seedlings have to be planted which require centuries for their completed growth. The missionary has to gird himself for a strenuous and persistent attack upon heathen vices in the church under his care even when in their grosser form those vices may have been overcome. He must not allow himself to become embittered or discouraged on discovering grave moral lapses even among those whom he had hoped were beyond the reach of such temptations and on receiving fresh evidence of the gulf between the professed faith and the moral defects of his people.

We have finally to consider the social burden. When the convert from animism joins the church, he remains all the time attached to his tribal traditions and to the communistic forms of thought which he shares with his fellows.

Thus far religion has been regarded by him as the business of the tribe, by whose authority was decided what was lawful or forbidden, what was to be reverenced and what to be avoided. Under this tribal consciousness his conscience had been educated or mis-educated, and in his acceptance of Christianity this collectivism, this sense of tribal solidarity, which takes away responsibility and will from the individual, has to give way. The step involves nothing less than that the individual, hitherto bereft of will, should come to the consciousness of his own value and of his personal rights; in other words, should awake to his full manhood with its power of will, its joy of life, its sense of responsibility. It is obvious that this process cannot be fully accomplished in one generation. In India the caste system, which ranks among the hardest problems of Indian missions, is pre-eminent in its challenge to the Church. Further, woman's position has to undergo a complete change; this cannot be effected by isolated effort; it has to be met by a gradual response to the ideal of womanhood; by a change in woman herself as well as in her partner; by her winning for herself, in society and in the family, the legitimate position which Christianity assigns to her. Turning to family life, we find here again a heavy handicap remaining from heathenism. The training of children is little understood and the marriage vow little respected among many peoples. Where a woman has been treated simply as a working machine she cannot on accepting Christianity be expected to prove herself forthwith on an equality with her partner.

These again are but indications to show what a variety of anti-Christian elements are of necessity met with in the social life of the native churches. I say 'of necessity,' for it is impossible that all that has been marred throughout the age-long decay of family and home life should by its transfer to the Christian Church miraculously and suddenly change into gold and glory.

For many years to come I consider it of primary im-

portance that missionary agencies should weigh these points in order that the churches should be trained to meet them. This struggle with the root ideas of a subtle heathenism which ramify into the life of the Christian churches is unquestionably much harder than the work of pioneer evangelization. Though we entertain the highest respect for the brave, self-sacrificing labours of the first generation of missionaries, the task of later generations is a much more responsible one and demands a watchful eye to discern what should abide and what must perish.

The missionary of our time has to set before himself, to an extent unknown to his predecessors, the indispensable task of a thorough and many-sided study of the people composing his church—their religion, their social condition, their views on right and wrong, their customs, etc. From such knowledge he must learn to understand the mental attitude, the dispositions and habits which will naturally characterize these young Christians even after God has entered their life. We have to study the religion of non-Christian peoples not only in order to preach the Gospel to them, but still more that in our office of training and guiding the growing churches we may guard them from erroneous ways and lead them into paths of right development. For this purpose a superficial study of their religion is wholly inadequate: it is necessary to discover its inner ruling power, the great thoughts which are its life, the influence it exercises upon its followers, its psychological effects, and the relation between the religion of the people and their character. The outward signs and forms, the gross manifestations of heathen religiousness and of the immorality incidental thereto are speedily put aside, either at the time of baptism or soon after, but it is not so with the world of thought which has been indicated. Here those who have the cure of souls must have intimate knowledge.

Another subject of careful study should be the process of conversion in its psychological aspect, in order to gain

understanding of the convert's growth or its hindrances. If missionaries neglect to do this they cannot fully comprehend a man's spiritual condition. They lament so readily what they see to be defective in him, without realizing precisely why these defects are there. Their judgment of a convert rests solely upon a few superficial, casual utterances about his Christianity, but they do not apprehend the adverse forces he has had to fight against; they do not know that in spite of grave sins new forces are at work in him, though as yet wrestling for a firm hold; they have not penetrated far enough into the soul of the people to perceive what are the special dangers which threaten converts from among them. Hence they are prone to overestimate good traits which they notice and which have their roots in part in the popular character (e.g. Christians who were fatalists give the impression of humble submission to the will of God), and to exaggerate the defects which they come across, instead of recognizing that in the nature of things these defects could not but come to the surface at first. Missionaries will hardly form a correct judgment about the true state of their flocks unless they have clearly traced the path by which the converts have travelled from heathenism into Christianity, with all its difficulties and dangers, and the influence of the secret forces behind them. Without a careful study of this kind there will always be a deep gulf between the leader and his church; the missionary will have little understanding of the real pulsation of life among his people, even though he may be uttering their shibboleths.

It is imperative that the traditions, problems and defects carried over from heathenism should be dealt with by the missionary in his preaching. He is apt to preach on the lines which would suit an average congregation in the homeland, where he finds his material for pulpit instruction in his own personal experience. But in the mission field he must in his preaching take into account the defects and needs transmitted from the heathen past of his people.

Hence it is necessary, even as Paul did in his epistles, to deal thoroughly with moral questions, certain vices—such as lying and immorality—being evil legacies of terrible power in the churches. The converts are often in uncertainty as to what is allowed them as children of God and what is disallowed. If it is frequently observed in the native services that the interest of the hearers during the preaching is not very keen and some even fall into slumber, or if the books written or translated meet with indifferent response, missionaries would do well to ask themselves whether their imperfect understanding of the peculiar mental attitude of their flock may not be partly to blame.

It is not only in the preparation for baptism that the intellectual, moral and religious difficulties of the candidates have to be considered, but also in teaching in the schools, both secondary and elementary, in meetings with the elders in Bible classes and indeed in the whole pastoral oversight. This should be distinctly kept in mind. Our converts are in danger of appropriating Christian terminology, the 'language of Canaan,' and availing themselves of it in phrases which seem very pious and yet are for them but forms of speech and not the natural expression of their own spiritual life. The literature supplied by us should powerfully aid in this contest with those heathen traditions peculiar to each people and which are so subtly operative in their effects. According to my experience the devotional literature supplied by the missionaries is in many cases too European, occupying itself too little with those things which of necessity trouble the young converts and calling insufficient attention to the peculiar dangers in their path. For this reason it is in my judgment not well for us simply to translate good American or European literature. We ought to give the converts more than translations, namely, books which are written in recognition of their special needs and with sympathetic understanding of the questions which trouble their souls and the difficulties which obstruct their path. It stands to reason that a Chinese convert needs

different devotional books from an Englishman, and the best which Germany or America offer in this respect will not speak to the converted negro of what his soul requires after its deliverance from the lowest idol worship. He who writes devotional literature in the mission field must be in intimate contact with the inner life of those for whom he writes.

These points of view must govern us equally in the training of native helpers, catechists, teachers, evangelists, pastors. True, these youths have as a rule advanced far beyond the manifestations of raw heathenism. The pupils in our seminaries in Sumatra hardly know anything about the cannibalism and coarse idolatry of their ancestors. Most of them have never been present at a heathen sacrifice and laugh at witchcraft. These low forms of heathenism were abolished in the third or fourth generation. But this is not the case with the root ideas and conceptions I have dealt with. He who keeps his eyes open discovers even among the native pastors many traits (such as fatalism and legalism) which go to prove that heathen ways of thinking have still their hold even upon the best of our people. I have observed that many pastors prefer law to gospel in their preaching and that they lay undue emphasis upon Sunday observance and Christian rites. Forms and commandments rank with many of them higher than the gift of God and of the Spirit. It should by no means be permitted for the native pastors to copy our method of preaching, as they are so ready to do. We must stir up and cultivate their original powers, and that can be done only—to repeat it once more—by carefully studying and entering into their own modes of thought, their own dispositions and conceptions, as well as into their defects and needs, these being the products of heathenism and of their antecedents. We must assist them to recognize the dangerous remnants of heathen inheritance surviving in their own hearts and in the heart of their people. And when they respond we must teach them to give such errors

no quarter. I have often proved that they accept these views when they are properly pointed out to them.

We live to-day in the most fruitful period of missionary development, a period in which we see the rise of Christian churches. It is obviously of the very greatest importance that during this period we should succeed, not only in originating forms of church life, but in bringing to bear upon inner growth such understanding as shall lead the infant Church into right paths. If this is not done, we are apt to form communities which, in spite of the presence of Christian forms, retain under this outwardly fair aspect much that is essentially heathenish and have as yet penetrated very imperfectly into the core of evangelical truth. It is infinitely more important to seek to produce a deeper and more spiritual Christian life than to spend our strength upon the work of organization, a reality and depth of Christian life such as shall expel from within as a matter of natural necessity every vestige of the heathen leaven. This is the most important question for missions during the coming decades and centuries.

JOH. WARNECK

THE FINDINGS OF THE CONTINUATION COMMITTEE CONFERENCES IN ASIA ON EDUCATION

The Report of the Continuation Committee Conferences in Asia, held in 1912–13 under the leadership of the Chairman of that Committee, Dr. John R. Mott, is a weighty and notable volume. But nothing in it is so noteworthy as the facts that made it possible. That these conferences, twenty-one in number and representing practically all denominations, nationalities and mission boards engaged in the work of Christian missions in Asia, were held, and that the leading missionaries in each of the great districts represented in these conferences could agree unanimously in the findings severally ascribed to them in this volume, is itself a fact of great significance.

Scarcely less significant perhaps is the extent of the agreement in the findings of the several conferences. Meeting in different lands, composed of course of different men, facing to some extent different problems and conditions, they returned to the similar lists of questions put to each conference answers surprisingly in agreement. Yet that there are notable differences will also shortly appear. The present paper is to pass in review the findings of the various committees on education.

1. The place of education in missionary work. This volume bears unmistakable testimony to the fact that education is now universally recognized as a legitimate and necessary missionary agency. If in any of the regions in which these conferences were held there remains any of the anti-educational sentiment which in times past has

demanded and secured the closing of schools and the concentration of all effort on direct evangelization, the representatives of it either did not attend the conferences or being in attendance abstained from expressing their convictions by their votes. The findings of the conferences, unanimously adopted, stand unequivocally and strongly not only for evangelization but also for an aggressive educational policy. This fact gives ground to hope that it will never again be necessary to resist an anti-educational movement of any significant dimensions.

2. THE AIMS OF MISSIONARY EDUCATION. On no point is there greater variety of statement in the findings of the several conferences or perhaps more real difference of opinion than on this fundamental question.

The Ceylon Conference, first mentioning evangelization, adds:

> This conference . . . would press on the attention of those responsible for them [Christian schools and colleges] the encouragement it would give to the missionary cause if the training of Ceylonese missionaries were placed in the foreground of the objects for which such colleges exist.

The Bombay Conference says:

> This conference desires to affirm its conviction that now, as in the past, the primary aim of all missionary educational work is the definite conversion of individuals. It recognizes, at the same time, that in the effort to carry out this aim the important work of permeating the community with Christian ideals is also being accomplished, thus fulfilling the twofold expectation expressed by the early founders of educational missions.

The statement of the Jubbulpore Conference reads almost as if it were an intentional criticism and emendation of that of Bombay:

> Without obscuring the work of educational missions as a force for evangelization and for permeating non-Christian society with Christian ideas, great stress must be laid upon its function in building up the Christian community.

The India National Conference, adopting with some slight modification the words of the Allahabad Conference, says:

These mission schools have for their aims: (1) The upbuilding of the Church through the training of the children and youth of the Christian community. (2) The conversion of individual students. (3) The diffusion of Christian ideas as a preparation for the large influx of converts which we believe is coming into the Christian Church.

The Shanghai Conference affirms that:

The ultimate aim of all our educational work is the development of Christian character, thus helping to produce leaders in Church and State. [Among the agencies mentioned for achieving this end is] the holding of special services for the purpose of leading students to accept Christ and definitely to consecrate their life-work to Him.

At Peking it was held that:

The aims of Christian education are the fostering of Christian character and spiritual life in the young; the preparation of students for special service in the church as preachers, teachers, etc.; and the training of all Christians to use their vocations, whether professional, commercial, industrial or domestic, for the welfare of the people in the spirit of Christ.

The China National Conference formulated its judgment thus:

The aim of Christian education is the development of Christian character in all who come within its reach, the training of youth for lives of the highest social usefulness, and the production of Christian scholars and of Christian leaders in Church and State.

The Korean group said:

Education in Korea as carried on by Christian missions finds its field among the Christian youth of the country. Its aim is to take them at the most plastic period of life, and to make them in faith, zeal and practice, pillars and leaders in the Church of Christ, irrespective of the ultimate calling or profession they will ultimately follow.

The Japan Conferences made no pronouncement on the aims of missionary education.

It is a striking fact that while the conferences in India, Burma, and Ceylon differ among themselves as to what is the foremost aim of education, no one of them which defines the aims of education fails to include the conversion of the student, and four of the six include permeation of the non-

Christian community with Christian ideals. The thought of the development of the Christian community as a chief function of education finds explicit expression in but one conference, the training of leaders (missionary) is emphasized in but one, and no one of them mentions benefit to the State; Burma alone includes the training of Christian leaders for the Church and society in the aims of Christian education. Thus the individualistic idea seems to be dominant in the conception of the aims of education, for permeation is apparently thought of as a preparation for conversion rather than as a benefit to the community and an end in itself.

These statements refer, let it be clearly observed, to the interest of the conferences, not in conversion or the development of the Christian community as ends in themselves, but as results to be achieved by education. The sections on Christian leadership furnish ample evidence that the Indian conferences were interested in this subject, and some of them expressly refer to the relation between the training of leaders and education. But it seems nevertheless true that that relationship received but slight emphasis in the conferences, and especially so when the subject of education was under consideration. The result is to leave the impression that, while the missionary and Christian body as a whole is sincerely and even deeply interested in the development of the Christian community and the training of native leadership, the educators are not thinking of the achievement of these ends as constituting an important part of the function of the schools.

In China, on the other hand, no conference expressly mentions either conversion or permeation among the purposes for which schools are maintained (though Shanghai and the National Conference refer to conversion indirectly), but practically all the conferences that touch upon aim refer to the training of the leaders of the Christian community, and three of them expressly mention the training of men to be leaders of the State. Korea also speaks

definitely of the training of leaders for the Christian community.

Again it is a matter of emphasis and of relation to education. As in India there was undoubted interest in the training of Christian leaders, but relatively little recognition of its relation to education, so in China there is abundant evidence of interest in evangelization, but an apparent indisposition to avow this as one of the ends to be achieved through education.

The explanation of these differences is doubtless in large part in the local conditions. In India the proportion of non-Christian students in Christian schools is very large, sometimes amounting to over 90 per cent. In China it varies greatly, but in general is much smaller than in India. In Korea the pupils are practically all Christians. Hence the emphasis on conversion as an aim of the schools of India, and its practical absence from the findings of China and Korea. In India, again, the British Government is strong and stable, leadership in the affairs of State being almost wholly in the hands of the British, while there is an over-supply rather than a deficiency of Indians ambitious to fill positions of greater or less responsibility in the Government. But in China there is a desperate need of Chinese of ability and character to fill, with patriotism and devotion, responsible positions under the new Government. Hence the emphasis on service of the State in China, and silence on this point in India.

But if these differences in large part reflect the sensitiveness of the educational missionaries to actual needs rather than a divergence in fundamental ideals, they must perhaps be ascribed in part also to one-sidedness or inadequacy of view. One questions at any rate why the China conferences should not have found larger place for conversion among the expressly mentioned aims of education, or if exactness of statement forbid its mention among the aims of education why it might not have received fuller attention among the desirable ends for the achievement

of which Christian schools afford opportunity. Nor is it easy on other grounds to explain some omissions which are all but universal. Thus, Jubbulpore alone finds the chief function of Christian education in the building up of the Christian community. The Indian National Conference mentions it as one among three ends, and in a few other cases the idea is perhaps latent. But the infrequency of clear expressions of it seems to indicate a limitation of vision, especially regrettable in India, a land in which the development of the Christian community calls for concentration of thought and effort.

Still more marked is the absence of any reference, save by more or less remote implication, to the welfare of the community as a whole as one of the ends to be achieved by Christian education. Several of the conferences refer to the matter indirectly, but none makes an explicit statement on this point. Perhaps this is largely due to the feeling that, with the limited resources of the schools, they cannot assume responsibility for so large a task. But to include it in the aims does not affirm that the missionary schools are alone responsible for achieving it, while the omission of it from the formulated definition of the purpose of education can scarcely fail to affect unfavourably the spirit in which the work is done. The great Christian principle that justifies and demands famine relief, hospitals and industrial schools, applies not only to these things but to all forms of activity that promote human welfare, including education, and a clear recognition of this principle in the very definition of the purpose of education could scarcely fail to make our educational work, as well as all other, more intelligent, more sympathetic and more effective. It is, of course, to be remembered that the principle is being acted upon even where it is not avowed, and is sometimes implied in the findings of the conferences where it is not expressed, as also that, since these findings are those only which were unanimously agreed to, there may have been many in every conference who would have taken the broader view. But

it remains a significant fact that with all the remarkable unanimity on other matters no conference was unanimous in taking the broad and inclusive view of this matter.

3. The scope of missionary education. On the question of the range which missionary education should cover, the findings of the several conferences are as a whole distinctly broad ; and this also in a measure makes up for the limitations observable in the definitions of the purpose of education. Elementary, secondary, collegiate, theological, medical and industrial education, even in one or two cases technological education, are recognized as within the scope of missionary work. True, these are not all recognized by all the conferences, indeed several of them make no declaration on this point. But it is only by silence, not by declaration, that any of these forms of education is excluded, and in most cases an argument from silence would be unjust. If we take the matter by countries, and give special attention to the findings of the national conferences, we notice that in India the following types of education are expressly mentioned : elementary, secondary, collegiate, the training of teachers. The last named is specially insisted upon by all but one of the district conferences in India, as well as by Colombo and Singapore. The education of Indian physicians is spoken of in India by Bombay and Lahore only. Calcutta and the India National Conference commend the plan of giving some medical training to Indians who are to become evangelists. But apparently there is no recognized need of Christian medical schools of a high grade to train men to become fully educated physicians. It is surprising that only Jubbulpore and the National Conference mention theological education, especially in view of the amount of such education going on in the country.

The silence of the others cannot, of course, be understood as expressing disapproval, but is there perhaps some connexion between this silence and the already mentioned slight recognition of the connexion between education and the development of Christian leadership, and is there

perhaps an insufficiently recognized need of theological education of a higher grade? Industrial education is expressly mentioned by Jubbulpore and by implication by Allahabad; while Calcutta emphasizes industrial training for women. Bombay and the National Conference recognize the need of the industrial development of the Christian community, but do not expressly relate it to education.

In China the National Conference enumerates all the forms of education named above. The demand for medical education is for high-grade medical schools both for men and for women. The district conferences had anticipated the action of the National Conference in these points, all recommending in particular teacher training and medical education, all except Hankow mentioning industrial education, all except Shanghai theological education. The omission in the last case is doubtless accidental rather than intentional and significant. Two district conferences, Shantung and Hankow, even include technological education in the field of missionary education.

The strong emphasis on medical education in China as compared with India reflects a real difference in the conditions and sentiment, probably chiefly due to the fact that the British Government in India takes an active and intelligent interest in medical work, while in China the Government has as yet been able to do but little. Yet it is not wholly clear why the education of native Christian physicians has not made a stronger appeal to the missionaries in India.

Less can perhaps be made of the greater emphasis laid on theological education in China than in India. Yet even here there is doubtless a reflection of the fact that there is at present much greater activity in China than in India in the development of theological education. China's greater emphasis on industrial education is certainly surprising in view of the fact that except for the far greater efficiency of the Government, industrial conditions are much worse in India than in China. Is the explanation perhaps to be

found in the fact, reflected in their respective definitions of the purpose of education, that missionaries to India, as a class, emphasize the distinctly religious and propagandist aspect of missions, while in China there is more disposition to emphasize the expression of the Christian spirit in service to the community? And is this in turn accounted for in part by the fact that while India is in many respects worse off than China, economically and socially, yet matters are more fluid in China, change for the better seems more possible to be effected?

The Korean statement says nothing directly concerning the scope of Christian education. It seems to imply that the Christian body cannot compete with the Government in the field of industrial and technological education and must confine itself as a matter of fact, whether of choice or not, to raising up 'pillars and leaders in the Church of Christ.' Yet it guards this against narrowness by adding, 'irrespective of the calling or professions they will ultimately follow.'

The Japan Conference, though not mentioning expressly that the Christian forces have been practically excluded from work in elementary education by the strong development of government and public education in this field, yet reflects this in the fact that no mention is made of education below the middle school. The duty to serve the whole people is distinctly recognized, yet especially the obligation of the Christian school, by reason of its ability to do so, to give effective moral education, and emphasis is laid upon the necessity of raising up leaders for the Christian community. The need of higher education is strongly stated and a Christian university of the first rank is called for. It is evident that by a university is meant an institution, not such as those which the Buddhists now have or those which in America and China are misnamed universities, but one that will eventually rank with the Japanese imperial universities. That medical and industrial education are not mentioned is doubtless due to the strength of the

national schools in these fields and to the indisposition of the Government to share the work of medical education with voluntary agencies. One is at a loss to account for the absence of any but very incidental mention of theological education, unless it is due to the fact that Japan has already far too many theological schools, and that unanimity could not be secured for anything stronger than the cautious statement, ' Missions with little or no theological equipment should earnestly consider the feasibility of co-operation, as far as possible, with schools already well equipped.'

On the whole, the statements concerning the scope of education reflect the differences in situations in the various countries, but there is in a number of cases a failure to recognize unquestionably existing opportunities which can be accounted for only by the impossibility of securing unanimity or by a reluctance to outline a programme that seemed too far beyond the possibilities of attainment. Particularly significant and encouraging is the almost universal recognition of the need of schools for training teachers. Perhaps in no other way can the mission schools so directly and effectively contribute to the building up of the Christian community or to the welfare of the nation at large as by sending out Christian teachers and educators, competently trained for work in schools of all kinds.

4. Co-operation and systematization. It is significant of the new period in Christian missions that with but one exception (Ceylon) every conference recommends co-operation of the various missionary bodies in the conduct of Christian schools. In several cases the recommendation mentions the special field in which the co-operation should be had. In India special emphasis is laid on the desirability of union in women's education, in the training of teachers, and in theology. In China the field of union effort specially emphasized is that of higher education, including that of women. Canton, significantly in view of the situation in South China, mentions theology in particular, but so also do Peking and Hankow. Japan desires co-operation in all

schools above the middle school, and in particular says that 'in order to secure more efficient theological schools, such union or co-operation as is practicable should be carried out as speedily as possible.'

This strong emphasis on union in theological work marks a distinct and notable advance upon conditions ten years ago, when such co-operation except between the bodies of the same name from different regions was scarcely thought of as possible, and even in such cases was not always effected. As late as 1909, even in West China, where there has been so high a measure of harmony and co-operation, it was thought that union could not be extended to include theological work.

There is a general demand for an educational union, or a central committee on Christian education in the several districts and countries, almost every conference recommending this. Almost universal also is the recommendation for an organized (union) system of Christian education, sometimes with specific mention of the need of a superintendent of education. Korea says that by means of the Educational Federation they are well on the way to a single system for the whole country—a statement that could not have been made five years ago. In the Mukden Conference it was recommended, and might well have been in all the China conferences, that the Christian system of education should be as closely assimilated as possible to that of the Government, and that the matter of government inspection of Christian schools and of having government representatives on the boards of management of Christian colleges should be carefully considered. Shanghai recommends equal representation of Chinese and foreigners on the boards controlling educational work, and the China National Conference recommends the largest practicable Chinese representation. Christian Chinese are evidently in mind. While in Japan nothing is said on this point under the head of education, the section on the Japanese Church adopted by the missionaries and that adopted by the joint conference

of missionaries and Japanese both declare that the administration of all affairs must gradually be transferred to the Japanese.

In all this one finds little to criticize, and can only hope that these ideals may be cherished both by missionary educators and by boards at home, and that they may as rapidly as possible come to realization.

5. Women's education. That women's education is separately treated in a number of the conferences reflects both the fact that the importance of the subject is recognized as it was not formerly and that it has not yet fully come into its own. In India the Madras Conference calls for a Union Women's College in South India, the Bombay Conference asks for such a college for West India, the Calcutta Conference emphasizes the need of training Christian girls for home duties and building them up in Christian character but does not ask for a college. The India National Conference urges co-operation in particular for the purpose of establishing one women's college in each province in which a demand for such a college exists. Most of the China conferences emphasize the importance of the education of women, some demanding opportunities equal to those of men; Shanghai and Tsi-nan-fu specifically call for a women's college. The China National Conference takes the former position. That Peking does not mention a women's college is perhaps due to the fact that it already has one. Had there been a West China Conference, as unfortunately there was not, it would certainly have pronounced for a college for women. In Japan the missionaries and the Japanese leaders unite in calling for a first-class women's college. That Singapore and Korea do not do the same is not evidence of less interest in women's education, but of a recognition that differing conditions call for different institutions.

In conclusion, it is to be said that the reports as a whole are most encouraging. They show a keen perception of the educational needs of the great countries of the Orient,

and of the boundless opportunities of service that are thus set before the Christian communities of the West, and a sane and sober outlook on the whole situation. If they sometimes seem to disclose a less comprehensive view and vision of the possibilities of work of this kind than could be desired, this is accounted for in part by the fact that only unanimous conclusions are here published, and by the difficulty of securing perfect unanimity of opinion; in part also perhaps by the unreasonable demand of the critic for ideal statements rather than practical proposals. The dominant impressions that one brings away from the study of the findings of the several conferences are: first, the great educational value of the conferences themselves; secondly, the remarkable and on the whole admirable comprehensiveness and clearness of view of those who participated in them; and thirdly, the greatness and the difficulty, yet also the inspiring character of the task which is set before the Christian Church of this day. If only the Church could catch this vision, and rise to the opportunity! Almost the only serious criticism that one feels constrained to offer is on the partial failure clearly to recognize the full breadth of the task of Christian education.

Ernest D. Burton

IS FOREIGN MISSION WORK OUT OF BALANCE?

A QUESTION OF THE RELATION OF INSTITUTIONAL AND EVANGELISTIC AGENCIES

It will hardly be disputed that, until recent years, foreign missions have not developed along the lines of any preconceived or settled plan of policy, but that, in the main, they express the work and gifts of outstanding individualists. This indeed was inevitable. Conditions have only recently admitted of considered policies, unified plans, or centralized control. The man with the talents of the pioneer evangelist has opened up great territories; whilst others, with organizing ability and gifts for institutional work, have made notable contributions to the work along educational, medical and training lines.

Mainly, therefore, out of individualistic effort foreign mission work has come into being, and it would be a miracle if without re-shaping or re-construction it was found to be homogeneous or balanced in all its parts. But work which has come into existence in ways more or less casual and haphazard cannot be held or continuously developed except along lines of a settled plan and policy.

Mission work in its early stages was necessarily almost entirely evangelistic. But when the need for training an occupying force of native workers began to be realized the movement commenced which has led to what many regard as a disproportionate emphasis being placed on institutional work. The pendulum has swung too far, and the true mean has now to be discovered. For it is not overstating the case to say that many missionaries are forgetting how to

evangelize. And the lost art must be recovered, for world evangelization has hardly yet commenced.

The consequences of a slackening in evangelistic effort are plainly visible. In the case of one of the oldest and largest societies investigation reveals the surprising fact that although, during the last eight years, the staff of missionaries has very considerably increased, and over a quarter of a million sterling more has been expended than for the previous eight years, yet out of the seven different foreign countries in which operations are being conducted, in six there has been no advance in the eight years in native Church membership figures. Further investigation shows also that only a very small proportion of the total resources of the society are being devoted to evangelistic and church work. The suggestion seems, therefore, not unwarranted that the over concentration of effort on institutional work, to the neglect of direct evangelistic and church work, is mainly responsible for this arrested development of the native Church. And as all missionary societies have, more or less, come under influences which tend to a drift away from evangelistic work, the question of balance between the various forms of missionary enterprise is one which now calls for very serious consideration. Too much or too little may be read into membership figures, but they have a story to tell which cannot wisely be ignored.

Doubtless much of the work done during the period under review along educational and institutional lines has been subtle and penetrating, and impossible to express in statistics, but the grip on direct evangelistic work has been unduly loosened, and here is to be found the chief explanation of the arrested growth of the Church. Evangelistic work, above all other forms of missionary activity, requires to be once more recognized as of paramount importance. This is not only the day of opportunity for educational and institutional work but, to an equal or still greater degree, it is the day of opportunity for the more

direct form of evangelistic work. And these vital forms of work have unquestionably been more or less side-tracked and require again to be brought on to the main line. Evangelistic work is the key-stone of all missionary enterprise and it cannot be displaced without jeopardizing the stability of the entire structure.

When costly institutional work begins to absorb the greater part of a society's resources, evangelistic operations, to the furtherance of which these resources had previously been devoted, are bound to suffer. Indeed, a new emphasis on this side of mission operations is imperatively needed, for an insidious force is at work which, if not controlled, will tend ever increasingly to narrow down evangelistic effort, and this at a time when the opportunity and call for world-wide evangelization is rising to flood level. To establish and maintain a just balance between actual operations in the field and the institutional work needed for the preparation of the native workers required to further such operations, and to hold the ground won, should be a first charge on mission resources, for other work is only supplementary, and can never be a substitute for this.

The uncontrolled development of institutional work constitutes a grave danger, and apart from a restoration of balance between institutional work in its various forms, and purely evangelistic and church work, there is nothing to prevent the former by degrees edging the latter almost out of existence. Already it has done so to an extent which is very inadequately realized. An examination of the proportions in which staff and money are being shared between evangelistic and institutional work at the present time will probably bring this point out in a sufficiently striking manner. Although the work done at the various conferences recently held in China, under Dr. Mott's chairmanship, was so comprehensive and invaluable, the question of balance as between evangelistic and other forms of work did not appear to be adequately considered. Never-

theless it is as vital as any of the great problems confronting mission boards to-day.

The principles which guide mission authorities in apportioning the resources among the various foreign fields and the different forms of work in each field ought to be made clear. Not until this is done will the feet of those who are anxiously studying the question of balance begin to rest upon something solid. Mission work is of many kinds, and the value of each is proportionate to its power to further the attainment of the common end. In the past the parts have developed along independent lines, and conditions which could neither be controlled nor prevented have made this unavoidable—but what of the future? A start only has so far been made in world evangelization. Ten-twelfths of the work remains to be done. In the areas not yet touched the slate is practically clean. The past yields its experience but imposes no handicap on the modern pioneer. On what principles and in what proportions, therefore, shall work be established in the vast virgin territories which must soon be attacked ?

There is so much poverty, sickness, and ignorance in each great mission field that the resources of all societies combined would not suffice to do more than touch the fringe of the merely physical or mental necessities of the people in any one of them. Such needs are of an obvious and clamant character, and for this reason there is always a danger of focussing so much strength upon them that the deeper needs of the human heart are neglected. Each mission district, and indeed each station also, naturally desires to have a complete and well-balanced work including all departments held to be necessary to give this result. But the most optimistic can never hope to see a time when it will be financially possible to make each station or district entirely homogeneous and self-contained. The most that can be expected is that each may be able to make its own contribution, in the hope that the resulting combination may be adequate for the work to be done. And where

all work requires to be supported out of a common fund, over-development in any one direction necessarily endangers other parts of the work, so that the question of defining and maintaining balance becomes one of supreme importance.

The value and need of institutional work is unquestioned. It is indeed so valuable that given unlimited resources no limit need be set to it. It is a handmaid to evangelistic work. But it is at the point where it ceases to be a handmaid, or begins to give a feeble or steadily diminishing service, that the question of balance becomes urgent. Heathen nations will be won for Christ by evangelization. In a thousand ways education, or institutional forms of work, may help, but they cannot take the place of evangelistic effort or justify diminution of it. No one would deliberately argue to the contrary, but it is none the less necessary to state explicitly the fact. Christianity has more to do with hearts than with heads. Fine evangelistic work is constantly going on in mission institutions, but it will be generally admitted that, accompanying great success, there is a grave tendency for the more vital work to be crowded out. Indeed it cannot well be otherwise when such institutions are undermanned, which seems to be the rule rather than the exception. And when government grants are sought for, or any form of external pressure operates to maintain a high degree of efficiency, there will always be a strong tendency for the work to become more an end in itself than a means to an end.

Wide-spread evangelistic work, and the building up of self-supporting native Churches depend in a large measure on the supply of properly trained native leaders, and without institutions for their training such will not be forthcoming. And the supply of men to such institutions depends in the main on the educational facilities of the mission for their earlier training. For this reason institutional work must not be feeble on the side which directly serves the interests of evangelistic and church work—it is part of it.

Institutional work is nearly always costly, and, once started, it exercises a dominating influence on the policy of a society. The initial outlay on buildings and equipment may rise to any figure. As the value of education in increasing the earning capacity of students is realized, running expenses may be met out of fees, but, first and last, this form of work must, in varying degrees, always prove a heavy tax on the income of a society. And because buildings and equipment are so costly there will always be a tendency to continue a work even when the time comes either to close it down altogether or to contract its scope. An institution does not know how to die. Nor is it easy to change the character or the policy of an institution.

On the other hand wide-spread evangelistic work need not be unduly costly either in men or money. In the country villages and small towns—where the bulk of the work lies—missionary societies ought to expect the little churches, from the first, to be self-supporting and to develop roots of their own. The missionary will then be able to widen his operations far more rapidly than in the days when the native Church was nursed and kept dependent for generations. Indeed, in the future, the planting of churches on a self-supporting and self-governing basis will proceed at a rate which will make the outlay of European resources along evangelistic lines a wonderfully fruitful investment.

In the interests of a balanced work it is of paramount importance that the moment should be discerned when further development in one direction can only be secured by a corresponding loss in another. Mission work is so many-sided and so widely scattered that this is no simple task, but it is clearly a work for which those who hold and control all the strings of a society's efforts are responsible. To allow success in one work or field to weaken some other work in its own way quite as valuable or perhaps more valuable elsewhere must be recognized as being both wasteful and futile. Yet this has happened. The over-development

of an institution in one country may quite conceivably lead to the closing down of a large field of work elsewhere. The fact that in each society all work rests on one common fund makes every part interdependent, no matter how separated they may be by distance or in character.

Those in charge of institutions naturally desire to see their work grow, and press for all they need or want in the way of buildings and equipment. Apart, therefore, from firm control, there is nothing to prevent strong personalities diverting to their own institutions resources which are intended to fertilize the whole work. It may be stating the case strongly, but it is certainly not incorrect to say that a vampire tendency exists in all institutional work. The interests of evangelistic work, unless constantly safeguarded, almost inevitably get drained.

In mission work there are two home bases, the foreign and the native. Resources for planting, if not always for running institutional work come, in the main, from the foreign base, and the average income from this source may be closely enough determined to enable the limits of necessary institutional work to be approximately fixed. But in the case of church work the proportion raised from native sources ought to rise, and indeed is rising, in an ever-increasing ratio to the amount put into the work from foreign funds. And when clearer views are held regarding the basis on which the native Church should, from the first, be founded, the ratio will rise still more rapidly. Whilst it would, therefore, appear necessary for a mission to fix limits to its activities in institutional work, in the case of church development, which ought to rest on native funds, such limits need not be imposed.

In one well-known mission field educational work has been extraordinarily extensive and successful. But a recent deputation to this field in its report expresses surprise that evangelistic developments have been confined to so limited an area although the work has been in progress for nearly a hundred years. May not the explanation be found, however,

in the fact that institutional and educational work tend almost inevitably to contract the area of operations? Of course they are never intended to do this but rather to be a preparation for later extensive developments. And does it not follow that a policy which confines an undue proportion of the missionary force to a few centres must tell against wide-spread evangelistic effort? After one hundred years the greater part of the field referred to still remains unevangelized, and until a larger proportion of the European staff is set free to act as pioneer leaders in the remoter districts favoured ones in a few large centres will continue to monopolize the missionary benefits so that the few are overfed whilst the rest starve. Now, why is the Church not more quickly advancing its outposts? The question is not difficult to answer. One of the grave dangers resulting from an under emphasis on evangelistic work is that missionaries become settlers instead of steadily and always pressing forward and outward. Even clerical missionaries are apt to become tied to the big compounds or centres so that their range is confined to a little group of churches over which they act as superintendents. And aggressive work thereafter practically ceases. The territory connected with a mission station is often vast and unexplored, but forward developments stop from the moment when the clerical missionary forgets that his true functions are those of an evangelist, and he devotes himself too completely to pastoral work. It does not suffice to train evangelists and to send them out alone. Evangelistic work is hard. Those who do it constantly and faithfully have to 'eat bitterness.' And if native workers are to be kept up to their work they will require to be well led. Leadership and example are essentials. And before evangelistic work, hard and difficult as it is, involving long journeys, hard travel, absence from family and the comforts of the compound or residential centre, is restored to its rightful place in a society's scheme of work, its dignity and importance must be more fully recognized.

It will not suffice for a missionary to direct operations from the compound, or to confine his journeyings to little tours round existing churches. His work is to lead and direct operations throughout the whole area for which his station is responsible. Missionaries are increasingly recognizing this, and especially those who have realized the extent of their work as the result of a personal survey. But over-concentration on institutional work has, to an alarming extent, diverted thought and strength from the main end of missions, hence the decay of evangelistic effort and, in some cases, the stoppage in the growth of the Church.

Is it not also true that an increasing number of the younger and most physically fit among the missionaries are being locked up in institutions, and that work demanding the greatest powers of physical endurance is increasingly left to those who are least able to do it ?

When wisely followed up, evangelistic work leads more quickly than any other form of mission work to the planting and rooting of a native Church, and there is also that spiritual health in it for the missionary without which his work counts for little. Indeed the health of the mission in general is dependent upon every form of work being held subordinate to the direct work of preaching the Gospel. This is work which keeps faith alive and vigorous, calls for enterprise and the pioneer spirit, and the enduring of hardness which is so essential to Christian fitness. On the other hand short-handed institutional work is apt to become a hard grind of daily classes. Spirituality gets crowded out, and teachers and students alike grow cold. For no one will deny the danger of hearts being neglected when time is all too short for the daily educational routine work.

Visitors, and even missionary deputations to China or India, are liable to underestimate the place of the village in foreign mission work. The traveller to China visits Shanghai, Hankow, Wuchang, Peking, and a few other large and easily accessible cities, and the teeming life

impresses him with the great need and the importance of these vast centres of population. The city intrudes itself. And yet only a minute portion of the population of China resides in cities, the rest occupying the myriad villages and small towns spread over the habitable parts of this great land. Those who are responsible for the allocation of missionary forces in China and in India require to realize that they are confronted by a problem of reaching 700 million people, three-fourths of whom are scattered in villages varying in size and density according to agricultural conditions and opportunities. Nearly one-half the total human race lives in the villages of these two countries, and often so close together are these villages that thirty to forty can be counted within range of the naked vision.

The resources required for country work, where population is divided up into small communities more or less easily accessible, need not be great, at any rate if the work is established on self-supporting lines, so that large results on a small outlay may be reasonably expected if the men chosen to organize and develop this work have adequate powers of leadership and the spirit of missionary pioneers.

A wisely adjusted balance requires to be maintained between the city and country work, and a comprehensive missionary survey will show that at present there is no such balance.

Those who wish fully to acquaint themselves with the responsibilities of a mission must not be satisfied with visits to the great cities, or with even a very thorough investigation of the work at the head stations or the branches worked therefrom. It is necessary to survey the territory for which each head centre is responsible. In no other way can a true idea of the character and extent of the task be properly gauged, and in no other way is it possible to gain a clear conception of the plans and principles which require to be followed before effective occupation becomes possible, and a stable and progressive work is established. Maps, diagrams and statistics are all helpful, but only when

they light up something which the eye of the leaders has actually seen. To visit the market towns in connexion with two North China mission stations alone involves a journey of nearly 2000 miles, and surrounding each market are the many villages which the market serves.

The due balance of the various forms of missionary effort can only be arrived at after a survey which brings into focus the dimensions of the problem in its relation to city, town and village. And such a survey will make plain the fact that the missionary problem, to a far greater extent than is at present realized, is a problem of the village. When every consideration has been duly weighed, it will still be found that a far larger proportion of mission resources can profitably be expended in evangelizing and planting self-contained native churches in the villages than is at present devoted to this work, and that the resulting profit will be out of all proportion to the additional expenditure involved.

If world evangelization is the true objective of all missionary effort, then those forms of work which are best calculated to further that end must always have first call on both men and money. Insidious influences begin to operate and power goes from the work when the place of evangelistic work is usurped. One of the reasons why institutional work is so apt to prove a drain on the evangelistic work is because its value, and, indeed, its existence, depend so largely on the maintenance of continuity. Classes cannot be discontinued, nor can the ordinary routine be interrupted, without seriously jeopardizing the standing of an institution. But evangelistic work is not done to a time schedule. A bell does not go at regular times during the day, and so a break in continuity, although not less fatal to success and advance, does not seem to be so, and evangelistic work is subordinated therefore to work which is of far less importance. It is no common experience to see a big institution sapping the vitality of a smaller one, and evangelistic work suffering to make good defective arrangements for staffing an institution.

Even institutions for the training of men for the ministry may endanger the work they are established to serve. When staff is unduly limited there is always a pull on the men engaged in evangelistic work to fill vacancies during furloughs and sickness, the result being that the native Church, which it is hoped may employ the men who are being trained, becomes through neglect too feeble and sickly to support them, so that workers who ought to be a charge on the native Church become dependent on the mission or are lost to the work altogether.

Medical work has been proved to be almost invaluable in furthering the general interests of missions, but even this work requires to be kept within proper limits. There were enough sick people to have filled up all His days, but Christ held the balance evenly between His healing and His preaching. Had He not done so, the bodily ills of many more might have been cured or relieved, but only at the expense of all that has since come out of His teaching and preaching. And so in medical, as in all other forms of work, a balance must be set and maintained.

Nothing in this article must be regarded as reflecting on any form of missionary enterprise. Institutional work is in itself so good, and certain forms are so essential if native leaders, whether lay or clerical, are to be equipped adequately for their work, that no one with a general knowledge of mission problems would dream of reflecting on institutional work as such. But in all policies we must allow for deflection, and the main purpose of this article is to urge the necessity of a readjustment of balance to restore evangelistic work to its own proper place, and to bring all other forms into a right relationship with it.

The world missionary survey which is to be one of the momentous outcomes of the Edinburgh Conference automatically raises this question of balance. With a wiser allocation of resources, and co-operation and combination on the basis of a common plan, the striking power of foreign mission forces will be tremendously increased.

It may be well to conclude this article with a word of warning. Signs are not wanting that missionaries in institutions are labouring under impulses which seem likely to drive them out from the classroom into the field. It will be necessary to watch this movement, so as to prevent a lack of balance in the opposite direction, which would be calculated to jeopardize necessary educational work.

SIDNEY J. W. CLARK

THE PRESENT ATTITUDE OF EDUCATED MOSLEMS TOWARDS JESUS CHRIST AND THE SCRIPTURES

Perhaps it is a fair estimate to say that from two to four millions of the total population of the Moslem world have so far adopted western education and broken away from the old Islamic standards of orthodox tradition that they should be classified as Moslems of the new school. These are found especially in India, Egypt, Turkey, Algiers and Persia. Not all of them have adopted western civilization, but western educational methods and ideals have compelled them to restate their own beliefs or doubts and to modify their social and moral standards to such an extent that they have clearly separated themselves from the masses.

Although Moslem education still divides itself along western and eastern lines, the methods and ideals of the West are pushing their way everywhere. Colonial expansion and commercial exploitation, the marking out of spheres of influence in Africa as well as in the Mohammedan lands of Asia, the building of railways, the growing influence of the Moslem press, the competition as well as the example of mission schools—all these tend to accelerate this movement for higher education.

A new type of leaders has appeared in all Moslem lands, from Morocco to Java. They are the scouts in advance whom the bulk of the community will follow with more or less hesitation in the future. They are formulating public opinion, advocating reforms and preaching the power and possibility of a revived Islam. It is our purpose to show what is the present attitude of these Moslem leaders towards our Saviour Jesus Christ, and the Scriptures.

In presenting the subject we quote from the Moslem press and from recent books by educated Moslems, mindful of the words spoken to Gideon: 'Thou shalt hear what they say, and afterward shall thine hands be strengthened to go down unto the host.'

Educated Moslems are fully aware of the impending conflict between Christianity and Islam and of the issues at stake. In speaking of the results of missionary preaching under the heading of 'Islam and its Enemies,' a Cairo newspaper, *Esh-Sha'b*, wrote:

> A proof of the extent of preaching in mission schools is the fact that you cannot find two Moslem children one of whom is taught in a Moslem school and the other in a Christian school without seeing them quarrelling in the street on such a question as this: Who is the greatest, the Messiah or Mohammed? And very probably both of them are the sons of one pious Moslem. The other day while I was reclining in my house I heard a quarrel in the street between a boy and a girl. A negro servant was helping the boy in his argument. The boy was crying 'Christ is not greater than Mohammed,' but the girl replied, 'Teacher told us that Christ was greater than Mohammed and than all other creatures, for he saved men from their sins.' When they came to me I made clear to the girl that her brother was in the right and she in the wrong. . . .

There are some who hope for compromise and reconciliation. Presiding at a lecture on 'The Gospel of Islam' delivered in London by Zari Sarfaraz Husain, of Delhi, the Hon. Seyyid Ameer Ali said that for more than forty years he had been trying to bring about an understanding between Christianity and Islam, and he believed that to some extent he had removed the false impressions in the West regarding the latter religion. He saw no reason why Christianity and Islam should not work together in the elevation of the human world; they worshipped the same God, had the same traditions and ideals, and did not differ in their moral standards.[1]

But the majority of educated Moslems know their own religion better, and know at least the fundamental teachings of Christianity; they therefore have little sympathy with efforts at compromise. The *Review of*

[1] As reported in the daily press and *The Near East*.

Religions put the issue clearly in stating that 'Islam and Christianity lie at the parting of the ways, Islam being the very antithesis of Christianity,' and deprecates the fact that 'here and there attempts are being made in India to show that the Holy Koran supports the alleged claims of Jesus of Nazareth to Godhood.'

> Chapters and verses are quoted from Moslem books by some of the misguided and ignorant Christian missionaries to show that Islam represents Jesus as the highest embodiment of human excellence. Some of them even go to the length of declaring that the Holy Koran lends itself to the deifying of Jesus. . . . The Christian missionaries have been misled by the Mohammedan reverence for Jesus into the notion that Islam represents Jesus as a being superior to the rest of mankind. It is true that they have been regarding him as one of the prophets of God who come at times to regenerate the world, and who in that capacity deserve our utmost reverence. But to expect from the Moslems anything more than this would be to ignore their feelings and sentiments altogether.

The *Comrade* of Calcutta said in an editorial:

> Of course there is no neutrality between the two, at least not between the Unity of Islam and the Trinity of the Nicene creed. No Mussalman could indeed wish for neutrality. One or other must conquer, and the Mussalman is sure in his mind which it is going to be.

The more Moslems become acquainted with Christianity, the more they read the New Testament, the more they will see that the issues between the Cross and the Crescent are clearly drawn and are too deep and vital both in the realm of truth and of ethics ever to admit of compromise.

We may therefore expect that the enormous increase of the circulation of the Scriptures in all Moslem lands in recent years will inevitably lead to keener opposition and produce hostility as well as remove prejudice. Jesus Christ is always set 'for the falling and the rising of many' and for 'a sign which is spoken against.'

But there is a willingness, rather often an eagerness, to investigate the claims of Jesus Christ and His place in history such as there never was before. The Moslems themselves are choosing the Bible as their battleground.

For obvious reasons all educated Moslems have abandoned their defence of the Traditions—or are trying hard to sift them or shift them to suit their purpose. They even prefer at present to attack the Scriptures or re-interpret them in favour of Islam rather than make any appeal to the Koran as the very word of Allah. This is a new phase in the present situation and one full of promise. The word of God is living and powerful; it is a two-edged sword, and those who attempt to wrest it from Christian hands will only wound themselves.

Two Moslem tracts widely circulated in Cairo this past year are entitled *If ye love me keep my Commandments* and *A true Statement of the Love of Christ.* Both are bitterly anti-Christian and contain blasphemous statements, but while they have no reference to the Koran or quotations from it they are full of Bible proof-texts. The latter closes with the entire beautiful parable of the house built on the rock (Matt. vii. 24–27) while on the title page are the words: 'Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people.' Whatever may be the other effects of this kind of polemic it undoubtedly stimulates the searching of the Scripture and rivets attention on Jesus Christ.

Two years ago the leading Moslem paper published at Baghdad had a long article on the injustice of Italy's invasion of Tripoli and the main argument was based on all the prophecies of Messianic peace found in the Old Testament and the commands of Jesus to love our enemies. Only yesterday, a tramway conductor in Alexandria to whom I gave a Christian leaflet returned the favour by handing me a small poster entitled 'The Gospel Witness to the Prophetship of Mohammed'—most of it a clever perversion of Scripture texts, especially from the sixteenth chapter of St. John's gospel, the promise of the Paraclete.

While on the one hand there is this free and utterly uncritical use of the Bible, educated Moslems are on the other hand eager to prove by modern western authorities

that their old contention of a text which was corrupted is supported by Christians themselves. Mr. Halil Halid, a licentiate of the Institute of Law at Constantinople, says in his book *The Crescent versus the Cross* (pp. 12, 13):

> A study of the historical investigations made by the unbiassed critics of Christendom will strengthen rather than weaken the old notion of Mussalmans as to the origin of the existing Holy Book of the Christians . . . it certainly should not be offered to the world as the gospel of a true religion.

The infamous Arabic book of Mohammed Tahīr-et-Tannīr of Beirut on *The Pagan Elements in the Christian Religion*,[1] and the far more able work by Mohammed Towfik Sidky of Cairo, entitled *El Nazra*, are both intended to show that the foundations of the Christian religion are not only unhistorical but mythical. They refer to and quote from a number of western writers, some of whom are without authority and others agnostic or atheistic.

The object in view in these replies or counter-attacks always seems to be, not to search for truth nor to use the method of scientific or even of destructive criticism, but to find an apology for Islam at any cost. Otherwise, how, for example, could a Cambridge graduate write:

> Islam also holds different views on the death of Christ; whether historically correct or not, it does not admit the possibility of the crucifixion . . . it cannot reconcile his lofty position with the alleged form of his death, a form which to the Moslem mind only befits criminals.[2]

We might say that this changed attitude toward the Scriptures is from that of a proud indifference and a fanatical ignorance of their contents to an eager desire to investigate and refute the Bible if in any way possible, or at least to use it as a new weapon of defence for Islam and of attack on Christianity. This apparently impossible position is the only logical one if the Moslem would remain a Moslem. The educated Moslem faces two grave difficulties

[1] Cf. the articles by the Rev. W. St. Clair Tisdall, D.D., in the *Moslem World* (Oct. 1913, and July 1914).

[2] *The Crescent versus the Cross*, p. 17.

in his comparative study of religion: the character of Mohammed in history according to Moslem writers, and the witness of the Koran to the integrity and inspiration of the Bible. He is compelled by his religion therefore to believe that which, if logically followed out to its conclusion, will undermine the foundation of his belief.

The *Comrade* of Calcutta (May 30, 1914) frankly admitted this difficulty:

> The Christian theologian can denounce the Koran as a fabrication and a fraud, but the Mussalman, although he may allege interpolations in the Biblical text, is prevented by his own religious belief from denying the divine origin of the Christian Scriptures. Similarly, a Christian may call the Prophet of Islam an impostor, and an evil person; but a Mussalman's religion imposes upon him respect for the personality and character of Jesus Christ as a messenger of God.

We shall see later how this difficulty regarding the character of the Prophet and that of the Christ has given rise to new and startling attacks on the sinlessness of Jesus.

This witness of the Koran to the Scriptures, the colporteur with his insistent presentation of the printed gospel, the daily Bible teaching in thousands of mission schools, and not least, the place this book occupies in western literature and thought, all join to compel the educated Moslem to become a Bible student.

He is also driven to study the present religious condition of the Christian world and to compare it favourably or unfavourably with that of the world of Islam, often appealing to the Bible as the standard of his new ethics to condemn the worst side of western civilization. His horizon is world-wide. With the sensitiveness and the rapidity (sometimes without the accuracy) of a seismograph, the Moslem press in Constantinople and Cairo, in Algiers and Calcutta, records every event even at the antipodes that concerns Islam however remotely.

The World Missionary Conference at Edinburgh was reported at length in the leading Moslem daily paper in Cairo. Translations of missionary literature published in New York appear in the Lahore daily papers. Nothing that happens

in Europe and which seems to reflect on Christian civilization escapes the Moslem press. The feminist movement, the suffragette extravagances, a diplomatic disclosure or a speech of the German Emperor, American divorce scandals, the social evils of Paris or of Liverpool, all are served up to Moslem readers with the moral: Such is Christianity and such is the programme of Christian Europe. The conference at Kikuyu held almost as large a place in the Moslem press recently as it did in that of England.

We turn now to the heart of the problem. What is the present attitude of educated Moslems toward Jesus Christ our Lord and Saviour? It is twofold. On the one hand, although this attitude is utterly opposed to the spirit and teaching of the Koran itself, there are bitter and blasphemous attacks on the supernatural character of Jesus and His sinlessness. On the other hand, there is unexpected and outspoken testimony to His moral greatness and the effect of His teaching and life in transforming character.

Seyyid Mohammed Rashīd Rida, the editor of *El Manar*, Mohammed Towfik Sidky, both of Cairo, Mohammed Tahīr-et-Tannīr of Beirut, a certain section of the press in India and the authors of some of the pamphlets published by the Mohammedan Tract and Book Depot at Lahore are the leading exponents of the new hostile polemic.

Much of what has appeared in print, both in English and Arabic, in India and in Egypt, is of such degrading character and so utterly unworthy of educated or honest Moslems that we are not surprised that when it was published in Cairo the editor of *El Manar* was constrained to publish an apology after the offence; and in India, it was described by the Secretary of State as 'wantonly scurrilous and offensive.' Two of the Indian newspapers in question, *Ahl-i-Hadith* and *Badr*, were dealt with under the Press Act in June 1914 for publishing their blasphemous articles on the birth of the Messiah.

The *Comrade* reprinted the greater part of the offensive

matter (June 6, 1914), and expressed surprise at the opinion of Sir Michael O'Dwyer that 'it was calculated to bring into contempt the Christian population of the Province.' Referring to the other paper, *Ahl-i-Hadith*, the *Comrade* goes on to prove that Moslem writers can say what they please regarding the character of Jesus provided they use as the object of their accusations and blasphemies 'the Jesus of the Gospel' and not the ''Isa of the Koran.'

It is a relief to turn from all this kind of argument and bitter opposition to outspoken testimony in favour of Christ and Christianity. This is perhaps not so common, but it is even more indicative of the real situation. While some are ready to cry, 'Away with Him, not this man but Mohammed,' others are hailing Christ with glad hosannas as their ideal of character and the hope of humanity. In both cases educated Moslems are compelled to face the fact of the Christ. He is becoming more and more the centre of thought and discussion throughout the whole Moslem world.

'Ata Husain Bey in a small volume on political economy and the history of civilization in relation to Islam (Cairo) writes:

The summary of Jesus' teaching was as follows:

First, He taught the Jews, who were fanatically inclined against the Roman Government, the fundamental differences between the Church and the State. Secondly, He saw that their rulers and chiefs were corrupted by love of money, and therefore taught the duty of giving to the poor and not treasuring upon earth. Thirdly, He saw that the poor were greatly neglected and despised, so he naturally turned to them, mingling with them and blessing them, and so laying the foundations of the community life. Fourthly, He observed that envy was rife, and so He preached in its place the principles of gentleness and forgiveness, saying that the greatest of all sins was 'to allow the sun to set upon your anger against your brother.' Fifthly, He saw that there was no fellowship in service, nor compassion, so He commanded to His disciples mutual assistance and service without pay, saying to them, 'Whoso compelleth thee to go one mile, go with him twain.' But the most remarkable thing which our Lord 'Isa commanded was universal love. He did not cease to preach it and proclaim it so that He even said the whole law and the prophets are fulfilled in love, and His teaching concerning love was so strong that He commanded men to love even their enemies and those that harmed them, and

this surely is a principle of life higher than all other principles, for everything is established on love, and in love and through love everything revives, and by means of love universal benevolence is completed, for man's love to his brother gives him happiness hereafter and in this world. . . . All this the well-balanced mind accepts and approves of, but the question arises, Is it possible for a man to love his enemies and do good to those that hate him?

So high are the ideals of Christ, so wonderful the impression created by His personality and His teaching, that it startles and awakens incredulity. We must incarnate the teaching of our Master to win those who ask, 'Is it possible?' Only those who live this teaching before the eyes of Moslems can answer the questions put by this type of educated Moslem. Not by controversy and not by argument, but by the spirit of love will such be won for the Christ whose teaching they have already made their ideal.

Mr. S. Khuda Bukhsh, in his *Essays Indian and Islamic*, says (p. 246):

The prophets and reformers have been and always will be men of like passions with us; with this all-important difference—that in them the divine spark was not suffered prematurely to die away. They felt the inward message and determined to carry it out. . . . Socrates condemned as a corrupter of youth; Jesus crucified as a setter forth of strange things; Mohammed persecuted for his religious mission . . . the world, however, only sees at rare intervals the vision—the supreme beatific vision of a Socrates, a Jesus, a Mohammed. . . .

Not only does this writer speak of Jesus in such high terms, but he again and again quotes New Testament language with approval. 'Is it not religion . . . which falls on dry hearts like rain and which whispers to self-weary moribund man, "Thou must be born again"?' 'Sons of God,' he writes, have the wisdom of this world as well as of the next; the highest goal in life is 'to become like to God with a pure mind and to draw near to Him and to abide in Him' (pp. 261–262). And again:

The governing principle of all religions is the same. In the language of the Apostle (*sic*) James, 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world.' This is the burden of all religions and this is the burden of Islam (pp. 20, 21).

How great the distance is between this ideal Islam and the reality, we learn from the same book. Who can read the severe criticisms of this educated Moslem on the popular doctrine of Allah—more trenchant than Palgrave's famous characterization—and his plea for the idea of a merciful Father without realizing that Christ's character and words have influenced all this new teaching ? [1]

Three years ago it was my good fortune to be at Kerbela, Turkish Arabia, and to attend the funeral services of a *mujtahid* who had died a martyr to Moslem fanaticism. The funeral oration, given in Arabic, was largely a panegyric in words of the New Testament, especially taken from St. Matthew, chapters v to vii, and Romans xii, all the Christian ideals of virtue were ascribed to the deceased. In the same spirit one of the nationalist daily papers in Cairo translated last year, chapter by chapter, Samuel Smiles's essays on Character and on Self-help for its readers.

Another Cairo paper recently had a signed article by a leading Moslem of Shebin-el-Kom, protesting vigorously against the methods employed by some Moslems in buying back Christian converts; he then paid a very high tribute to the superior moral character of Christians as compared with Moslems (*Misr*, May 14, 1914).

All this shows how the old spirit of fanaticism is disappearing, and how Moslems of the better classes are proud of their new tolerance; many of them willing to see fair play in argument.

At the Moslem Anglo-Oriental Educational Conference held in Lucknow (December 1912), there were many happy proofs of this new attitude toward Christian missions. A reception was tendered to the delegates by Reid Christian College and Isabella Thoburn College which was attended by two hundred Moslems. The chairman, Major Seyyid Hassan Bilgrami, M.D., made a remarkable address praising the

[1] ' God, as fashioned by our co-religionists, is an exact type of an oriental ruler. It is not love but fear that is more prominently emphasized. He is conceived as vindictive, unmerciful . . . totally uninterested in the human race except in so far that He regards their transgressions with morbid asperity.' *Ibid.* pp. 276–80.

efforts of missionary education 'from the days of Carey and Marshman.' He mentioned among the finest institutions for education in the whole world the Syrian Protestant College at Beirut and Robert College, Constantinople.

It is still more noteworthy and indicative of this new spirit of tolerance and appreciation that *El Muayyad*, the leading Moslem daily paper in Cairo and in the Moslem world, welcomed the proposal of a Cairo Christian university and prophesied a great future for it, 'although we know that the college will be established in the name of evangelism and be guided by the missionaries' (*El Muayyad*, June 7, 1914).[1]

Most educated Moslems fully understand that the old weapons of intolerance and violence have had their day and that a new era of liberty and enlightenment has come. When a member of the Legislative Assembly in Egypt demanded at its first session that the Ministry of Education should keep watch over mission schools and prevent Christian missionaries from teaching the fundamentals of their faith to Moslem pupils, the demand was mocked and bitterly opposed, so that no action was taken.

Without, therefore, in any way underestimating the new anti-Christian attitude of some educated Moslems and the pan-Islamic efforts of others to oppose Christian missions by every modern method of attack or defence, it yet remains true that the whole situation is hopeful to the last degree. The light is breaking everywhere.

There never was so much friendliness; such willingness to discuss the question at issue; such a large attendance of Moslems at Christian schools, hospitals, public meetings and even preaching services as there is to-day. And this is true in spite of public warnings against having dealings with Christian missionaries or, as recently in Turkey, systematic attempts to boycott Christians commercially. The American Mission in Egypt has a committee on evan-

[1] Compare, on the other hand, in contrast the bitter attack on Beirut College and the evil results of Christian education that appeared in *Esh-Sha'b*, a nationalist organ of Cairo, on June 23, 1914.

gelistic work, which after a careful study has just made this report :

> At no time in the history of the mission has there been such an urgent call for aggressive evangelism among all classes. The special religious awakening among educated Moslems in all parts of Egypt has brought upon us the twofold burden: First, how to deal with convicted and converted Moslems, and second, how to meet the antagonistic opposition of Moslem societies. This awakening has brought about such a spirit of enquiry, with the result that an overwhelming number of Mohammedans are prepared to hear the Gospel and to study the Bible, that we find ourselves insufficient in number and equipment to deal successfully with the present situation.

What is true of Egypt is true, *mutatis mutandis*, of Turkey, Persia, India, Algeria and Java, as abundant testimony and recent missionary correspondence could show.

And what does it all mean ? It means that we should press forward with all our might plans for the immediate evangelization of these educated classes. They are adrift and the Gospel alone can give them new anchorage. They are hungry for the friendship that does not patronize and the love that can forgive. They have lost faith in the old Islam and reach out to new ideals in ethics. Who can satisfy them but Christ ? This is the missionary's supreme opportunity. If we can win the leaders of Moslem thought now, ' reformed Islam will be Islam no longer ' but an open door into Christianity.

S. M. Zwemer

THE INFLUENCE OF THE KESWICK CONVENTION ON MISSIONARY WORK

The small town of Keswick, situated in the English lake district, has long been familiar as a resort for tourists. It is not, however, because of its surpassing beauty that the name of the little Cumberland town has become known throughout the English-speaking world and far beyond it, but because of the divine blessing granted there, the stream of which has gone forth to quicken and refresh the Church of God.

I am to tell of the influence of the Convention held at Keswick on the missionary movement, but the real extent of that influence can never be fully estimated. In response to an appeal in the magazines of various societies, and in reply to personal letters, the writer has heard from upwards of sixty persons who either received the call to missionary service through Keswick, or who have been stimulated and helped in their ministry by being present there, when on furlough. These represent fifteen societies at work in India, Ceylon, China, Japan, Africa, Madagascar, South America; and also some engaged in the home side of the foreign mission enterprise. There must, however, be many who from various causes have not responded to the writer's appeal for information; and we can safely adopt the words of Dr. Eugene Stock when he writes: 'No other single agency can compare with [the Keswick Convention] in fruitfulness in this respect. There is not a mission field which is not indebted to Keswick for one or more of its labourers—in some cases for several of them.'

The first Convention took place in the year 1875; the

meetings were held in a tent, and ever since they have been 'under canvas.' It was convened by the Rev. Canon Harford Battersby, vicar of St. John's, Keswick, and Mr. Robert Wilson of Broughton Grange, Cockermouth. The avowed object of the gathering was the promotion of practical holiness, and the remarkable and far-reaching influence which the Convention eventually came to exercise upon missionary work was entirely outside the vision of the original promoters.

In considering the character of the teaching, which has produced results so remarkable, I must confine myself to the briefest description.

(1) The possibilities of attainment in the Christian life were unfolded from the New Testament and applied in a practical way: this involved no teaching of sinlessness, but it pointed to a life of communion with God through Christ as a reality to be entered upon and constantly maintained.

(2) The entrance on such a life and the continuance in it were shown to depend upon the unconditional and habitual surrender of the whole personality to Christ's control and government, and on the assurance that the living Christ would take possession of the life thus yielded to Him. That the Gospel demands such a surrender is doubtless involved in the teaching of the whole evangelical Church. 'Membership in the Church implies that the measure of Christ's surrender for our salvation is the only true measure of our surrender to Him and His service.' The speakers at Keswick were in line with the Church generally in their statement of this truth; but they called their hearers to come face to face with what Christ's claim involved, and to act upon that claim in a way that gave their message a fresh and unique influence. As men and women were made to realize that the Christ who had given Himself up to death for them called them to give themselves up in like measure to live for Him, the question of what Christ would have them to do for the world became a pressing

one. Here, rather than anywhere else, we shall find the cause which year after year at Keswick has constrained such numbers to offer themselves for service in the mission field.

(3) The personality of the Holy Spirit was proclaimed as possessing the truly surrendered heart and as working in and through every surrendered life. As a result those who would otherwise have shrunk from facing the high places of the field now felt emboldened to go forth.

Resulting from these influences there was a rising tide of missionary interest from the commencement of the Convention, but eleven years elapsed before the first public missionary meeting was held, and even then it was not included in the official programme.

Referring to the earliest years, we find that the Rev. A. R. Tucker, afterwards Bishop of Uganda, whose recent death was so greatly deplored, visited the Convention for the first time in the year 1876. He had already been hearing the call to the mission field, but this visit greatly influenced his life and work. He wrote :

> 'I would even go so far as to say that had I never gone to Keswick, I might never have been a missionary. Since I became a missionary I have received the greatest possible help through my occasional visits to Keswick and I know that this has been the experience of a large number of missionaries with whom I have come closely into contact.'

The year 1885 was one in which the current of the rising tide ran strong. A meeting for prayer on behalf of missions was called unofficially in a large sitting-room at one of the lodgings. At the hour named people continued to come until there was no room even to kneel, and the room was packed with men and women standing. Much prayer was offered and the meeting separated in the assurance that God was about to do great things.

At the testimony meeting on the closing day of the Convention there stood up three young clergymen, one of whom spoke for the party and intimated that they felt themselves called to missionary service. In the case of one

the way has never opened to the foreign field, another is now the Bishop of Victoria, Hongkong, though it was twenty-two years before he went abroad. The third sailed for India after an interval of two years, and nearly twenty years later he was consecrated Bishop of Travancore. He still looks back to the Keswick Convention as the place where the call came and where he received grace to respond to it.

That same year Mr. A. Orr Ewing, a partner in a large business concern in Scotland, was present for the second time. He writes, 'It was at Keswick the Lord met me and so revealed Himself that all else seemed to take a second place.' The words of the speakers were used to instruct and prepare the way, but the decision that has led to twenty-six years of service in China was made when alone with God.

The following year, 1886, saw the tent granted for the first time for a missionary meeting on the Saturday morning, under the leadership of the late Mr. Reginald Radcliffe, a Liverpool solicitor. A lady was present who was the widow of an Indian official: on Prebendary Webb Peploe's inviting all to rise who were ready to offer themselves to the Lord for foreign service she responded and a station in India, with which she was familiar, was laid specially on her heart. Owing to family circumstances she was delayed at home for six years; then she and her two daughters went out to work, in connexion with the Zenana Bible and Medical Mission, at the very station to which her attention had been directed six years previously.

The year 1887 was probably the turning point in the history of the connexion of Keswick with the missionary movement. Mr. Radcliffe again took the chair at a missionary meeting: Hudson Taylor, Eugene Stock, James Johnson (an African clergyman now a bishop) and others spoke, and an impression was made that resulted in very definite action being taken. Dr. Stock during his address expressed his willingness to see and advise any who desired

to offer themselves for missionary work. He has placed on record the fact that between Saturday afternoon and Monday morning he had twenty-four long interviews with those who were desirous of offering. A lady writes from Tunis whose service originated through the meeting of that year, and who has seen twenty-five years' work amidst the difficulties and disappointments of the Moslem field. Another offered herself at that meeting whose way had been cleared up during the week in personal conversation with Mr. Hudson Taylor, and she has had about twenty-five years' service in China. To a third the words, ' Is it not lawful for me to do what I will with mine own ? ' brought a sense of obligation to Christ hitherto unrecognized and three years after she went to China, in connexion with the Church Missionary Society.

In the year 1888 the missionary meeting on the Saturday morning, which had been begun two years previously, was included for the first time in the official programme, and it has been continued ever since. The chair has been occupied by Dr. Eugene Stock and occasionally, in his absence, by the present writer. In this same year a daily meeting for prayer on behalf of missionary work was also commenced at Dr. Stock's suggestion. For some years it only lasted for half an hour each morning after breakfast ; in 1906 the time was changed to 7 a.m. and a full hour has since been devoted to intercession.

A missionary who has been at work in South Africa for twenty years writes from Pondoland that he was present in the Saturday meeting in 1889. He listened with unwilling ears to the appeals made, as the one thing he did not want to do was to become a missionary. The next year he went again, but before the Saturday meeting came he had learned that God's will must be accepted in everything, and that the highest good comes on the line of entire abandonment to Him. With a free heart he stood up to offer himself in the missionary meeting and in due time the way opened and he went forth.

The Convention of 1891 was certainly one of remarkable power and blessing and its influence on missionary work was profound. Dr. Walter Miller of the Church Missionary Society in Hausaland writes that under God he owes his spiritual life to Keswick ; and it was in this year at a special meeting for medical missions, addressed by Mrs. Bird Bishop, that he received his call to the mission field. A Congregational minister from the Midlands was present that year : during the previous year his heart had been exercised upon the subject of missions and he had tried to get others to go abroad. At Keswick on the Saturday the personal call came with the conviction that it must be obeyed, as through the week he had been learning 'that the way of holiness meant absolute and entire obedience,' and the glad response was uttered, 'Lord, may I go, for one, to tell them that they have been redeemed and that they need not perish ?' Since then he has done twenty-one years' hard work in India. At the same meeting a young lady stood up to signify her willingness to go abroad. She writes of her experience as follows :

'There were fightings within and fears without. God continually brought before me that text in Joshua i., "All that Thou commandest me I will do and whithersoever Thou sendest me I will go." I could not get away from it and the climax came at a missionary prayer meeting when Miss Gollock rose up to pray and it seemed to me that all she said was, "All that Thou commandest me I will do and whithersoever Thou sendest me I will go." Can you wonder that subsequently at the Saturday meeting I dare not resist the invitation to stand ?'

She and her sister eventually went forth to South Africa, where their ministry is still continued.

The most remarkable feature of that year, however, was the work amongst students, some of whom were present from Cambridge, Edinburgh and Glasgow. One of these, now the Rev. Donald Fraser of the United Free Church of Scotland Mission in Livingstonia, writes as follows :

'I went at a stage when I was scarcely certain of any theological truth. One thing only I was sure of, the Fatherhood of God. When I went I was

entirely out of sympathy with the Convention, desiring to examine an interesting phase of religious life. The early meetings I found extremely irritating. I thought the exegesis foolish, the logic worse, and the emotionalism got on my nerves. On the Wednesday . . . I was more than ever irritated by the type of the preaching, but at the evening meeting a fearful sense of moral failure came over me, and when Mr. Hopkins began to expound "Where the Spirit of the Lord is there is liberty," light broke and that night I gave myself to God and believed. On the Saturday, when many of us were rejoicing in our deliverance, the missionary meeting came round, and Wilder spoke for a few minutes telling of the Student Volunteer Movement in America, and emphasizing how it had grown out of the work of students for students.'

Mr. Fraser goes on to tell how several students who had been blessed at Keswick went back to Glasgow and gave their personal testimonies to the students in college. Later on Mr. Wilder came and his addresses kindled the flame of zeal which resulted in the foundation of the Student Volunteer Missionary Union in Scotland. For some years after this the Students' Conferences were held at Keswick in the week preceding or in the week following that of the Convention, and Mr. Fraser writes :

'Undoubtedly the influence of the Convention on the Student Volunteer Missionary Union was profound. The claim of the foreign field on men was based on entire surrender to the will of God. The need of being equipped by knowledge of Christ as a complete Saviour and of being possessed by the Holy Ghost was continually emphasized, and the work grew in this atmosphere. . . . It is not easy to trace spiritual origins or growths. But my impression is that the Convention at Keswick created in our colleges the atmosphere which made the student movement possible. Men were led to more complete consecration to Christ, and, therefore, to a greater appreciation of the value of redemption, they were forced to recognize the message they had for the world, and their duty and privilege to proclaim it.'

The name of Douglas Thornton will always recall fragrant and stimulating memories to all who knew him, or who have read his biography. In it we are told of his burning desire to be 'a preacher-prophet all the time,' and how this desire was fulfilled even in the midst of the delirium with which his earthly career was closed. In 1892 he went first to the Students' Conference at Keswick and then he remained for the Convention. His biography

shows that it was during the latter he obtained the full heart vision of the living person of Christ and His indwelling power which made the whole future of his life so remarkable.

It is impossible to deal in detail with the history of the years up till the present. There are testimonies to show that year by year lives continue to be influenced.

A lady who is engaged in missionary educational work in China tells of her first visit to Keswick in 1899 as follows:

'Formerly my knowledge of Christ had only been as Saviour not as King. Being thoroughly dissatisfied with my life as a Christian led me to Keswick and there my eyes were opened to see I had never welcomed Christ as King. Along with this revelation, there also came the revelation of "Christ in you" as the secret of victory in the everyday life, and the fulness of the Holy Spirit as the secret of power in service.'

The call to the mission field came at the Saturday meeting of the next year. The way was not opened until seven years later, but the call was kept in view and the intervening years were used as years of preparation.

The Convention at Keswick has resulted in similar conventions being held in quite a number of centres throughout the United Kingdom, in which the Keswick speakers have taken part, and these local gatherings also have a record of missionary influence. The Rev. R. Wright Hay, now secretary of the Bible League but formerly connected with the Baptist Missionary Society, writes:

'My going out as a missionary first to the West Coast of Africa and then to India was entirely due, under God's sovereign grace, to blessing received while I was a student in Edinburgh through an address given by the Rev. Evan Hopkins in a series of Keswick meetings in that city. I would like to add that both in Africa and in India, notably among Indian students with strong moral aspirations and a humiliating and disheartening consciousness of inability to realize them, I have found the message of deliverance from sin's power effective to persuade to the acceptance of the Lord Jesus Christ when the acceptance meant stupendous sacrifice and the experience of bitter persecution. It was not simply forgiveness that these men sought but also a practical salvation from their sins.'

A missionary of the Church of Scotland tells of her experience at another of these conventions. When a child

she formed the purpose of being a missionary and as the years passed the purpose was maintained, and education was carried on with that outlook. Then came some years of ill health, and home circumstances which seemed quite to close the door. This resulted in an attitude of very real rebellion against God's will; the danger of such a condition was realized in some measure and deliverance sought, but in vain: at last, with very little hope of any help, the convention at Bridge of Allan was attended. She describes her attitude as follows:

'I had decided that "Keswick teaching" could only be of help to those whose religion was of the emotional type. That one might grow into such a blessed life as I had heard of I thought possible, but that one could enter into it by one definite act of faith I considered intellectually impossible, and contrary to the teaching of Scripture. But one night alone in my room at Bridge of Allan I entered in, all the rebellion dropped from me and God's peace and joy took possession and from then till now, through many dark and trying experiences, they have never left me.'

The writer explains that her health soon began to improve and three years later she applied and was accepted for work in Africa, and then she adds:

'I believe that neither my health nor my courage would stand the strain of the life I have lived out here were it not for the keeping and enabling power of the Holy Spirit.'

From year to year about two hundred and fifty missionaries on furlough attend the Keswick Convention. In this way many have been strengthened and encouraged in their work.

From Tunis a missionary writes: 'These meetings and addresses as well as the general teaching and atmosphere of the Keswick Convention have had a great influence on me and have encouraged me to continue my labours on the ungrateful soil of Islam.'

Another writes from Egypt: 'The stimulus and help that the Keswick Convention was to me when home on furlough in 1909 has not been forgotten, and as for the value of the teaching which Keswick stands for, in our actual work on the field, I think it is inestimable. There is no question in my mind as to the value of its worth and perhaps in the mission field, more than anywhere, we are forced into experiencing the practical side of the teaching. Theories do not stand on the mission field.'

Dr. Lewis E. Hertslet writes from Natal: 'For four years before coming

out here I attended the Convention and once during my furlough. The recollection of the meetings and the fact of the truths there taught are a constant source of inspiration and strength to us in the field. . . . Every year we have a little convention here for Christian natives, run on Keswick lines, and the Lord has blessed us much.'

A letter from Madagascar contains the following: 'I have only attended one convention, that at Guildford (connected with Keswick) nearly twenty years ago—what I learnt there has influenced my life and work for the Master in the mission field ever since. It made me seek and desire above all things a pure heart where the Holy Spirit could make His dwelling place and from that place order all my life to do God's will in the extension of His Kingdom in heathen lands.'

A lady writes from China to tell of the help received by her husband and herself when on furlough; an illustration used by one of the speakers of a man who received as a gift a house into which he himself had put bad workmanship came to them both as a heart searching message. She adds:

'The teaching of Keswick, where it has touched me most, is best expressed in the text "Neither will I offer unto the Lord my God of that which doth cost me nothing." Keswick is as cold water to the thirsty soul—especially if that soul has been in China, even at its coast, for several years.'

The Keswick Convention has had a powerful influence in the direction of creating a new interest in missionary work on the part of some whose sphere of service lies at home. A Presbyterian minister who went first to the Convention in 1902 tells how he owes the deepest debt to Keswick because it increased his interest in Christ, and this resulted in an increase of missionary purpose and effort. He was 'brought into sympathy with the world passion of the Cross.'

A business man in Lancashire, who is also the leader of a large home mission in a poor district, had his heart stirred by the teaching of the Convention, and after listening to the accounts that different missionaries gave at the missionary meeting he went home realizing that hardly anything was being done in his mission for the needs of the heathen. For many years past more than £50 per annum has been raised and several missionaries have been sent out.

A lady who takes a leading part in connexion with the women's department of the foreign missionary work of her Church, writes :

'When I first visited Keswick in 1898 part of the lesson that God taught me was complete surrender to His will. . . . First came the opening to speak. I was afraid to speak; I disliked women speakers; but the obedience to the voice had been promised and so for years now I have been asked to speak for our women's foreign mission work at meetings of all sorts. Next in order came the invitation to become editor of our women's missionary magazine. I should have liked to refuse, to say that others who were older and more experienced, who had knowledge of proofs and printers might do it, but I knew the call was of God, and so I have been doing it now for ten or twelve years. Next came the knowledge that my children were to be offered to the Lord for the foreign mission field, and I stood at a missionary meeting at Keswick in token of my willingness.'

Mr. J. Martin Cleaver attributes his own interest in missionary work and also the whole origin of the Egypt General Mission and the Nile Mission Press to the influence of the Convention and he adds :

'It provided the attitude of mind in which rightly to hear the call, the atmosphere in which to weigh it, and the driving power of the knowledge-surpassing love of Christ which enabled us to step out in joyful simplicity.'

Miss Agnes M. Boys attended the Convention at Keswick in 1892. There the Lord met with her in a new way and her heart was stirred with missionary zeal. Her way was never opened to go abroad, but in 1894 she founded the Living Waters' Missionary Union, which has sent out thirty-seven missionaries in all, and which at present supports twenty-two missionaries in connexion with seven different missionary societies. The union has enrolled over two thousand members and it not only provides the financial support for these missionaries but it has been the means of awakening much prayer on their behalf.

During the first official missionary meeting in 1888, an envelope was handed up to the chairman containing a £10 note, with a slip of paper stating that it was given as 'the nucleus of a fund for sending out a Keswick missionary.' This resulted in the formation of the Keswick Mission Fund, which has been utilized in two directions :

first, in the sending out of missioners through whom the blessing granted at Keswick itself has been spread in other lands, second, in the support of missionaries who work under the direction of recognized missionary societies. The missioners have visited eighteen mission fields, to some of these several visits have been paid and as many as twenty-four speakers have engaged in this work. As a result of the deputations to India, there are now about a dozen conventions for the deepening of spiritual life held annually in various districts. Mr. Robert Wilder says that only those who have lived in India can know how much the missionaries are indebted to these conferences and how much blessing has come to the work as a result of them. The late Rev. T. Walker of Tinnevelly was appointed to attend such gatherings as representing the Keswick Convention; his ministry was also an immense spiritual force amongst the Syrian Christians at Travancore through his annual visits to their convention at Maramanna.

South Africa has been visited on several occasions; a missionary writing from Natal tells of very definite blessing received at Durban during the visit of the last deputation.

The Rev. Charles Inwood, a minister of the Wesleyan Methodist Church and one of the leading speakers at Keswick, has on nine different occasions undertaken work abroad, visiting China, India, Egypt, South America (twice), South Africa, Palestine, British Central Africa, and Jamaica. His ministry has been highly appreciated and greatly blessed, and the record of his visit to Central Africa in 1910 tells of a wonderful exhibition of the power of the Spirit of God.

Four deputations have visited China and conventions have been held in six different centres for the missionaries. The writer has had the privilege of taking part in two of these deputations and he can tell from personal experience of blessing of a very marked character amongst the missionaries.

Twenty-five missionaries in all have been sent out to

various countries and supported from the Keswick Mission Fund. These have all been connected with recognized missionary societies under whose direction they carry on their work.

At the present time when attention is being directed afresh to the question of the missionary motive, it may be well in closing to indicate again the motive that lies behind the movement we have been considering. It has consisted essentially in the love of God in the sacrifice of His Son, so presented as to claim and call forth a corresponding sacrifice in the lives of His servants.

WALTER B. SLOAN

THE MISSIONARY AND HIS TASK

III. PROBLEMS OF CO-OPERATION AND METHOD

THIS article, which is the third and last of those summarizing the replies received to an invitation issued from this office asking missionaries in every land to state the problems pressing most closely upon them, will be read at a time when the complexity and urgency of those problems have gravely increased. The present war, with its world-wide implications, gives special point and appropriateness to all that aids the home Church to enter into fellowship with the missionary in his task.

CO-OPERATION

It is evident that no general solution of problems of co-operation has yet been reached. The divisions of Christendom constitute, we are told, the greatest practical problem in Japan and in Palestine, and in the latter field the evident lack of unity and brotherly love has a disastrous effect upon thinking Moslems. Breaches of missionary comity still occur in several countries; in particular missionaries representing several nationalities and Christian bodies in South Africa report a condition which is distressing. It appears that while co-operation is being freely discussed and mutual understanding is increasing, large practical results in avoiding overlapping and reducing friction have not yet been attained. The replies before us show that there are many matters which can only be adjusted by a large measure of patient love and mutual confidence, and that co-operation, being essentially a moral problem, can only be attained as those personally concerned become

themselves purged of all that hinders a generous spirit of brotherhood.

A missionary of twenty years' experience in India writes :

'Much of our talk about comity and union is a mere society smile. . . . I know that the desire for union which underlies the present movement is good, but don't let us pretend that we have it, or think that merely negative "Don't poach in my preserves" is anything near the spirit of the Master. The truth is we are not willing to decrease like the Baptist when some one better comes along—not sufficiently ready as individuals and still less so as societies. We do at least theoretically admire self-sacrifice as individuals but I doubt whether we have begun to grasp the fact that we must be prepared for sacrifice as societies if there is to be union.'

CO-ORDINATION OF WORK

The need for readjustment of relations between men and women missionaries and the due co-ordination of their work is felt in several directions. Correspondents in Japan and India urge that waste is going on from lack of this —marriage, in particular, being gravely complicated by the fact that in certain places all the Christians are of one sex.

An educational missionary in India writes :

'At present the work is largely unrelated. Frequently men and women of different families and classes are reached by the one mission. Methods are also often unrelated. The result is that many isolated women leave their homes and are thrown on the mission for support, and many, both men and women, are kept back by the rest of their family.'

The due co-ordination of evangelistic and institutional work is exercising the minds of many missionaries. Paragraph after paragraph in the article in this number 'Is Foreign Mission Work out of Balance?' might have been transcribed from the statements of our correspondents, which the author, of course, has never seen. Four quotations, two from China, one from India, and one from Africa, illustrate what is felt.

'Another problem of prime importance is the danger of over-emphasizing certain forms of work, especially institutional. Many will say that institu-

tional work is evangelistic work. But the fact remains that there seems to be less and less of the broadcast sowing of the seed of the Word. There are not only comparatively fewer people who give themselves to preaching to the masses, but the duty of incessant witness-bearing on the part of each individual worker seems to be less recognized in the missionary body as a whole than it was a few years ago.'

'Educational work is absorbing the energies of the best men on the staff, and the personnel for evangelistic and pastoral work is therefore apt to deteriorate and suffer from lack of enthusiasm and initiative. Is not this putting emphasis on the wrong place?'

'My first problem is this: A mission is equipped with a certain number of workers early in its career. The work is mainly evangelistic, and other work which may be attempted, e.g. village schools, medical work, etc., more or less directly aid the main purpose. Gradually, however, small educational institutions develop into larger ones, small industrial homes become big ones, little training classes for teachers become large normal colleges, a few orphans in outhouses change into hundreds in a huge orphanage. These institutions come to occupy the whole time of the original staff. The result is that if the staff remains about the same, which is generally the case, no one is free to do evangelistic work. How are we to set free the right proportion of staff for village work? And what is the right proportion? The question may be put in another form: What principle should govern the proportion of village to city work? Ought a mission to drift into city and institutional work without making a well-planned effort to secure a pre-determined proportion of its workers for village work?'

'There is no question that the large educational work of this mission has been the chief factor in its success and that the schools have been the feeders of the Church. But the schools have increased in size, needing more teachers; schools have been asked for in other villages; teachers have risen in grade and need higher pay. Hence the mission has reached the limit of its educational resources. Despite a government grant and the demand of fees from scholars, we cannot cope with the requests for schools. . . . The problem here is chiefly financial.'

EDUCATIONAL PROBLEMS

The problems which beset the educational missionary are scarcely less either in number or in complexity than those recorded in the previous paper on the Church in the Mission Field. They include the imperative call, arising from the changing condition in many fields, for a rapid development of educational work, especially on western lines; the straitened financial conditions under which

educational work has to be carried on; the question of the value of government grants-in-aid in view of the limitations they impose; the lack of an adequate supply of teachers, especially of Christian teachers in India; the opportunity and difficulty connected with primary education and in particular with village schools; the urgency of adequate provision for the education of women and girls in India and in other fields; the difficulty of developing self-reliant Christian character in pupils; the relation which should be maintained between home and boarding school; the loss caused by lack of co-ordination and co-operation in educational work, and, with a specially deep sense of the vital issues involved, the place of direct evangelism and the personal work of the teacher as a spiritual force among the pupils.

Taking these problems in the order in which they are grouped in the preceding paragraph, it is, in the first place, apparent that the forces which impel towards the increase of school work originate in sources apart from missionary policy. Three correspondents, German, British and Norwegian respectively, demonstrate this from different African mission fields.

'The problem is created by the general awakening of the peoples throughout the world and also in South Africa, with the consequent demand for education. What should be the attitude of the mission? Some hold that there should be a hearty response to the demands, others that the response should be very cautious, more especially on the ground that the demand is due to a desire to be in every respect equal to the whites and must lead in the end to conflict.'

'One of the most pressing problems before us is how to develop our huge school system. We have over 500 schools in our mission and over 30,000 pupils. These schools have a central place in the village as authoritative in all questions of morals and could exercise a great influence. But at present the range of teaching is very slight. . . . New forces are entering through contact with commercial life and old safeguards of society are disappearing. We need to make the influence of our schools far wider and more practical, so that they may provide new motives for a well disciplined society and lift the new generation to new levels of civilization. There is need to introduce industrial education which will react on village life and conditions.'

'Formerly in Madagascar there was no desire for education, but in recent years an earnest demand has arisen. Pupils will not leave school, or if compelled to do so go on to the government school. Is it right for these boys and girls to spend seven or eight years learning what will probably be of very little use to them? Will it not unfit them for their life as farmers or farmers' wives? (There are no independent situations open to Malagasy women except nursing and midwifery. The Government does not allow them to teach.) If this craving for education must be gratified, how far ought we as a mission to go on giving them what they want? The native teachers' salaries are rising, our school buildings are too small, our teachers too few. Would it be right to spend much more money or should we leave it to the Government?'

In South China we learn that students are clamouring for English teaching even at the cost of sacrificing a good knowledge of their own language and literature, partly because it enables them after graduation to secure a higher salary. 'If we refuse, students will probably go elsewhere and be lost to the ministry.' 'What course,' asks an American correspondent, 'should be pursued between our own convictions and the demands of the Chinese?' The exercise of a right judgment in face of similar conditions in a growing number of mission fields is a task which calls, on the part of the home boards and their representatives abroad, for large faith and clear vision, if educational missions are to fulfil their purpose in the life of the nations.

The financial support of educational work constitutes a serious problem almost everywhere; and even where government grants-in-aid are available fresh problems arise. An American correspondent in South India quotes figures showing that the reorganization of a mission college to meet government requirements caused an increase of 170 per cent in the expenditure in one year and involved a foreign staff of five instead of two. The problem does not lie only in the region of expenditure. As another correspondent in India points out, it is possible to become more concerned about obtaining government certificates and keeping up the prestige of the school than about the character of the pupils, who in turn tend to think more of

the salaries they may earn than of the service they may render.

The problem of securing an adequate supply of suitable teachers is pressing in every mission field. Several reasons are assigned for the lack; societies have failed to realize that in educational work the first step must be to provide for the training of teachers (China); the government normal schools offer greater attractions (China); teaching is not a profession attractive to the educated Christian community (India); funds are not available to offer adequate salaries to those who have been trained (China); missions offer 'small salaries, no stated rates of advancement, no pensions' (Japan).

No question exercises the missionary body, especially in India, more deeply than that of the employment of non-Christian masters in schools and colleges. 'Do the keenly and widely felt disadvantages justify radical measures,' asks a correspondent, 'or should we remain content with a gradually growing percentage of Christian masters?' The complexity of the whole problem is well illustrated in one of the largest educational institutions in the Near East. The normal department, being under a native professor, is held by the students to have less status than the departments for arts or medicine, and therefore does not attract; a native graduate expects a salary as teacher equal to or in excess of that required for a foreign teacher; lack of scope in the country and the insecurity of property drive successive generations to emigrate—it is impossible to hold unmarried men against the attractions of South America. It is therefore a case of always beginning again; help given to teachers in one year has no cumulative force. Very different, but scarcely less real, are the problems surrounding the work in a girls' training school in Nigeria. The principal writes:

'The teachers are hardly more than children themselves and though they are considerably ahead of those they teach in knowledge they have little authority on account of their extreme youth. The difficulties are really great,

and they are increased by want of courage. . . . The problem is how to arouse enthusiasm for the work with all its wonderful possibilities. The difficulty is increased by the fact that none of them teach for more than a few years, sometimes only two. The girls who come to school have no love for learning. They cannot get educated husbands unless they come to school and education gives them a certain standing in the Christian community. But mental exertion of any sort is distasteful to them.'

So universal is the problem of securing teachers that even from the island of Mauritius a detailed statement has reached us showing that every expedient which has yet been tried has failed.

'There is no such educational opportunity in China as that offered in primary schools.' This estimate would be echoed by missionaries speaking for various fields, but the problems which arise, especially in village schools, are as wide as the opportunities. From India we hear more than once of villagers so poor that they are unable to spare their children from field work or the care of smaller children at home, sometimes not half the children of a village are in school; this applies in some cases, a Swedish missionary reports, even to Christians. Further, there is so little real hunger for education that the children who do come are content with very little. They drift quickly away from school, and each year sees an abnormally large proportion of new scholars. An Indian missionary asks:

'Could not village education have some relation to agriculture? Something of a school field might be attempted and the time of such schools be made more elastic to suit agricultural conditions. Would it not be better to lay more stress on night schools in villages? In a village where twelve attended a day school it has been found that twenty to thirty will attend a night school. Could not one teacher be used to teach two or even three schools in adjacent villages?'

The replies which deal with the education of women and girls in India are of outstanding interest. Several correspondents find a difficulty in securing adequate school attendance, partly because of the competition of the government girls' schools which are rapidly increasing in

number in some districts, partly because of the rivalry of better equipped Hindu schools, partly because girls are often not willing to be educated and their parents see no advantage in regular school attendance. But, as a whole, the demand for women's education in India, especially among Christians, is in excess of the supply. The general sense of missionaries is expressed in the extract which follows :

'The problem which seems to me most pressing is the education of the women on a much enlarged scale. The difficulty of doing anything for women is that the workers are so few. . . . Unless the Church realizes the need and opportunity there is great reason to fear that a few years will see thousands of educated women agnostics in India instead of godly self-sacrificing women perhaps of higher tone than the world has ever seen.'

But in the minds of many, the deepest problem in the education of girls and women does not lie in the paucity of educational opportunity so much as in the question of how to relate the school curriculum to the needs of Indian life and to the development of Christian character. Four of our correspondents, for instance, working under different societies in northern, central and southern India raise issues which go to the heart of things.

'We must put character before educational results. Curriculum is important in getting emphasis in the right place. . . . The difficulty is first to find the ideal curriculum and methods and then to apply them in the face of existing precedents in boys' schools and the unreasoning insistence of parents on examination tests. The only hope is much greater co-operation between different schools and different missions.'

'How are Indian girls to be taught to be self-reliant and independent, to bear and accept responsibility? One feels that the present boarding school system is not wise. . . . Almost as pressing is the problem of lack of a sense of vocation. How can we develop among Indian Christians a true missionary spirit?'

'We feel that the life of the big boarding school is unnatural and in many ways not the best training for the girls. We would like to have small homes for our boarders, each in charge of a house-mother, but the expense of this method forbids it at present. Would it not be wise to urge societies to cut down work so that schools might be arranged on this plan? Should we not be able to train up better women for the future in this way?'

'Parental responsibility is taken away by sending Christian girls to boarding schools as a matter of course. The girls in the schools are largely trained on wrong lines for making them wives and mothers—which will be their obvious duty in nearly all cases. The seriousness of what is going on in the Indian Christian Church in this direction can hardly be over-estimated.'

A missionary on the staff of a boarding school for Christian girls, which ranges from kindergarten to matriculation standard, and has a training department attached, finds the following questions press for answer:

'1. Are we giving the best education to those whose school life leads them straight into domestic life? Should we not keep the home more in view in our teaching and training?'

'2. Is it wise for girls who are not going on to matriculation standard or anywhere near it to spend in attaining a mere smattering of English time that might be spent in something more truly preparatory for life?'

'3. Is it wise for girls from rude country homes to be brought up in surroundings and conditions planned to suit girls from better class city homes? Does it not unsettle the former and exercise an unrefining influence on the latter?'

These questions, as our correspondent is well aware, are more easily asked than answered. She points out that the natural ambition of the pupils, the clamorous demands of parents brought up on a similar plan and the regulations of the Government all perpetuate the system. Every school tends to develop into a high school and for each there is a long list of waiting candidates. Missionaries are too busy supplying the demand to have time to pause to question the wisdom of the type, still less to supply something different and create a desire for it. Efforts made to shift pupils from one school to another more suited for them fall to the ground from sheer impracticability. Only by some large co-operative effort can the situation be met. The best plan, in our correspondent's judgment, would be to start a few schools on new lines rather than attempt to re-model existing ones, and she urges that they should be built away from towns and be run on a system approximating more nearly to a home, where the personality of the teacher might be a potent factor with a smaller group of girls.

The necessity for the co-ordination of schools of various grades throughout a mission and for co-operation between various bodies in educational work is urged by several correspondents.

The replies of our correspondents indicate again and again how earnestly the spiritual possibilities of educational work are being faced, and how keenly the difficulty of finding time for personal contact with pupils is felt. A missionary in South Africa fears that in some cases mission institutions tend to become merely culture schools ; another in China has met educational missionaries content to undertake only secular work and leave the evangelizing work to their colleagues. A missionary of thirty-six years' experience in India writes :

'The problem is how to make our schools, especially our high schools, a more definite evangelistic agency. The influence of the mission schools has certainly made for righteousness, but we may also certainly say that in the last twenty-five years we have received from these high schools no addition to the membership of the Church.'

Other questions raised by Indian missionaries in this connexion are : how to create a Christian atmosphere ; how to make Scripture teaching live, so that in subject matter and in method it may compare favourably with secular subjects ; how to find time, in the heavy requirements of educational demands, to attend to the spiritual welfare of the students ; how to follow up old pupils whether from school or college who may be in the midst of fierce temptation in some jungle village or large city ; or, as a woman missionary asks :

'How can we keep in touch with the old girls numbering nearly a thousand (including those now in the college) who are scattered far and wide throughout the world, from Australia to London, from Burma to Madras?'

A Japanese missionary holds that teachers are too much tied down to classes, and should have more time for visiting in the homes of the pupils ; another desires help as to the due adjustment of religious teaching in the school chapel

and in Bible classes to the power of the pupils to assimilate and put into practice what they are taught. A missionary in China, who states that he is teaching for twenty-three periods in a five-day week and for three periods in a neighbouring city on the sixth day, laments that he can only get into personal contact with his students when they are ill, or on Sunday afternoons. A similar instance comes from a girls' school in India :

'In a school of 150 the European missionary, overburdened with organization, finance, outside committees and a score of other things, not to speak of long hours daily of actual teaching (with preliminary preparation and subsequent correction), has little opportunity for personal contact with any save the girls in the highest classes, and even with these contact is sometimes sadly limited to class hours.'

The Indian staff, it is pointed out, have more time and their influence with the girls is incalculable. If the European and Indian teachers were a unity inspired by the same ideals, if friendship were closer between them and there was less sense of employer and employed, missionary efficiency would be greatly increased.

EVANGELISTIC WORK

The vastness of the field, the difficulty of the soil, the presentation of the message, and the fewness of the workers were discussed in the first of these articles in the April number. A few further points, such as these three questions from China, remain : What constitutes the adequate occupation of a field ? How are we to meet the new opportunity for evangelism ? How may definite and visible results be obtained in itinerating work ? From Japan, where missionaries are turning their thoughts increasingly to the rural districts, comes a question as to the effective presentation of the Gospel to scattered and sparse populations. One Indian missionary is concerned with the best way of access to jungle folk, another desires to make his message lay hold of shifting audiences. He writes :

'Except in villages in which schools exist one feels that however earnestly

the people may seem to listen and however much they may seem to have understood, by the time another visit is possible to the same village much of the teaching seems to have been forgotten, and while the audiences are generally small it often happens that on subsequent visits to these villages the former individuals happen to be absent, so that no system of continuous instruction can be given.'

The old question as to whether the concentration or diffusion of the missionary agency tends best to further efficient evangelism still asks for answer. A missionary writes :

'When the men and the means for evangelistic work cannot cover the whole field, is it better to cover a part of it well rather than to try to cover it all in a less satisfactory manner? In short, is the intensive or extensive evangelistic policy better?'

MEDICAL WORK

Eliminating personal questions which have been partly dealt with in the April number, and matters such as the treatment of disease or the right scale of fees which are too technical for a non-professional paper, the problems of medical missionaries are mainly connected with the evangelistic side of the work and with Christian medical education in the mission field.

Two missionary doctors in India, a man and a woman, are plainly uncertain as to the evangelistic value of medical work. One who has been eleven years in the field fears that hospitals 'tend to become curing agencies, in which evangelizing takes simply the second place.' The other, after four years' experience, writes :

'As the result of hospital work I have seen only one definite conversion, whereas I see large expenditure of energy and of funds. . . . Patients do not seem good pupils; they may listen with interest but they get only fragments, and are often too ill, or too much distracted by thoughts of their neglected homes to pay any real attention to the teaching. It seems to me we spend energy on the mere running of a hospital which would be better spent on direct work.'

That these views are exceptional is very evident from a number of statements avouching the evangelistic oppor-

tunities and the impossibility of overtaking them. A woman doctor who has been for four years in China writes :

'Every patient, be her stay in hospital long or short, hears the Gospel. . . . There are many well-known cases of single patients going home to their villages so fired with the message they have heard that they quickly and eagerly impart it to others, and so a little colony of Christians springs up. But all are not like that, there are the patients in whom no response has been found. . . . They too should be sought out and the love of Jesus told to them again and again.'

The immensity of the task presses on the medical staff in India—'The problem how to use the opportunities for evangelistic work is always with us'—and in China—'Is there any practical method of getting into permanent touch with old patients scattered over a thousand square miles?' A missionary in the latter country writes :

'One very important problem in hospital life is our failure to follow up properly the evangelistic work done in the wards. Numbers of men and women leave us with grateful hearts and a considerable knowledge of the Gospel, but owing to the fact that there is no organized missionary work in the neighbourhood of their homes, and that no one on the hospital staff is free to make extensive tours to visit them, many of these impressions are inevitably lost.'

A doctor of over twenty years' experience states as a main problem the difficulty of balancing evangelistic and professional claims :

'Ought a patient with awakened interest to be sent away in order to make room for another needing attention, or ought he to be pauperized by being kept on as an in-patient, when he is fit to be sent out, in order to fan the flame of interest that has begun to grow in him? As he has come from a distance—perhaps forty-five days' journey—and is penniless, one or other of these alternatives has to be taken.'

In some cases excellent results have been attained by attaching an evangelistic missionary to the hospital staff. In other cases, as one of our correspondents suggests, a development of co-operation between the medical and other agencies in a station would lead non-medical missionaries to help in looking up former patients in their homes.

The problem of staff is a two-fold one. It is pointed

out, as touching the foreign workers, that 'the present supply of doctors and of nurses with inherited powers of leadership and capable of mastering a language is quite inadequate'; as touching the native workers an experienced doctor in China writes:

'The most pressing problem of the last few years has been that of efficient assistance. Students make such large sums as private practitioners that the opportunities for a mission hospital post hardly weigh. With the numbers of patients and the gravity of the cases the increasing strain on the missionary is very great and must mean either breakdown and resignation or a lowering of standards. A chronically tired medical missionary means loss of life when we come to deal with serious major surgery. It may mean half an hour's difference in the length of an operation, and this may turn the scale. This is not theory but observed fact.'

The plan of training assistants apart from a regularly constituted medical school, which is all that can be attempted at present in Africa or in Moslem lands, has failed to produce men of the calibre required in the older mission fields; hence both in India and in China medical missionaries are considering what can be done on more effective lines. In India, the relative merits of two schemes are being discussed—one, the provision of hostels with private tuition and some practical training in Christian work for students who take the government medical course, the other, the retention of the entire training in the hands of the medical missionaries. The great expense of the latter course makes it prohibitive unless several organizations can combine to establish a medical school. In China, where, as one correspondent writes, 'the most pressing need is for a medical college properly equipped and manned,' the matter is receiving careful attention. A well-known doctor who has worked in China for over thirty years says:

'We must train and do it thoroughly and do it without delay. Our chief work at present should be to train Chinese doctors and nurses, men and women . . . who will in due time train others. . . . We hope the day is not far off when China will have her own medical schools and up to date hospitals. Our great desire is not to establish foreign institutions but to train and help the Chinese to establish their own, and by our experience to help them to go forward to organize for themselves.'

This work, however, is by no means free from problem. A doctor in Western China refers to the great difficulty of finding young Chinese with sufficient modern education and Christian purpose to fit them to be trained as medical missionaries. A doctor on the staff of a medical college and hospital in Northern China points out the difficulty of maintaining satisfactory discipline in the conduct of an institution and yet giving responsibility to the Chinese themselves. A certain unwillingness to submit to the training necessary to qualify men for positions of trust and authority has to be overcome, and the Chinese are not quite prepared as yet to accept a divided responsibility or to support hospitals over which they have not sole administrative control.

CHRISTIAN LITERATURE

The subject of Christian literature is slowly coming to a foremost place in missionary thinking. The missionaries who have named it as a pressing problem present a strong case. A German missionary who has worked for seventeen years in South India is gravely concerned at the lack of literacy among Christians and quotes a statement made at a missionary conference that in some districts 75 per cent of those who have learned to read lapse again into illiteracy. Most of the vernacular literature produced by the missionaries is addressed to non-Christians; there is immediate need for good books suited for Christians and for Christian periodicals in the vernacular. Unless the life of the Christian congregations is charged with regenerating power, non-Christians will not be attracted; the direct influence of literature upon the spiritual condition of the Church has never been adequately recognized.

In China, there is a call, especially since the Revolution, for the production of Christian literature in the broadest interpretation of the term. The following statement of what is urgently needed is given by an experienced missionary: books for scholars and students, for example, on the

relation between ethics and religion or ethics and education; for officials and local gentry on such living subjects as Christianity in relation to the State; for citizens, new to civic duty, on citizenship, patriotism, anti-militarism, hygiene, cure of poverty and of social evil, and true socialism; books for the masses in the spoken language of the people, especially Mandarin; books to suit adherents of various religions; and in particular books for Christians. The existing literature provided for them being mainly elementary, there is need for commentaries, church history, systematic theology, Bible dictionaries, and sermons. The new literature should be of good quality—'better style, better paper, better binding'—and comprehensive in character; the writers, whether foreign or native, should be first-class, 'we simply cannot afford to offer books which are less than the very best.' Special value would attach to original work by Chinese. If this programme is to be carried out in any measure, the home boards, the missionaries and the Chinese themselves will need to co-operate; only by united work can better literature be produced. Men would need to be set apart from local duties with a view to influencing China as a whole by literary work. Sufficient financial support would need to be given. The problem of distribution is scarcely less acute than that of production. The circulation of such Christian literature as is already produced is small; free distribution has demoralized work by sales; the staff of foreign sub-agents and Chinese colporteurs is inadequate; union book stores and reading rooms are needed in all large centres, even though they would scarcely be self-supporting for some years.

A missionary who has had thirty years' experience points out the need for enterprising Christian journalism in China. Every statement in the native press, which is at present most unsatisfactory in tone, is accepted by the people without question. Our correspondent holds that a properly managed Christian daily paper would easily pay its own

expenses and exercise a powerful influence in guiding the nation towards Christianity.

Here the direct quotation from the material sent in by correspondents must close. The larger uses of the enquiry as suggesting topics for fuller treatment will be manifested in future numbers of this Review.

G. A. Gollock

A CALL TO PRAYER ON BEHALF OF MISSIONARIES

In the *International Review of Missions* for April 1914, there was an article by the editor on 'The Missionary and his Task.' He told of a pamphlet that had been issued to a large number of missionaries, inviting them to state the problems which, within the past year or two, had chiefly claimed their attention. In answer 233 replies had been received from missionaries belonging to 50 different societies. The editor thinks that we have in these papers a sample of missionary thought which does not seriously misrepresent what missionaries as a whole are thinking.

After a short survey of the chief problems to which the missionaries refer, we are told that those dealing with the personal life of the missionary are, according to many of the correspondents, the most difficult of all.

It would be difficult to express what I felt as I read this article more than once, and wondered what was to be done to meet this need of God's dear children, men and women who have not counted their lives dear unto themselves, but have sacrificed all to bring His blessed Gospel to the heathen.

One felt that the first thing to be done was to pray. And yet, what to pray? Where to begin, and what to expect? Would our prayer reach these men and women? One might at times just put the 233 on his prayer-list, and ask God to guide and show what we ought to think, and what to desire, and what to hope for.

Then the thought would come that these 233 are but evidence of how in the more than 23,300 missionaries

scattered throughout the world there too may be many who share the difficulties and the burdens we have been speaking of, and who deeply need to know the secret of being kept and guided in the light and the joy of abiding communion with their blessed Lord. Prayer came more fervently than ever, and the further thought: it is not in the missionaries but in the home Church that has sent them that the root of the trouble is to be found. The Church does not live in that full experience of the knowledge of Jesus as its life and strength that would sustain its messengers to the heathen and keep them in the midst of all their trials in perfect peace.

The closing words in the article give us in one sentence what the real lack is, and what the only way of deliverance. 'I believe that when we see with real intensity of vision what the life of faith is, and as a consequence feel with real intensity how full of unbelief our life is, both as a Church and as individuals, and frankly confess it as a practical matter, then life will be aglow with the presence of God.'

But it is just the vision of the life of faith that is so little known. When that is really given, and we begin to be ashamed of our unbelief, and frankly confess that we have been living lives of unbelief in not fully accepting what Christ is willing to be to us, deliverance is drawing nigh. In the last night, our Lord spoke so distinctly about the life of the Father in Him here upon earth being the very life that He would live in His disciples, 'Thou in Me and I in them.' This is the life of faith, not only to believe that Christ has died for us, and pardoned us and made us God's children, but that He lives in us, and keeps us in abiding and unbroken fellowship with Himself. It is when a child of God sees that this is what Christ has promised, and what He is able by His almighty power to perform and make real in us, that He will be prepared to understand how the life every hour of the day can be in the power of Christ's keeping and guidance. And however difficult it may appear to act this faith, and commit

one's self in the surrender of an absolute helplessness to this almighty Christ, they that wait on the Lord shall not be ashamed, and all that has been said about the real efficiency as a source of spiritual inspiration, and the avoidance of such over-activity as saps the springs of the spiritual life, will be brought within reach.

But the question came in prayer over and over again, whether there is anything that God would have His children do in view of these statements from the mission field. One answer became exceeding clear, and that was that definite, intense, united prayer ought to be made that these precious labourers in the field may indeed be 'living epistles of Christ, known and read of all men,' living witnesses to the power of what Jesus can do. Dr. Mott, in the same number of the Review gave (p. 224) a very solemn message in regard to our responsibility to help the work of missions, 'by multiplying the number of real intercessors, and by *focussing the prayers of Christendom upon those great situations which demand the almighty working of the Spirit of God.*' Surely if ever there were a situation which demands the almighty working of the Spirit of God, and upon which the prayers of Christendom ought to be focussed, it is the need of the missionary army—the picked men whom the Church has sent as the leaders of God's host. There is need for our prayers being more definite in the confession of what is lacking, and in the supplication for what we actually see to be indispensably needed—a vision of the life of faith, a confession of the life of unbelief, and the grace for a decision in the power of our Lord to yield and let Christ have His way with us. Then shall we prove what He can do to make us and to keep us spiritual men, a mighty force as from heaven against the darkness of heathenism.

But alas! how far we yet are from having the prayers of a united Christendom to focus upon this great and critical situation. Is it not time for us to band together, and in addition to all the intercession that goes up in con-

nexion with our different spheres of labour, to have a union of all the members of the universal Church who feel the need of combining to the very utmost their forces for the work that is to be done? That will make them truly bold in besieging heaven with their supplication, and in the power that comes from God in answer to lay siege anew to all the strong places in which Satan gathers his forces. Who knows whether God will not, while we have been labouring and praying for more workers, give the larger blessing of endowing those already in the field with a new power from on high? Who knows if He is not saying to us in connexion with the extracts we have been reading and the prayers we have been offering: 'Prove Me now herewith, in your intercession, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it'?

One word more. In prayer there has also come up the thought in how far God may send His answer in leading individual men to speak to their brethren, and tell them what Christ is waiting to do. Or in how far God may use the printed message to bring help, and stir the heart to take the decisive step of a new surrender to Christ as Lord. Whatever may be our thought, let us all join in supplication for the missionaries in the field in view of their spiritual needs. Let us remember God waits to be gracious; He delights in mercy; let our prayers be very humble but very bold that it may please Him graciously and mightily to intervene, and reveal His Son in the hearts of His servants who are seeking to make Him known. Paul asked prayer very definitely that he 'might speak the mystery of Christ as he ought to speak'—nothing less than 'the riches of the glory of this mystery among the Gentiles, Christ in you the hope of glory.' Pray for your missionaries, that that may be their gospel to the Gentiles, and that they may speak it as they ought to speak.

ANDREW MURRAY

INDUSTRIAL TRAINING IN AFRICA[1]

III. IN THE CALABAR MISSION OF THE UNITED FREE CHURCH OF SCOTLAND

THE end of education is the preparation of the individual for the fullest life to which it is possible for him to attain. In considering plans for the education of the African child, account must be taken of all the varied and changing conditions of life in the community in which he lives, and the education given in the schools must fit him to become a member of the community who by his loyalty, intelligence and ideals is on the side of progressive righteousness. In Southern Nigeria, where in many places European and African civilizations are only now beginning to meet, these conditions are extraordinarily varied and the task of the educator is one of conspicuous difficulty.

In the coast towns which are centres of commerce, and in the towns, whether on the coast or inland, which are centres of the administration, there is, in addition to the original inhabitants, a large mixed population of African foreigners and of up-country natives. In such towns there are many openings for an educated lad. He may choose to enter industrial work, in works either public or for supplying the private needs of the people ; agricultural work ; clerical work in a government or a commercial office ; the work of teaching in the schools ; or the work of an evangelist or a pastor ; and in the planning of the school curriculum the possibility of his choosing any one of these must be considered. We do not mean that the school shall fit him to fill any of these positions, but that it must so train him that he can go on to learn till at last he becomes proficient in the work he has chosen as the main interest of his life.

In the other towns of the country, which may conveniently be classed as bush towns, life is simpler—mainly agricultural and primitively industrial—but there too the problem is complicated

[1] The two previous articles on this subject, dealing with industrial work at Lovedale and in the King's School, Budo, appeared in IRM, 1914 (April), pp. 336–48.

by the fact that even in the preparation of produce for export the native civilization is brought into contact with the needs of European civilization, that from time immemorial there has been a movement of the up-country tribes towards the coast, and that the very opening of a school creates new social problems.

To prepare a scheme of education which will preserve the aim of education, be elastic enough to suit the needs of this changing life and safeguard the interest of the future is a most baffling yet most fascinating task.

In this article we confine ourselves entirely to the question of industrial education in the schools of the Calabar Mission of the United Free Church of Scotland, in the eastern part of the southern provinces of Nigeria—its aims, the methods that have been employed and the difficulties that have been encountered.

In the education given to Africans there has sometimes been over-emphasis on literary instruction, but there is also a danger of over-emphasis on manual and industrial training, which may become as narrow on the one side as a purely literary education is on the other. The criticism of a literary education frequently comes from those who are thinking more of the practical service to the foreigner of an industrially trained African, than of what is educationally valuable. The missionary aim is education, the training of the child for that life in which he can contribute most to the common life of the country; this training does not ignore the foreign need and opportunity but cannot be limited by it.

We consider that industrial education should be an essential part of the training given in every school, but in our experience it is inadvisable to introduce specialized training in crafts or agriculture before the child has reached a stage at which it can appreciate the accuracy of thought required for measurements and such like. This specialized training is given in a central institution.

In the Calabar Mission there are over eighty organized schools; in the majority simple kindergarten has been introduced, but most attention has been devoted to it in the schools at the older established centres in which alone, up to recently, it has been possible to have teachers fully trained to teach it.

This teaching includes paper-folding, stick-laying and mat-weaving; observation of the growth of plants and of animal and insect life. The children are encouraged to bring to school seeds and seedlings and to watch their growth in the school or in the school

garden : to look for the eggs of lizards and spiders, the pupæ of moths and butterflies and to watch their development under favourable conditions. At every stage it is important to correlate drawing with all these subjects. In the lower standards, clay-modelling is introduced, and free use is made of sand-trays in the teaching of geography. The value of wood-work is recognized, but the expense of tools for large classes must be considered ; and in the schools under government inspection an overloaded code, in many ways unsuited to the needs of the country, has unfortunately made it impossible to introduce it.

When Standard I is reached, agricultural training is commenced. Work in the school garden is compulsory in every school. This was introduced into the government code in 1910, but the first school garden was started at the Hope Waddell Training Institution in 1904. The pupils are taught the proper preparation of the soil ; the value of manuring (foreign and artificial manures are not allowed) ; the planting of native food stuffs, such as yams, cassava and plantain, suitable foreign food stuffs being introduced, mainly from Jamaica ; the planting and care of trees of economic value—oil-palm, cocoanut, cocoa, coffee, rubber and cotton ; and the preparation of the produce for consumption and for export. The most successful work has been done in the Hope Waddell Training Institution, and in the schools of Creek Town and Duke Town which have the advantage of the services of Jamaicans trained in scientific agriculture. No attempt is made to overturn native methods unless they are wasteful or unproductive. The aim is to teach methods which experiment proves most suited to the conditions of the country.

It is our wish to develop agricultural schools in central districts where more specialized teaching can be given to those who desire to adopt agriculture as their life-work. Up to the present time such schools have not been established in the mission.

In the early years of the mission, training in carpentry and printing was given, but possibly not with quite the same aim as in modern industrial mission work. Yet the aim was not unconsidered. In 1882 on the appointment of a new carpenter, the mission board stated a policy : ' The carpenter will take two or three boys as apprentices. This will be the beginning of an excellent auxiliary of the mission, an institution for teaching the natives useful trades.' In 1892 Miss Slessor appealed for a deputation ' to examine the timber, the indigenous and possible products, the water-power, the character

and possible cost of buildings, etc., and to interview chiefs and other natives of intelligence and influence, finding from themselves how far such work would be appreciated and supported by them.' An offer was made later by Sir Claude MacDonald on behalf of the recently established Government, to make an annual grant of £200 to be devoted entirely to industrial training.

In 1895 the Hope Waddell Training Institution was established with the object of giving to boys and girls definite industrial training,[1] but it was early recognized that it was advisable to have the girls' section under separate control. A girls' institution was then established in a neighbouring town, and eight years ago a second institution for girls was opened.[2] Training in carpentry, printing and bookbinding, and engineering, formerly taught, was systematized. Tailoring was added, and for a short period baking was carried on, but after the removal of the girls' section this was discontinued in the boys' department. Brickmaking was attempted, but the clay was unsuitable and the importation of cement killed the industry. In 1903 an experiment was made in training boys who had not previously been to school in carpentry but it was found advisable to give a preliminary education of five or six years before teaching any trade.

Boys who have passed Standard IV and wish for definite industrial training enter into a written agreement to serve an apprenticeship of five years. For the first year no money wage is paid, but for the second year one shilling a week is paid, rising thereafter one shilling per week per annum till the five years are served. Tools are provided, but only become the property of the apprentice if he serves his full term. Bed, board, the use of two suits of uniform per year, and instruction at evening classes, with use of necessary books, slates, etc., are provided.

The board, wages and material are charged against the department, which is expected to meet this expenditure and to show a small profit. The salary of a European instructor is met by a grant from the home committee.

Each apprentice works at his trade, in accordance with a graduated scheme, for 7½ hours daily (on Saturday for 5½ hours). European

[1] This is only one department of the work of the boys' institution ; the Hope Waddell Training Institution is also the central institution for the training of teachers, etc.

[2] We do not deal here with the work of the girls' institutions, which require separate treatment beyond the limits of this article. The training is in general housewifery, including sewing, cooking, baking and laundry work.

instructors are in charge of each department and the work is annually inspected by the Government.

The scheme of instruction for carpenters is as follows :—

First Year.—To use, set and keep in order the following tools :—jack-plane, try-plane, hand-plane, chisels, gouges and spokeshaves. To use, file, set and keep in order rip-saw, cross-cut-saw, tenon-saw. To work with journeyman or last year's pupil in order to get a good idea of general work.

Second Year.—To make joints with try-plane : to run groove and tongue joints : to use and keep in order O.G. and bead-planes : to make mortise and tenon joints as used in tables, doors, windows, etc. : to make half check joints, common dovetailing as used in boxes and table-drawers, etc.

Third Year.—Revision and experience in previous year's work : general insight into various kinds of work in house-building, joints suitable for beams, scantlings, etc. : making sashes, styles and skirting for panel doors : the idea of a house.

Fourth Year.—Revision of work of previous years : simple house building : general work : the use of the scale in plans : plans—how to make them, how to read them, and how to work them.

Fifth Year.—Thorough revision of all previous work : the general work which a jobbing carpenter is called on to do : the more difficult work met with in house building : further use of plans : if possible the supervision of an apprentice in his first year with a view to showing how to teach apprentices.

Similar graded schemes are framed for the training of printers, tailors and engineers.

The class of boy who has taken up industrial work has not always been the best for training in a craft. The temptation for a moderately educated boy to take up clerical work is very great. A very third-rate clerk can easily receive a salary that is greater than the wage of a first-rate mechanic. For well-educated boys the inducement to engage in some sort of clerical work is almost irresistible, and the temptation is equally great for the more intelligent qualified artizan. Many competent tailors, printers, carpenters and engineers have entered the service of Government or of commercial firms as clerks. A carpenter seldom or never receives more than £60 per annum. An engineer is more highly paid and if he is in charge of the engines of a launch he may receive as much as £100 per annum. Till recently, a clerk in the government service could rise to £300 a year and even now he may rise to over £200. It is not surprising that while the intelligent native realizes that the future welfare of his country depends on its industrial development, he himself succumbs to the allurements of a clerical life : nor is it surprising that frequently boys drift into

artizan work simply because they do not have the ability to qualify for the superior rank of clerks.

Amongst other difficulties in the way of obtaining the best youths for training in crafts, the meagreness of the native demand must be mentioned. The native requires of a carpenter little more than the making of wooden boxes, stools and tables ; or the fixing of rough doors and windows in mud houses and the roofing of them with corrugated iron. There is practically no native demand for furniture, and hand made goods cannot compete with cheap bent-wood articles imported from Austrian factories. Similarly with tailoring, while there is a steady demand for simple garments, it is difficult to compete against the sweated goods imported from Liverpool or Hamburg. For printers there is no demand outside the mission presses, unless the boys leave the Province.

There is a growing demand for engineers as a result of the opening of trading firms up-country and the introduction of numerous river launches. A new industry has been established by the arrival of the bicycle, now so commonly used that a child's unfailing joke is to cry after a cyclist ' Two for threepence ' ! Native engineers have opened repair shops in the larger towns and are able in this way to make a good living. The motor cycle, still mainly used by the foreigner, also provides employment for skilled native engineers. Formerly the engineering training was mainly confined to work upon the mission launches, but in view of the new opportunities it is hoped to develop this department considerably.

The aim of education being to produce character, any curriculum must be judged by its success or failure in that direction. Industrial education seeks to train pupils in observation and accuracy, and these intellectual qualities are closely akin to the important moral qualities of honesty and truthfulness. That they are produced we believe the records of our pupils show.

We feel that we have not reached anything like finality in our methods : we desire to see great development of work in all existing departments : in agriculture we hope soon to launch out into new ventures : but we regard the industrial efforts of the mission, both in the Hope Waddell Training Institution and in the day schools throughout the Province as of the highest importance in the training and education of the youth of the country.

A. W. Wilkie
J. K. Macgregor

NOTES ON CONTRIBUTORS

Dr. S. K. Datta is a member of a well-known Christian family in the Panjab. He studied medicine at Edinburgh University and subsequently became Travelling Secretary of the Student Volunteer Missionary Union of Great Britain and Ireland. He is now Professor of Biology in the Forman Christian College, Lahore. His book, *The Desire of India*, published in 1908, exercised a wide influence through the Mission Study Movement.

Dr. Joh. Warneck, son of the late Professor Dr. Gustav Warneck of Halle, is a Missionsinspektor of the Rhenish Missionary Society and a lecturer on the Science of Missions and Religion in the Theological School in Bethel bei Bielefeld. He was a missionary in Sumatra for fourteen years, and his book, *Die Lebenskräfte des Evangeliums* (translated into English under the title of *The Living Forces of the Gospel*) has won him a recognized place as an authority on animism. An article by him on 'The Growth of the Church among the Bataks' appeared in the first number of this Review.

The Rev. Ernest DeWitt Burton, D.D., is Professor of New Testament Literature and Interpretation in the University of Chicago and has contributed largely, both as editor and author, to American biblical and theological literature. In 1908–9, as Commissioner of the University of Chicago for the study of oriental education, he spent a year in Turkey, Egypt, India, China and Japan, and had unusual opportunity for gaining a close knowledge of the conditions of missionary educational work. Professor Burton is a member of the Board of Managers of the American Baptist Foreign Missionary Society and of the American Board of Missionary Preparation, and has recently been made a member of the Continuation Committee.

Mr. Sidney J. W. Clark is a retired British merchant who has spent the last eight years in studying problems of poverty at home

and foreign missions abroad. He has visited China four times, and has recently completed a detailed missionary survey of twenty counties in North China. He has personally investigated the missionary situation in Japan, Manchuria, Madagascar, Central Africa and South Africa, and has also visited South India and Korea.

The Rev. S. M. Zwemer, D.D., F.R.G.S., the widely known editor of the *Moslem World*, is a missionary of the Reformed Church in America. He has been a leader in work among Moslems for many years, formerly at Bahrein, in Arabia, and now in Cairo, where he is specially connected with the Study Centre for Arabic and Islam and with the Nile Mission Press. He has written several books on Islam and has done much to arouse interest in missionary work on behalf of Moslems.

Mr. Walter B. Sloan is the Assistant Home Director of the China Inland Mission and has travelled extensively in China and the British colonies on behalf of missionary work. He has been closely connected from the first with the Keswick Convention, concerning the missionary influence of which he writes.

Miss G. A. Gollock, assistant editor of this Review, was for many years on the home staff of the Church Missionary Society, first in the editorial department, then as secretary for women's work. She has seen missionary work at first hand in India, Ceylon and Egypt.

The Rev. Andrew Murray, D.D., of Wellington, South Africa, now in his eighty-sixth year, is known throughout the world as a devotional writer. His 'Call to Prayer for Missionaries' was spontaneously written on reading the first article in the series on 'The Missionary and his Task,' which appeared in the April number of this Review.

The Rev. A. W. Wilkie was appointed in 1901 to the charge of Duke Town, a station in the United Free Church of Scotland mission in Calabar. His fellow missionary, the Rev. J. K. Macgregor, who has collaborated with him in his article on industrial mission work, was appointed in 1902 to the Hope Waddell Training Institution, Calabar, of which he has been principal since 1907.

NOTEWORTHY ARTICLES IN RECENT PERIODICALS

The Modern Missionary and St. Paul

In the *Chinese Recorder* for July, Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, New York, challenges the contention, which he has noted in many articles and in several weighty volumes, that all our modern missionaries and missionary policies must be brought to the test of St. Paul's accomplishment and condemned if they appear to fall short. He doubts the validity of the argument. For one thing, St. Paul's inspiration and power to work miracles pertained to the apostolic age and he wielded an authority that would neither be attempted nor tolerated to-day. Apart from his inspiration he was one of the greatest men in history. But is it reasonable to condemn the preacher of to-day because he is not a Spurgeon or a Brooks ? Even in the most highly developed professions the majority of the men are not able to work on the highest plane of efficiency. It is hardly fair to depreciate missionaries because they share in the limitations of human nature, though it is perhaps unfortunate that an enterprise which is worthy of saints and angels must be conducted by mortal men. The fact that St. Paul was not a foreign missionary at all is generally overlooked. By birth, by language, by citizenship, and by manners and customs, he was of the same nation as the people among whom he preached. He did not go to the people of his own generation as an alien. He knew them as an Asiatic knows Asiatics. He could live as a native and preach without a salary because he was in his own country and able to support himself by his own trade. In these particulars the twentieth-century missionary is handicapped where St. Paul was free Further, though the Jews rejected his teaching and the Gentile races were in a condition substantially the same as that of Asiatics to-day, the Jews of the dispersion had carried truth about the one true God and the coming of the Messiah to all the known world ; synagogues offered a convenient place for teaching on the fulfilment of prophecy ; ' it is clear that St. Paul had advantages in approaching

the men of Corinth and Athens that are not enjoyed by a Pennsylvanian who attempts to approach the Hindus of Benares or the Chinese of Peking.'

Dr. Brown further questions whether the results of St. Paul's labours in the first century are really so much greater than those of modern missions, instancing the manifestations of God's saving power in Uganda, among the Karens in Burma, in the Ongole Church in the Telugu Mission, in the New Hebrides, in Korea and in West Africa. All mission fields do not shew such results, but neither did all the first century fields see Pentecosts. The Christian devotion of the apostolic age finds some modern parallels in such men as Count Zinzendorf, Henry Martyn, Gerald Dale, David Livingstone, or Jonathan Wilson. Some missionaries are inefficient and some are erratic, but the typical missionary, as Dr. Brown knows him, 'is an apostle through whom the spirit of God is communicating regenerating power to the non-Christian world.' When we extend the comparison from the number to the character of the converts, it will be safe to conclude that church members in the apostolic age were essentially like those of our own. It is, as Dr. Brown points out, easier to see the faults of contemporaries than those of remote ancestors; because one good thing is recorded of some first-century Christian he is supposed to have done nothing but good, whereas, being close enough to see all the infirmities and inconsistencies of a twentieth-century Christian we are apt to conclude that he represents a lamentable falling away. There are other differences, which, whether they help or hinder, shew sufficient unlikeness to destroy parallels. St. Paul lived in an era of one civilization of which he was himself an exponent, the modern missionary lives in a world of several conflicting civilizations, his own differing so widely from that in which he preaches that he cannot see things from its standpoint, or even eat the same food, wear the same kind of clothes or live in the same kind of house. Varieties of work and the mechanical side of the missionary enterprise have enormously increased since the days of St. Paul. He was able to put every pound of his energy into evangelistic effort.

Dr. Brown therefore urges that in considering the life of the apostle Paul the vital question is not whether we could do all that he could, but whether we are facing our problems with faith and courage, dedicating ourselves unreservedly to the service of Christ as he did, and obtaining all the spiritual power that God makes accessible to us, that Jesus Christ may be intelligently and savingly known.

Education and Evangelism

Dr. James L. Barton, secretary of the American Board of Commissioners for Foreign Missions, writing in the July number of *The East and The West*, makes proposals by which, in his judgment, the supposed antagonism between educational and evangelistic missionary work could be removed. The subject demands consideration in view of certain conditions in the mission field. Higher educational work has advanced more rapidly in recent years than any other department; especially in the older missions, large gifts of money are received for it, it is much in evidence in the secular and religious press, missionaries are being sent out in larger numbers to educational than to evangelistic work, institutions which until recently had one missionary now have from three or four up to a dozen. In many mission stations the proportion between evangelistic and educational missionaries is the reverse of what it was a few years ago, the latter largely predominating. Applications for educational work are increasing more rapidly than for pastoral or directly evangelistic work, and will probably grow in number rather than diminish. There is also a tendency to divert successful evangelistic missionaries to schools or colleges on the ground that institutional work must be continuous. During the last few years the great interdenominational movements so conspicuous in the mission field have been mostly connected with institutions for higher education. As a natural corollary of all this, native teachers are increasing more rapidly in number than native pastors and preachers; the teacher is paid a higher salary by the administration of the school, the pastor in most cases draws his lesser salary in part from the congregation. To many missionaries educational work, which has a definite task and a definite constituency in which year by year something of constructive progress can be reported, is more attractive than evangelistic work which has no definite task or field or constituency, in which uncertainties, difficulties and opposition have to be faced, and in which results are often lacking. Further, the growth of trained native leadership has tended to bring evangelistic missionaries into a secondary position; and in some places this has created difficulties which have led evangelistic missionaries of some years' standing to turn to educational work.

Educational work, in Dr. Barton's opinion, ought unquestionably to increase with even accelerated speed in the future, but some

method must be found by which evangelism may not lose its emphasis. In order to secure the close affiliation of these two departments, Dr. Barton suggests that 'every educational institution be made the centre of evangelistic effort for the field it serves, and that every educational missionary become an evangelist.' To make this possible every professor or teacher in any department should have adequate theological training, so as to be recognized by the people and the students as a professor also of Christianity; every leading educational missionary should be ordained; every permanent teacher should learn a vernacular, that he may have close relations with the students in the classroom and be able to visit effectively in their homes; he should also make himself thoroughly familiar with the life of the country in which he is working that he may wield a mighty influence in the building up of the Christian community. Permanent teachers for missionary institutions should be selected for their evangelistic zeal as much as for their intellectual equipment, and in the arrangement of the school curriculum, a fair proportion of their time—say from one-fourth to one-half—should be allotted to work on evangelistic lines in the district. From such an arrangement it would, in Dr. Barton's judgment, result that each mission school would become a centre of evangelization, educational work being identified with the work of the Church; native pastors and preachers would no longer feel their office secondary to that of the teacher as educational missionaries would be taking a share in all departments of Church work; the evangelistic zeal of the educational missionary would pass down through the Christian students who would soon become a living factor in extending educational evangelism; thus the action and reaction of the teaching forces and the Church upon each other would be secured. Christian education would be at once extended and evangelized, men and women would be attracted into directly Christian service, and the highest possible standard of Christian leadership both for the foreign missionary and the native Church would be raised. Dr. Barton states that every point in this programme has been already successfully tested in various institutions in different mission fields.

The Deepening of Missionary Life at the Home Base

In the July number of the *Evangelisches Missions-Magazin*, Herr Fr. Würz discusses the most effective means of stimulating the home Church to missionary action. The fact that it claims the

best both at home and abroad has always surrounded missionary work with special solemnity. Herr Würz suggests means by which the difficult task of the preparation of the home congregations for this service may be attempted.

The Gospel itself, the message of the Cross and the Resurrection with its mighty driving power, is the royal means for awakening and sustaining missionary life. In Germany and Switzerland missionary work has prospered in those congregations where gospel impulses are given due place. Missionary officials should not have to turn aside from their pressing central work, or missionaries on furlough from their needed recreation, in order to tell a congregation that a Christian must forward missions. There are spiritual movements in the Christian world at home which must not be overlooked as sources of life. The task of missions can only be fulfilled when all the vital forces of home Christianity are operative ; on the other hand, it is only through the call of missions that young life is shewn the way to sacrifice. Every link, for example, between the student movement and missionary work should be strengthened. Philanthropic and social movements in the home Church, though the workers may seem to march in separate columns, are really one with missionary service and deflect no interest from it. Let us freely help them and be freely helped ; unity makes for strength. Furthermore, while the mites of the poor widow and the lowly service of devoted women contribute to the missionary life of the Church, there are certain classes—such as teachers and business men—who occupy a strategic position and need to be captured for missions. The success of the Lehrermissionsbund in Germany and Switzerland and of the Laymen's Missionary Movement in America shows what can be done. The value of specialized work, in which the suggested task is related to the condition and interests of those to whom it is assigned, has been proved already. There are endless possibilities in this direction, all involving increased pains for missionary administrators, but all, at the same time, strengthening the local sense of responsibility and the impulse to prayer. Though it cannot take the place of the life-giving power of the Gospel, the increase of missionary knowledge—fed by popular missionary literature, by missionary courses for clergy and divinity students, by the Mission Study Movement which has lately taken firm root in German-speaking countries, and by a serious attempt among a small circle to grasp and penetrate into the great problems of missions—is essential for the clear and sober

understanding of the task before the Church, and for the education of those who are to become independent centres of missionary service. Lastly, the great masses of people, Christian in sympathy but entirely unclaimed for missions, must be reached by such means as missionary exhibitions announced by striking posters, or by missionary articles in the daily papers.

The publicity given to missions on account of their civilizing and educative work, even by those who may not understand their spiritual aim, suggests a difficulty. It would be easy, in order to maintain this interest, when stating the case for missions to slip into the mistake of putting second things first, of passing over the Gospel as if it were merely a means to an end, thus ultimately cutting the nerve of all missionary endeavour. The simplest thing would be to flee before the temptation and retire into obscurity again. Such a step may become necessary some day. Meantime missionary leaders have an obligation towards the many who perhaps for the first time have espoused the cause of missions. The position can only be met as the missionary workers at the home base strive for the deepening of their own life of faith, the strengthening of their communion with one another, and power, even through conflict and suffering, to bear fearless witness to Christ. The driving power in home work for missions does not lie in the means employed, but in the forces which are put in operation. The sense that missions are really a record of the working of God ; the ready sacrifice of property, of ambition, of health, of life itself for the world abroad, and the element of sacrifice also on the part of official home workers ; the personal influence of single individuals, whether in the home or in the congregation ; and the prevailing power of prayer—these are the forces which finally decide whether the Christian community shall be moved to action on behalf of missions or not.

Christian Missions in German Colonies

In a recent issue (Heft 34) of *Die Geisteswissenschaften*, a weekly paper published in Leipzig, Professor Mirbt of Göttingen writes on Christian missions in relation to German colonial policy. He states that colonial and missionary history are so closely interwoven that it is impossible for either to ignore the other. Missions are a power to be reckoned with, not because their workers are numerous, or their financial resources large, but because they have the home Church behind them, and have gained strong support among the native popu-

lation. In 1911, German Protestant colonial missions had 210 main stations, 332 men and 94 women missionaries, and 108,000 baptized members. The figures for Roman Catholic missions at the same date were respectively 224; 756 and 413; and 142,223. The annual report of the imperial colonial office, numerous statements in the German press, and the inclusion of missions in the course of study at the institutes where colonial officials are trained show that the value of missionary agencies in the development of German colonies was appreciated.

While Christian missions are independent bodies, their work touches the government programme at many points. Professor Mirbt instances four. The intellectual and moral uplift of the natives has been furthered through the splendid educational organization of German missions. An inquiry undertaken by the Hamburg Koloniale Institut[1] showed that on June 1, 1911, there were in the German colonies 2710 schools with 149,000 scholars; by 1913 these figures had increased to 3914 and 204,947 respectively. In 1911 62 per cent of these schools belonged to German Protestant missions, 34 per cent to German Roman Catholic missions; the remaining 4 per cent were government schools. Of the pupils, about one per cent were Mohammedans; of the remainder about one-third were Christians and two-thirds heathen. Hence mission schools have been useful not only to converts but also as a means of general elementary culture. Moreover, missions have taken a prominent share in linguistic and ethnological work. They have also enhanced the agricultural value of the colonies by creating among the natives a willingness to work, through training given in workshops, in schools for domestic economy and in agricultural and industrial undertakings, and by inculcating an idea of the dignity of manual labour. Christian missions have likewise materially aided the colonial Government in matters of public welfare, such as the care of the sick. Efforts for the conversion of the natives to Christianity may not have been viewed with favour by colonial officials, but it is just this work of christianizing the natives which is of most value to the colonies. Christian teaching offers the native a needed substitute for his old religious ideas, which have been destroyed by the inrush of civilization. The native has strong religious instincts. If Christianity does not help him, he turns to Islam, and Islam is a religion which does not help the progress of civilization; it hinders it.

[1] See IRM, 1914 (July), p. 590–2.

REVIEWS OF BOOKS

SOME BOOKS ON INDIA

The Ancient Roman Empire and the British Empire in India. The Diffusion of Roman and English Law Throughout the World. Two Historical Studies. By James Bryce. London: Oxford University Press. 6s. net. 1914.

Bengali Household Tales. Collected and translated by W. McCulloch. London: Hodder & Stoughton. 6s. net. 1912.

The Little World of an Indian District Officer. By R. Carstairs. London: Macmillan & Co. 8s. 6d. net. 1913.

The History and Economics of Indian Famines. By A. Loveday. London: G. Bell & Sons. 2s. 6d. net. 1914.

Indian Nationalism. An Independent Estimate. By Edwyn Bevan. London: Macmillan & Co. 2s. 6d. net. 1913.

Reflections on the Problems of India. By Ardaser Sorabjee N. Wadia. London: J. M. Dent & Sons. 3s. net. 1914.

In two powerful essays, Lord Bryce presents two historical studies intimately connected with India. His journeys through India, as well as through most of the regions that once owned the sway of Rome, have suggested the comparisons between Rome and Britain as conquering and ruling powers, acquiring outside dominions and impressing on them their own type of civilization. The dominions of England are too locally remote and too diverse in character to be compared as one whole with those of Rome; but India may be usefully so compared. India is less extensive, but far more populous than the Roman Empire. In each case the vast dominions are seen unified under one administrative system. Rome was in the centre of the one; and improved communications have made Britain even more accessible to the remotest parts of the other.

Neither set out deliberately to acquire its great empire. In both cases annexation was justified on the plea of self-preservation. The manner of the conquest in each case, the advantage of England in the opportune moment of her conquest and in the great natural frontiers of her empire, the necessarily military character of the rule, the provision of the best possible system of communication, and the estab-

lishment of peace throughout the empire are well described. So also are the force of character which made conquest possible, and the high ideals set before the rulers which won the respect and confidence of the peoples. Circumstances made the rule in both cases despotic; but the despotism is strong and beneficent. The recognition of local law and custom, the consequent differences in the administration of different provinces, the existence of protected states, the system of landholding and the financial administration are all reviewed.

A marked contrast exists. The Roman emperor was a despot in Rome as well as in the annexed provinces; whereas the English govern their own country on democratic, and India on absolutist principles. Akin to this is the difference between the absorption of the Roman dominions, which took centuries to complete, and the immediate effect of the operation of the general principles of English law. The latter secures to all citizens equal rights, except so far as his own personal law, Hindu, Musalman or other, may affect any individual case. On the other hand, such public rights as the parliamentary franchise can only be exercised in connexion with local areas; and a citizen has no direct part in the government of the empire if he does not fulfil the conditions of the parliamentary franchise. In this respect, however, the Indian does not differ from the colonist of English descent.

England is at disadvantage as compared with Rome in regard to certain conditions which militate against a fusion of the peoples. Climate prevents an Englishman from bringing up his family in India. Colour creates a feeling of separation and is a barrier to intermarriage. Religion, especially the caste system, intensifies aloofness. Rome suffered under none of these unfavourable conditions. Greek culture also had equalized the nations of Europe in material civilization; but the races of India, even when possessing an elaborate civilization of their own, were far behind in this respect, and even now require the guiding hand and the protecting ægis of the British Government. The difficulties with which that Government has to contend in elevating the Indian races and developing their share in the administration of their country, and the success which has attended the enlightened policy of the half century of British rule, are indicated with clearness and substantial accuracy. Further light is thrown on this engrossing subject in that large part of the second essay which deals with Indian legislation. Provided

that peace is maintained, the outlook for the future is hopeful and inspiring.

The Rev. William McCulloch gives us a glimpse of the simple Indian village mind in household tales told to him by a young Brahman, an orthodox Hindu, who had been bred in a remote village and had seen few Europeans. They are stories of the gods and Brahmans, of Rajas and officials, and of predatory men and beasts. They show how all these are regarded by the ordinary villager. Fate is all-powerful. It is the inevitable result of acts done in a former birth. Not even a king can frustrate it. The gods are less irresistible. One indeed (Bidhata) is swallowed by mistake, in a Brahman's food, when in the form of a little frog ; and not even Shiva could have delivered him but for the loyalty of the Brahman himself. The Raja of the tales is powerful, and as a rule well-intentioned, but erratic. He is generally under the influence of some Brahman. One Brahman induces a foolish Raja and his minister to impale themselves, and leave him to be placed on the throne by the people who admire his ' cleverness.' The Kotwal, or chief of Raja's police, is a scheming and ambitious rascal. The tales are little pictures of the simple lives in the hut or in the field which the British Government aims at protecting and enlightening.

Mr. Carstairs gives us a somewhat detailed account of the work of the local officer among such villagers. He recounts his experiences as a sub-divisional, district and divisional officer in Bengal. His text is the saying of ' a keen politician and a strong Radical ' whom he met over thirty years ago. Mr. Carstairs had ventured to point out that the men who did their life's work in India must know more about it than those who had never seen the country. The reply was, ' You know the little things ; but we know the big things.' In this volume Mr. Carstairs tells us about ' the little things,' the details that make up work in the villages of the *mufassal*, among the agricultural communities that form by far the greater part of the peoples of India. It is the life-story of a man who set himself to understand what the main interests of the Indian villager really are, and how best to promote them, a man who determined to do his work for Government neither against, nor even independently of, but in all possible co-operation with, the people themselves.

It would have been an invaluable experience for the travelling politician to have spent some time going round with this kindly, sympathetic and sensible local officer when he was engaged in his

work. It may even be of some advantage to him to read the record. The story is not wholly cheerful. The work was sometimes very heavy; and the doing of it left 'little time for the solving of problems.' Sometimes the worker was harassed by a want of sympathy in his superiors, or obstructed by 'the mysterious working of the departmental mind.' The Indian officer with a strong sense of personal responsibility, and little time for theorizing, who has to face problems presented in crowds of concrete instances, has often but little tolerance for the doctrinaire critic in an Indian secretariat or in a London arm-chair. All the same, the work has left pleasant memories behind. There is regret over incompleted work and frustrated plans; but there is no bitterness.

Problems, however, must be solved; and Mr. Loveday gives us a good history of Indian famines and of the economic principles which experience has proved to be applicable to their treatment. In sober language, and with apt quotations from ancient records, he disposes of the fallacy that famines 'are the direct consequence of English government.' He shows the horrors of those which preceded British rule. He goes on to show how too much concern for dividends, and too full an acceptance of the traditional view of responsibility, marred the East India Company's famine administration. He then proceeds to give an account of famines subsequent to the assumption of the government of India by the Crown. It is a steady record of careful observation, of sympathetic and systematic work, of the growth of a definite policy in prevention, insurance and administration, and of increasing success. Improvement in communications, irrigation, *takavi* advances, remission and suspension of revenue, prompt supply of employment, perfection of supervision, generosity and elasticity in relief, fodder supply, and the effect of famines on native industries are discussed. The hopefulness of the system introduced by the Co-operative Societies Acts, the real progress in more recent agricultural legislation, and the inauguration of industrial development are warmly acknowledged. One realizes the great difficulties and the large measure of success already secured.

Mr. Edwyn Bevan deals more directly with politics, and the desire of the educated for a share in administration. He gives us the best account of Indian nationalism that I have seen. It is not the work of a partisan, but 'an independent estimate.' One wonders how Mr. Bevan has so thoroughly grasped the Indian's view; for apparently he has little or no personal acquaintance with India.

He unconsciously gives us an adequate explanation. It is not only that he has studied the subject in all available ways ; but rather also that he has 'Indian friends'. He has been accessible and friendly to Indians. If a European meets an Indian as man to man, the eastern mind is not a closed book. In dealing with this matter, Mr. Bevan has lighted on an instructive parable. The normal human body is held together by internal coherence ; but when bones are dislocated or connecting fibres torn asunder, the surgeon may case the body in a steel frame. His object is to hold it together till the gradual process of internal growth has joined the dislocated bones and knit up the torn fibres. The steel frame is not normal nor comfortable ; it is sometimes both expensive and irritating ; but it is necessary. It is wisdom to be patient, and to allow the body to grow into a sound and healthy condition. It is folly to take off the frame too soon. Mr. Bevan does not run this parable to death ; but the illustration in his hands throws much light on his subject.

There are points in which one does not fully follow Mr. Bevan ; but, on the whole, his presentation of the subject is of great value. There are not a few of our European officers in India—more perhaps than even Mr. Bevan believes—who realize the solemn responsibility of our position there, who are aiming at the elevation of the people, who have sympathy with the aspirations of the educated Indians, and who are patiently working for the achievement of high ideals, not without hope. They know that their duty lies to the whole body of the people ; but they also try—as Mr. Bevan has endeavoured—to understand the point of view and the feelings of educated Indians. They earnestly desire also that the latter should understand them and their position and aims. They will indeed rejoice, 'according to the joy in harvest,' if in the end it shall appear that they have had some part in 'lifting and upholding a broken nation'—as Mr. Bevan calls it, without explaining when and how 'the nation' was broken—'till it could stand and go upon its own feet.' Mutual understanding might well lead to valuable co-operation in work, which requires patience and faith, and which may be hindered or destroyed by violence or haste.

Very different from this book is the daintily bound volume, with a portrait of himself as frontispiece, in which Mr. Ardaser Sorabjee N. Wadia gives us his reflections on Indian problems. He does 'not pretend to solve them,' but aims at assisting his 'countrymen in clearing their minds of cant.' Perhaps some of his countrymen will

regard his treatment as homeopathic. He attacks Mr. Gokhale and his Education Bill with vehemence. He quotes Ruskin against teaching the common people reading or writing; because there are 'very few people who get any good by either.' He declaims against 'democracy and sentimentalism' which he links together, as though democracy were not now with us a stern enough fact. He ridicules 'the intellectual development' of *ryots* (agriculturists) and low-caste persons. He believes in 'the all-pervading law' that 'good and evil, knowledge and ignorance shall co-exist and shall be co-extensive, and that harmonious order is only possible by the mutual balance of these apparently antagonistic forces.'

Mr. Wadia approves of caste as subserving 'the principle of property' and the 'principle of the division of labour,' and as based on the 'principle of heredity.' He speaks contemptuously of missionary reports, but has apparently not read Sir Herbert Risley's book on *The People of India*, nor the Report of the Indian Census of 1911. He accepts the position of the 'untouchables': 'such they are; and such they must remain.' He has no sympathy with the government policy of industrial development; for it will disfigure India, and spoil the life of the people. If industrial development should not be arrested, it should at least not be accelerated; for the thing that has been, it is that that should be, in India. As to the 'political future,' he has no sympathy with 'Congress ideals,' nor with the Nationalist party. He would have an 'Independent Pro-British Party,' aiming simultaneously at the maintenance of British rule and the independence of Indians. Under the ægis of Great Britain, 'self-contained development on a racial basis is the key to the whole problem.'

This book is not written in a philosophical spirit. It is full of all the vehemence and intolerance of a strong reaction. It is interesting, not as a wise and temperate statement of principles and policy, but as the evidence and the expression (no doubt often in exaggerated language) of a reaction against the views generally held and advocated by 'the progressives.' It is at its best when it denounces, from the Indian's point of view, the westernizing of India, the opposition to which, by many far more moderate men, well deserves the earnest attention of statesmen and of educators. The conservatism of India cannot safely be forgotten: it demands the sympathy of the wise administrator. We have a great work to do in India. That work cannot be rushed: it requires patience

as well as determined effort. Intellectual unrest and the love of the past alike require careful and kindly guidance. And it will probably be a long time before Britain's work in India is accomplished, and our great dependency can do without the guiding hand and the strong protection of the British power.

ANDREW H. L. FRASER

EDINBURGH

THE MISSIONARY WORK OF THE ROMAN CATHOLIC CHURCH

ATLAS HIERARCHICUS. Descriptio geographica et statistica S. Romanae Ecclesiae tum Occidentis tum Orientis juxta statum praesentem. Accedunt etiam nonnullae notae historicae necnon ethnographicae. Consilio et hortatu S. Sedis Apostolicae elaboravit P. CAROLUS STREIT, S.V.D. London and Freiburg: B. Herder. 36s. net. 1914.

WE give a cordial welcome to this remarkable work. At last we have something like an official and authoritative account of the position of the Roman Catholic Church in all parts of the world. We owe it, as we owe so much of solid information and the results of minute research, to Germany. We are accustomed to think of Protestant Germany as the most trustworthy source of supply in this respect; and now we are reminded that Catholic Germany—using the word 'Catholic' in its popular and not in its accurate sense—can produce similar fruits of hard work. The compiler in his preface refers to a previous *Katholischer Missionsatlas* brought out by him a few years ago, and explains that the present work is not a new edition of that one, but 'a general hierarchical atlas of the whole Catholic Church.' It is commended both by the late Pope Pius X himself and by Cardinal De Lai, secretary of the Consistorial Congregation; and facsimiles are given of the two commendatory letters. There are 150 pages of introductory letterpress, 50 pages of elaborate statistical tables, 36 large maps with many insets and 35 pages (160 long columns) of index.

One notable feature is that the letterpress is printed in five languages; German, Italian, French and English versions in parallel columns, and a Spanish version along the bottom of the pages. In the statistical tables, the headings and footnotes are in German and Latin. The publishers have asked the reviewer's indulgence with regard to the English version of the letterpress, which has been done by 'an English nun whose long residence abroad prevented her

doing it properly.' This lady, Sister Winifred Sandiford, of Steyl, is certainly not always successful in the use of English ; but speaking generally, the sense is adequately conveyed.

The atlas, as already indicated, is one not merely of what we commonly call mission fields, but of the whole world, and of the position of the Roman Church in all countries. Thus, the first map is one of Rome, showing all the churches, etc. ; and next come four maps of Italy, coloured by dioceses, and with signs indicating the varying ecclesiastical status of the towns. The other countries of Europe follow, including the British Isles. There are thirteen maps for Europe, five for Asia, five for Africa, three for Australia, etc., and seven for the two Americas ; and then two to show the area of the Eastern Churches, and one of the world with interesting diagrams of population.

In all externals the maps are superb. With their many insets, they are beautifully printed, and conveniently coloured for their purpose ; generally, though not quite uniformly, by dioceses and ecclesiastical provinces. The signs for towns, for instance, are different according to the population, and other attached signs indicate episcopal sees of different ranks, whether in distinct provinces, or subject to the Propaganda, or directly subject to the Holy See ; also the presence of religious orders, theological colleges, etc. Some of the inset maps give the same area differently coloured, showing the percentage of the Roman Catholic population in different countries or districts ; and others give the proportions of different religions.

The letterpress gives a large amount of information concerning the organization and position of the Roman Church in the various countries, but the sections are not all of equal value. The fullest and best are on Europe and America, which we must pass over. Let us turn to Asia, which is introduced by a brief general section, similar to a gazetteer article. The work of the Roman Church in Western Asia is avowedly to bring the Oriental Christians into the Roman Communion. But in Palestine ' the mission work is the more difficult, as it receives hindrances not only from the side of the Protestants (since 1842), and especially Russia (since 1858), have raised a serious competition with it.' The same is said of Persia. India is treated with unexpected brevity, the space occupied being little more than that allotted to Belgium. A passing reference to Xavier and Robert de Nobili, and to the dispute between the Popes

and Portugal and 'the sad schism of Goa,' introduces a single paragraph on the hierarchy established in 1886; and that is all. Indo-China and Malaysia follow, very briefly; and then China, Japan and Korea together occupy less space than Asiatic Turkey. It is certainly disappointing to find so little information about the actual work done in the Far East. We need not grumble at the only reference to Protestant missions being a remark that in North Burma American Baptists have 'won an important advantage,' and a complaint that in the Philippines 'numerous Protestant emissaries pursue the most sordid propaganda among the Catholics.' But we do desiderate fuller information about the Roman missions. Of course we shall come to the statistics presently.

While Europe occupies twenty-five columns, and Asia fourteen, Africa has to be content with eight. Its introductory section is good, giving a general survey, historical and ecclesiastical. The compiler shows his candour by his reference to the much-lauded Portuguese missions in the sixteenth century. He says: 'As the Portuguese tried less to colonize than to make the best of the most scandalous slave trade, the mission activity was without important success. If they developed with outward show in the kingdoms of Congo and Angola, it remained only with the outward appearance: with the majority of the people the faith could not take deep root.'

As regards the revival of Roman missions in the last half-century, a just tribute is paid to the zeal of Cardinal Lavigerie, the distinguished Archbishop of Algiers. But great difficulties, we are told, are met with; chiefly the climate, polygamy, Islam, the governmental patronage of Mohammedans; and 'especially to be mentioned is the lively activity of Protestantism nearly everywhere.' It is then explained that 'the principal activity of the [R.C.] missionaries is everywhere turned to the schools.' 'The formation of a native clergy has not yet been possible.'

Very short sections on the different parts of Africa follow. West Africa has exacted a heavy tribute of lives in the Roman as in the Protestant missions. The Lyons Society, in seventy years, lost 400 priests and sisters. In South Africa, it is acknowledged that Protestant missions have made great progress, the Catholics having 'less numbers and insufficient means.' Round Lake Nyasa 'the influence of the Protestant mission is strong, so that these countries will be chiefly Protestant in future.' Uganda is only mentioned in passing as 'the most flourishing mission field of Africa.' The

White Fathers are highly praised for their 'astonishing perseverance' and 'gratifying results.' In Madagascar, 'the Protestant mission gained a great advantage'

In South America, we are told, 'the cruelty and covetousness of the Spanish conquerors frustrated everything.' In Peru there were at one time half a million Catholic Indians, of whom only 9000 remained in 1790. 'The most glorious mission field was Paraguay.' 'The most splendid ecclesiastical life flourished in the backwoods.' But owing to the tyranny of Portugal under 'the notorious minister Pombal' (*circ.* 1760), 'the Indians returned to the backwoods and fell into the former savagery.' 'Where once the flourishing Christian communities stood, to-day only the ruins overgrown with moss and brambles give testimony of sacrificing charity, but also of sad wickedness.'

Glancing back over these columns of letterpress, we are struck by one feature, significant at the present time, the repeated complaints against the French. At the same time there is a cordial and quite just acknowledgment of the great share taken by France in foreign missions. In financial contributions, in supply of missionaries and in missionary results, 'Catholic France far surpasses other nations.'

We will now glance at the statistical tables. They are very elaborate, and yet in some places very imperfect. In the preface the compiler frankly acknowledges his difficulties—familiar enough to all who seek to collect statistics,—due to his requests for information failing to elicit all the replies he hoped for. He excuses the bishops, 'who are so overwhelmed,' but confesses that he had expected more numerous answers. Certainly in the tables there are a great many blanks or notes of interrogation; but still in most cases the figures are fully detailed.

The European and American tables are naturally the most complete, but we pass them over. In Asia, there are stated to be 3980 missionary priests, viz., 1365 in China, 1268 in India, 527 in Western Asia, 517 in Indo-China, 202 in Japan, 101 in Malaysia. The native priests are 1230 in India, 721 in China, 689 in Indo-China, 59 in Western Asia, 48 in Japan, and two in Malaysia; total 2749. The baptized converts are reckoned as nearly five million, of whom over two million are in India, nearly a million and a half in China, and almost a million in Indo-China—of which field we know so little. The columns for baptisms may be presumed to record those in one

year, but this is not stated. The adults baptized in the year (as we assume) were 89,000, of whom 61,000 were in China, 15,000 in India, 9000 in Indo-China, 3500 in Japan. The infant baptisms are rightly put in two columns, one for the children of Christian parents, and one for heathen children *in periculo mortis*. This last custom, with the charitable desire to secure the admission of such infants to paradise, is an important feature of Roman missions, with which, of course, Protestant missions have nothing corresponding. The two columns, however, are not distinguished in some of the districts, so that exact proportionate figures are not obtainable; but apparently the second class far exceed the first in China and Indo-China, while in India the number of heathen infants baptized is small. The total is given as 375,000, but as an imperfect return.

In all Africa, including Madagascar and other islands, the total number of missionary priests is 2078; and there are only 94 native priests, of whom 80 are in Erythrea and Abyssinia, where the work is mainly proselytizing from the ancient Church. The others are eight in Senegal, four in Natal, and two in Madagascar. It is surprising to find none in such fields as Nigeria, Uganda, Nyasaland, etc., where the native ministry has been largely developed by the Protestant missions; and this is not merely owing to imperfect returns, for the mark indicating 'none' is used. The converts are given as 945,000, of whom 113,000 are in Uganda, 81,000 in Egypt (probably proselytized Copts), and 210,000 in Madagascar. The total number of baptisms (we again presume in one recent year) is given as 79,000, but there are no returns for Madagascar and some other fields. In many cases the adults and children are not distinguished; but taking three of the fields where the particulars are given, we find in Belgian Congo, Uganda and Nyasaland respectively, the following: adults, 3530, 5861, 789; children of Christian parents, 6107, 3495, 431; heathen children in danger of death, 4495, 2898, 1540.

It is not necessary to give further particulars, and we must only add that there is a good deal of useful information, both in the letterpress and in the statistics, about the Oriental Churches, both those sections of them which have submitted to Rome and the larger sections which remain independent. There is one other item of the contents of this great work to be mentioned, the bibliography, which contains lists of 140 books of reference, geographical, statistical, historical, ecclesiastical. The student of Roman missions evi-

dently need not fear any lack of authorities. He certainly will have no lack of narratives of missionary heroism. We Protestants deplore the human accretions to the divine Gospel which form an important part of the message of Roman missionaries to the non-Christian world; but not the staunchest of us would hesitate to acknowledge the example so many of them have set us of courage and devotion.

EUGENE STOCK

BOURNEMOUTH

THE MISSIONS OF THE MORAVIAN CHURCH

DIE BRÜDER. Aus Vergangenheit und Gegenwart der Brüdergemeine. In Verbindung mit verschiedenen Mitarbeitern herausgegeben von OTTO UTTENDÖRFER und WALTHER E. SCHMIDT. Zweite Auflage. Herrnhut: Missionsbuchhandlung. M. 5. 1914.

IN ALLE WELT. Missionsvorträge aus der Brüdergemeine. Von TH. BECHLER. Herrnhut: Missionsbuchhandlung. 50 Pfg. 1911.

DIE ERMORDUNG ERHARDT'S UND SEINER GENOSSEN. Aus der Vorgeschichte der Labrador Mission. Von H. S. SCHNEIDER. Herrnhut: Missionsbuchhandlung. 50 Pfg. 1912.

DIE MISSION DER BRÜDERGEMEINE IN SURINAME UND BERBICE IM ACHTZEHNTEN JAHRHUNDERT. Von BISCHOF F. STAEHELIN. Herrnhut: Missionsbuchhandlung. 1913.

DIE WIRTSCHAFTLICH-SOZIALE ARBEIT DER MISSIONSGESCHÄFTE DER BRÜDERGEMEINE IN SURINAME. Von SIEGFRIED BECK. Herrnhut: Missionsbuchhandlung. M. 1. 1914.

Also the following pamphlets: DIE MISSION DER BRÜDERGEMEINE, IHRE ENTSTEHUNG, IHR STAND, IHRE EIGENART. Eine Studie von TH. BECHLER. 1911. UNYAMWESI IN DEUTSCH-OSTAFRIKA. Darf die Brüdergemeine dies Missionsfeld verlassen? Von TH. BECHLER. 10 Pfg. 1914. KULTURARBEIT DER BRÜDERGEMEINE — NORD AUSTRALIEN. Von TH. BECHLER. 1913. KULTURARBEIT DER BRÜDERGEMEINE IM WESTLICHEN HIMALAJA. Von TH. BECHLER. 1914. TIBETISCHE GESCHICHTSFORSCHUNG und was man dabei erleben kann. Von Dr. A. H. FRANCKE. 30 Pfg. 1911. All published by the Missionsbuchhandlung, Herrnhut.

THERE is a particular pleasure in finding that an institution of long standing which has worthily won praise in the past is in these present days more than justifying its ancient fame. This little pile of books, published within the last year or two at Herrnhut, gives a wide and representative view of the work of a mission which began nearly two hundred years ago and which has now extended its work to

every continent. All the books except *Die Brüder* are pamphlets costing a few pence. *Die Brüder*, a beautifully illustrated, well-bound book of more than 400 pages, was intended as a reading-book for Moravian children, but has far outgrown its original scope. It contains a series of extracts from contemporary documents dealing with the rise and progress of the Unitas Fratrum, the Moravian Church, from its restoration at the time of the foundation of Herrnhut in 1722 to the present day, with sketches illustrating its manifold work at home and abroad. A chronological list of events, a very full table of contents, and two or three pages of statistics showing the present strength of the Church in its five divisions, Germany, North America, England, Moravia and the mission field, make this volume the most convenient book of reference for all who are interested in this peculiarly heroic and warm-hearted little Church, and the best introduction for those who have not yet made its acquaintance.

The pamphlets deal with various problems of the missionary activity of the Moravian Church, or with chapters of its early history. It is most impressive to see that there is no missionary society, but the Church, as such, is a missionary body, working to a certain extent by means of the so-called Diaspora in Christian countries, but far more in heathen countries, where the number of baptized converts is more than twice the number of the home members.

Die Mission der Brüdergemeine, by Herr Bechler, enumerates the fields of the missionary work of the Unitas Fratrum, each of them being a place of particular difficulty and extraordinary physical hardship. The special vocation of the Moravians has been felt by them to be the service of primitive or degraded races, or of those whose geographical position has proved a successful barrier to all others. Thus in North America they work among the Eskimos and Indians of Labrador and Alaska, under conditions of the greatest hardship and isolation. The famous mission to Greenland was given up twelve years ago, for the sufficient reason that ' there are, properly speaking, no more heathen there.' In California a small but heroic force of three missionaries care for the inhabitants of the Indian Reserve. In Central America, wherever the climate is most oppressive and unhealthy, a Moravian mission is found, working among negroes and Indians in Nicaragua, Demerara, Surinam and several of the West Indian Islands. In South Africa there has long been a strong mission among the Kaffirs, and since the opening up of Central Africa, Lake Nyasa and Unyamwesi in German East Africa

have become centres of Moravian missionary work. In Australia they are established in the Bushman Reserve in North Queensland. The only field in which they work among a population possessing some cultivation and civilization is in the Western Himalayas, where on the very borders of Tibet thirty of the missionaries carry on a most hopeful and important mission among the degenerate Buddhists.

It is startling to learn that this Church of some 40,000 members maintains in vigorous life 154 chief mission stations surrounded by some 1522 preaching places. Its fourteen mission fields are divided into four groups according to their prospect of financial and spiritual independence at a more or less remote date in the future. The Arctic missions and the work among the aboriginals of California, North Queensland and the Himalayas form the lowest group, and are loved, as Herr Bechler says, by the Moravian Church with a peculiar tenderness ' as a mother loves best her most needy children.' Herr Schneider's pamphlet, *Die Ermordung Erhardt's* tells from contemporary accounts the piteous story of the foundation of the Arctic missions in 1753, while Herr Bechler in his paper on the subject and Herr Richter in a speech contained in *In Alle Welt* relate from personal knowledge the equally heroic, but happily less tragic history of the mission among the Australian cannibals, which began by the arrival of two missionaries, a German and an Englishman, in 1891.

The next class consists of the mission districts in which native Churches are gradually coming into existence, namely, Nicaragua, Nyasa and Unyamwesi. This last is the most recent of the missions founded by the Moravian Church, a work of the highest promise, and, since the advance of Islam towards that region, of the greatest strategic importance. It is the subject of a most pathetic paper by Herr Bechler, for the sad reason that its fate was still, when these documents were being published, hanging in the balance. It is a great relief to learn that the lack of money, the only lack which the Moravians have ever seriously felt, is now in so far removed that the mission at Unyamwesi can still be carried on.

In the third group are the missions which have succeeded in forming native Churches of a considerable degree of independence : the work in the east and west of South Africa among Hottentots, Kaffirs and other native races, and the mission in Surinam in Dutch Guiana. Surinam is now one of the foremost of the Moravian missions and has lately founded missions of its own in neighbouring districts, but its foundations were laid under the most discouraging

and difficult conditions imaginable. Herr Staehelin's book records the first three attempts made by the early Moravians between 1735 and 1745, all unsuccessful as far as could be seen, and accompanied by a tragic loss of life. The book consists almost entirely of letters and reports sent by the pioneers to their directors and friends in Herrnhut.

The fourth class contains the long-established missions in the West Indies, and the work at Demerara which still receives financial help, but needs no missionaries from the home base.

The thoughts of the Missionsdirektion at Herrnhut are anxiously occupied this year by the heartrending question of retrenchment. On every side the very success of the missions leads their directors deeper and deeper into financial difficulties. The Moravian Church, like many others, has felt in late years a new spirit of power and devotion, opportunities open out to it everywhere, it has no lack of men and women willing and eager to serve abroad, but it cannot meet its expenses.

The aim of the missionaries from first to last has been individual conversion, and Zinzendorf himself seems to have extended his hopes no further, but to have sent his pairs of missionaries to live as ordinary artisans among 'the wild people,' to earn their own living and to speak as occasion arose to those about them. Such work involved few expenses except those of travelling, and though it occasioned what may seem an unnecessary loss of life, the method was probably that best suited to the early days of the eighteenth century and the savage countries to which the brethren felt themselves irresistibly called. It is a sign of progress, not of decline, that the missions are now carried on in a different way, and that educational, medical and social work, each demanding the whole time of the worker, have been added to the personal conversations which were the sole method of the early missionaries. Also the growth of the native congregations, far exceeding the brightest hopes of the pioneers, has demanded trained men to give the necessary theological teaching and to guide the formation of the young Churches. The education of missionaries' children, too, and the provision for the old age of the workers are expenses which Zinzendorf probably did not contemplate.

The Moravian Church has no rich men among its members, and though it gives of its own small means, even beyond its power, much of its missionary income must necessarily be derived from those outside its bounds. Its work lies apart from the main stream of the missionary interest of our day, and for that reason may be in some

danger of being forgotten in our absorption over China, Japan and India. Yet it may be that we all have much to learn from its obscure and unostentatious work. It seems to have solved, almost unconsciously, nearly all the missionary problems except that of finance. Aiming at individual conversion it yet produces independent native Churches, starting as it does from German soil it speaks through German, American and English missionaries, it educates and civilizes its savages without making Europeans of them, its work is greatly valued by every Government with which it comes into contact, it can count as can no other Church on the participation of all its members in missionary work and has no problem of the home base, it keeps its own genius without any disparagement of the ways of others, and greatly and justly as it values its traditions it is always ready to follow along new paths and warmly welcomes every fresh light. It would be an irreparable loss to the kingdom of God if the missionary work of this unique Church, so disinterested, so simple and so wise, should be crippled.

ELEANOR MCDOUGALL

WESTFIELD COLLEGE, UNIVERSITY OF LONDON

THE CHURCH IN THE WEST INDIES

THE DIOCESE OF JAMAICA. A Short Account of its History, Growth, and Organization. By J. B. ELLIS. London: Society for Promoting Christian Knowledge. 3s. net. 1913.

GLORIOUS LIBERTY. The Story of a Hundred Years' Work of the Jamaica Baptist Mission. By LEONARD TUCKER. London: Baptist Missionary Society. 2s. net. 1914.

OUR OPPORTUNITY IN THE WEST INDIES. By BENJAMIN G. O'RORKE. London: Society for the Propagation of the Gospel in Foreign Parts. 1s. net. 1913.

MEN WITH BACKBONE. By C. A. WILSON. Kingston, Jamaica: Educational Supply Co. Edinburgh: U.F. Church of Scotland. 1s. 6d. 1913.

WEST INDIAN STUDIES. By F. DEAVILLE WALKER. *The Foreign Field*, October 1913 to September 1914.

THE West Indies owe everything to the Church. Up to a century ago the islands were dominated by two great interests, the sugar industry and politics; since then the main factor underlying public life and influencing private action has been the work of the Churches. It has been a quiet service, much of it unseen and unchronicled,

but it has been shaping the destiny of the colonies as no other force has been doing. Many religious organizations occupy the field, and their history and methods are worthy of careful study in view of the questions confronting mission bodies in larger spheres elsewhere. Each denomination has its own literature, a large part of it, no doubt, parochial in character, but of interest in relation to the general world problem. The two first volumes noted above deal with Jamaica, the largest colony and a type of the whole, and weave together a sketch of local history and social conditions and a narrative of church life and government. Mr. Ellis writes with intimate knowledge of the island and exercises an independent judgment, and Mr. Tucker has had the advantage of access to contemporary manuscripts and other original material, but neither makes any special departure from established opinion on the subjects discussed. Mr. O'Rorke's little work gives a view of conditions in the colonies generally, from the Anglican point of view, and is meant for the use of mission study circles.

It was the Church of England that had ecclesiastical control of Jamaica during the period of slavery, and no recent historian makes any apology for its attitude towards the system and its victims. Mr. Ellis goes further than most in condemning it, and even states that if it had been more loyal to its true mission the disastrous outbreak of 1865 would have been impossible. Only when disestablishment and disendowment were effected, in 1871, did it become a vigorous and progressive religious power in the island, a circumstance which leads Mr. Ellis to remark that in Jamaica, whatever may be the case elsewhere—an allusion, probably, to Barbados—' experience clearly shows that an entire dependence for support upon the secular powers saps the vitality of a Church and checks the growth of that firm and independent spirit which is so necessary in a time of adversity.' But there can be no doubt that the position which the Church of England has attained in later years is due largely to the commanding personality and influence of Archbishop Nuttall, one of the great missionary statesmen of the world.

There was much romance associated with the pioneer mission work of the nonconformist bodies. Both the Baptists and the Wesleyans had their full share of persecution and peril, and they have helped since to build up the strong self reliant church life of to-day. Along with the Anglicans they now rely more or less on a native ministry.

Whether the system of complete independence, such as the Baptists possess, makes for the spiritual good of the members and the public usefulness of the Church is a point which is not directly raised, but it is a subject of great interest to all responsible for the development of missions. Mr. Tucker merely states that it is a matter on which competent opinion differs, while Mr. Walker refers to the continued need of leadership and careful, patient guidance. Much depends on the character of the training given in the local theological colleges. If these can produce pastors of the intellectual and moral standard of Mr. Wilson there need be little fear for the future. Mr. Wilson is a negro minister of the Presbyterian Church of Jamaica, and his little volume, with its simple diction, its homely admonition and advice, its sane consideration of the elemental principles of healthy social life, indicates a mind of a high order. Such a man and such a book are the best proof of the value of the work that has been accomplished by the Churches.

But while these publications show how highly organized and active the individual denominations are, they also tell a plain tale of division. We would never gather from any one of them a true idea of the whole ecclesiastical situation. In Jamaica, for instance, there are more than fifteen different religious bodies working side by side, and the question suggests itself whether, before any further extension of the autonomous principle takes place, some effort could not be made towards a union of forces in order to prevent the overlapping and wastage that belong to the present state of things. The church authorities lament the persistence of evils which all their energy seems unable to check—Mr. Ellis refers to the high rate of illegitimacy which remains immovable—and one wonders how much of this impotency is due to the multiplication of activities, divided counsels, and lack of united front. If the Churches fell more into line in their common service the results might be greater. They have done so much and sacrificed so much for the people in the past that it is natural that they should be tenacious of the positions they have won, but it is quite possible that the true path of development in the future may lie in this direction of co-ordinated effort, leading to ultimate union.

W. P. Livingstone

Edinburgh

A MASTER-BUILDER ON THE NILE

A Master-Builder on the Nile. Being a Record of the Life and Aims of John Hogg, D.D., Christian Missionary. By Rena L. Hogg. London and New York: Fleming H. Revell Co. 5s. net. $1.50 net. 1914.

It is more than twenty-eight years since Dr. Hogg completed his earthly course, and this biography in consequence labours under some disadvantage in securing the circulation which it deserves, and will no doubt ultimately attain. For this delay was well worth while inasmuch as it has secured for the work so excellent a biographer, uniquely qualified by kinship, by experience in the same mission field, and by many memories to depict a life so peculiarly rich in all human affections as well as so remarkable in spiritual character and the gifts which go to the making of a great missionary. So to describe the subject of this memoir is no exaggeration.

Like David Livingstone and Thomas Carlyle, Hogg was born of the Scottish working classes, and like both of them also was brought up in the faith of God-fearing parents, who belonged to one of the smaller Churches of the land. In his boyhood he worked in an East Lothian coal mine. The hardships which the child underwent are happily impossible to-day, but they are pitiful to read of. Yet the whole story is so lit up with faith and courage and human affection that the chapters which record the struggles of the boy for knowledge and for spiritual light, and finally for vocation to the mission field are among the most inspiring in all missionary biography known to me.

The family were passionately fond of music and the picture given of the big kitchen on a Saturday night with the father and his boys sharing in an impromptu concert, winding up with reels and strathspeys, shows how much humanity was blended with the Scots puritanism. There are few stories more moving than that which tells of how the father seeing his boy's thoughts turning from the ministry for which he had designed him to a secular career, in which his gifts would certainly have secured him and the whole family deliverance from poverty, prayed long and silently for his deeper consecration; and how at last one night the lad took the great decision.

> In the small hours of the morning a choice was made from which John never wavered and knowing his father's heart he could not keep from him till day dawned news that would give him such great happiness. They were

alone together, sharing a bed. He awoke him and announced the decision that closed to him the door of secular life for ever, and sealed his dedication to the ministry. It was the father's turn now to lie awake—not in anxious thought or prayerful conflict but in the joy of answered prayer and the glow of a great gratitude.

By this time the lad was a student in Edinburgh University. He finished his course there and had nearly completed the following course of training in the United Presbyterian Theological Hall when an opening in the foreign field presented itself, and he went to Alexandria as a teacher under the Scottish Society for the Conversion of the Jews.

Here he laboured for three years, but it became clear that there was no chance of that development of the work which had been promised. The United Presbyterian Church of America (which is quite distinct from the Scottish Church of the same name in which Dr. Hogg had been reared) had begun a mission in Egypt some time before, and Dr. Gulian Lansing, one of its missionaries who had formed a friendship with the young Scotsman, invited him to join them. The offer was accepted, and he returned to complete his theological training in Edinburgh. This was accomplished in one session, during which he became engaged to one in every way worthy of him and with whom the next twenty-six years of his life were to be spent in such unclouded confidence as the volume records. The book, it may be mentioned, is dedicated 'To my Mother, in memory of the labours and sacrifices of her past which she holds so cheap and others hold so dear.'

Eleven children were to be born of that marriage, of whom five entered the mission field. The rest of the volume tells of nearly twenty-six years of strenuous labours and adventures in the valley of the Nile, in Alexandria, in Cairo, and above all in the Coptic centre of Assiout; of much evangelistic voyaging on the ancient river in the mission boat, the *Ibis*; of the founding of a great missionary college; and through all the vicissitudes of a troubled national history, of the steady rise and progress of the American Mission. That mission, as is well known, has laboured mainly among the Copts, the Christian descendants of the Ancient Egyptians. But the further outlook has always been upon Islam. It was Dr. Hogg's conviction that the true way to solve the problem of Islam was through the renewal of the life of the ancient Christian Churches of Moslem lands. To-day if there are new hopes of this in the land of Egypt it is largely because of such a life as this book records. The book itself is

thoroughly well done and is full of interest and vitality. The man and his work stand out clearly before one as one looks back. All too soon it reaches its climax.

When in the very prime and glory of his powers Dr. Hogg was taken away, the outburst of grief from all classes and faiths was an astonishing witness to the power and generosity of his character. The writer of this notice cannot close it without adding his own tribute. Dr. Hogg stands out in his memory after many years as one of the most impressive and attractive personalities whom he has ever known. He was curiously like Livingstone in the broad aspects of his character and endowments. His physical and mental gifts were remarkable and he used his energies remorselessly for the great end to which he was devoted. Yet he was one of the most simple and human of men, full of humour and warm human affection. He stands out in memory as a noble example of the power of Christ to make a complete man. It has been truly said that the best definition of a saint is that he is a man who makes it easier for other men to believe in God. Certainly this was true of the subject of this memoir.

D. S. Cairns

Aberdeen

FALLACIOUS SIMILARITIES BETWEEN CHRISTIANITY AND OTHER RELIGIONS

St. Paul and the Mystery Religions. By H. A. A. Kennedy, D.D., D.Sc. London: Hodder & Stoughton. 6s. net. 1913.

This book has certain lessons for the missionary written all over it which make it greatly worth his study. Professor Kennedy gives us a learned and careful investigation of the relation of St. Paul to the mystery religions which were the chief rivals to his message among those about him whose hearts were craving a religious satisfaction. Their atmosphere surrounded him 'like the air which he breathed.' Professor Kennedy's aim is to investigate the view that Christianity also was for St. Paul a mystery religion and that many of his religious conceptions, particularly those relating to the sacraments, were closely allied to the mystery cults and influenced by them. His conclusion is that the religion of St. Paul was not such a syncretistic religion; it had a spiritual power in it by means of which the apostle, while making use of language and ideas that were current in his

environment, transformed them so completely that the religion he preached remained entirely different in kind from those which it met and overcame.

Professor Kennedy comes to this conclusion by way of a careful examination of the connotation of the terms used by St. Paul and by the mystery religions. Now philosophic Hinduism is so different from Christianity and from those earlier oriental faiths that here the danger of identifying ideas that are only superficially similar is not great. We know that its *mukti* or *moksha*, though the word is often translated ' salvation ' and the Salvation Army has adopted it, moves in an altogether different region of hopes and fears from that which the Christian word suggests. *Samsāra* is not worldliness, nor *samskāra* sacrament. The need of caution is much greater when we turn to those cults in Hinduism which are included under the name *bhakti*, and probably to such sects in Mohammedanism as that of Bahaism. To these both the mystery religions and Christianity have a real affinity. That affinity consists mainly in their common mysticism. But there is no word which can conceal such fundamental differences as does this word and there is no region in which investigation of the exact connotation of terms is so necessary. We recognize with joy on the soil of all hearts the footprint that tells that God has passed that way. We know that it is not the devil that has created the likenesses in religions in order to deceive. The common human heart has wrought out by the force of its desire those channels toward God and by them God in Christ has flowed in upon man in the fulness of His grace. All that is true, and we welcome its witness to the universality of the Gospel, but the closer are our investigations the more evident it becomes that man's aspiration Godward has grievously lost its way and that the surface resemblances only hide a deep and unbridgeable gulf of difference. *Avatāra*, for example, is not the same as incarnation and the use of the English word, with its Christian connotation, to translate the Sanscrit one is seriously misleading. The parallelism between the relation of Krishna and Rādha and the ' spiritual nuptials ' of Christ and His Church must not blind us to the impassable gulf that divides them. Theosophy is especially guilty of glozing over these differences, and we must see that we do not do the same, whether from intellectual indolence or a desire to be ' sympathetic.' We cannot build of hollow phrases a bridge between Hinduism and Christianity that will bear men's souls. ' We may speak,' says Cumont, ' of the " vespers of Isis " or of " the last

supper" of Mithra and his companions, but only in the sense in which one talks of the "socialism of Diocletian." A word is not a demonstration.' We find in most religions thoughts and dreams which are indeed 'shadows of better things to come,' but let us not forget, as Professor Kennedy shows in the case of the mystery cults, that they are no more than that, but indeed often monstrous and distorted shadows.

NICOL MACNICOL

POONA

THE MISSIONARY OBLIGATION AND MODERN THOUGHT

THE MISSIONARY OBLIGATION IN THE LIGHT OF THE CHANGES IN MODERN THOUGHT. By ALFRED E. GARVIE, D.D. London: Hodder and Stoughton. 2s. net. 1914.

THIS book is the product of a rich mind, concentrating wealth of knowledge and practised Christian judgment on a topic felt to be of intense significance. It will appeal to an extended circle, and mission study groups ought to find it particularly rewarding. Dr. Garvie examines in turn changes which have occurred in modern thought respecting the Bible, the Gospel, theology, other religions than Christianity, and finally as regards the purpose and method of foreign missions. Chapters on these subjects, with an introduction that really introduces and a useful summarizing conclusion, make up the volume. Readers of Principal Garvie need not be assured that everything is lucid, fair and straightforward.

It is pointed out convincingly at an early stage that the Bible rises out of a history of universal interest, and that the growing tendency of criticism is to make it Christocentric. We cannot decline the application to our own Bible of critical principles we insist on applying, for example, to the Buddhist scriptures. Dr. Garvie has a very clear view of what the Gospel is, and declares in a weighty sentence, 'I hold with all my heart and soul that the Gospel we should take to the ends of the earth is the Gospel of an objective atonement for sin in Christ's sacrifice.' He rejects universalism, but speaks warmly of future probation. Very successfully he argues that the total effect of modern theological method has been to simplify the Christian message, and thus to vindicate its adaptability to the distinctive genius and character of each people. Over against an exaggerated emphasis on divine immanence, with the semi-pantheistic

optimism that so frequently marches in its train, he sets Jesus' preaching of the kingdom of God, in which, with proper fulness of detail, he distinguishes between husk and kernel. Hereabouts there are brief suggestive glimpses of Eucken, Bergson, Harnack, Loisy and Hogg. Chapter IV, on the study of the history of religions, debates the relevant problems with insight and conviction. In the religious development of mankind there has been such an upward movement as leaves few possible rivals of Christianity. Universal revelation does not exclude a special, and even an absolute, disclosure of God in Jesus. In a few impartial pages, after showing how there are in Christianity things ' which cannot be changed to suit the prejudice of any race,' Dr. Garvie scrutinizes Buddhism and Mohammedanism as claimants for world supremacy. As regards method, the missionary dare not neglect individual conversion, but he may attain it by educational means ; other religions must be estimated with scrupulous justice, and there should be no comparing of ideal Christendom with actual paganism ; and care must be taken not to perpetuate the divisions of Christian history by fostering an unwholesome nationalism in the Church abroad.

I find it hard to detect weak points. The book would have gained by a rather full table of contents, and near the close something might have been said of the personal spirituality of the missionary, and his life of prayer, as essential preconditions of effectiveness. But the volume is packed full of good matter presented in a glow of feeling, and the reader who possesses either heart or mind will constantly be led to think and pray.

H. R. Mackintosh

Edinburgh

SUNDAY SCHOOL WORK IN THE MISSION FIELD

World-Wide Sunday School Work. The Official Report of the World's Seventh Sunday School Convention, held in Zurich, Switzerland, July 8–15, 1913. Edited by Charles Gallandet Trumbull. London: World's Sunday School Association. 4s. 6d. 1914.

This remarkable volume gives to the world a faithful account of a remarkable gathering and of the even more remarkable preparations which preceded it and gave to it its characteristic interest. The World's Sunday School Association holds its gatherings at various strategic centres every three years. Jerusalem, Rome, Washington

have been respectively the scenes of the last three gatherings, and Tokyo is to witness the assembling of the convention of 1916. The convention of 1913 was preceded by a careful study of Sunday school conditions and needs almost all over the world by small commissions of experts. Their findings were presented to the Zurich gathering and are fully summarized in the present Report. The principal fields visited number six—continental Europe, South Africa, India, the Orient, Latin America, and Mohammedan lands. The commissioners were instructed to enquire and report under the following heads: statistics of population and Sunday school membership; equipment; grading; relation to the home, the congregation, the pastors, the general public; teacher training; methods of support; general observations and recommendations. The result, as presented in this volume, offers facts and figures, together with recommendations, such as have probably never been brought together in connexion with Sunday schools in any work previously published.

The demands of the Sunday school movement throughout the world seem to be summed up in the two words, literature and leadership. With few exceptions the various fields call for expert secretaries and organizers who shall carry ideals and methods to the scattered workers, and shall co-ordinate and direct the experiments which are being made. One of the exceptions seems to lie in the Latin American area, from which one of the leaders decries the proposal to spend money on a general secretary, owing to the vast area and the extremely small numbers concerned: 'Let us have that help to create literature so sorely needed.'

Readers of this Review will ask for some estimate of the value of the Sunday school as a missionary agency, and it is here that the main interest of the volume lies, and of the movement which is behind the written and spoken words therein reported. It will be no overstatement of the case to say that we have here the first organized attempt to make the reformed Sunday school a principal instrument in the evangelization of the world. It will be a handmaid, not a rival to the mission day schools, and will, it is hoped, give us in the homeland an object lesson in the best methods of co-ordinating the education of the weekday with that of Sunday.

This volume with its researches and recommendations explains in detail both what is being done and what plans have been made for the future. Throughout the world the child is to be 'set in the midst,' educated and trained on lines that are both spiritual and

scientific, and handled by teachers who will be specially prepared for the delicate and remunerative task. The neglected, often despised Sunday school is to become as much the right hand of the missionary as the hospital. In view of the controversies in western lands with regard to religious education in the day schools, it is interesting to note the opinion of Dr. Bliss, of Beyrout: 'Sunday school work must ordinarily be carried on as part of the day school work to be successful. Simply and purely as religious meetings apart from other educational work it will not at present meet with results.'

The whole volume should be read from this point of view by those who would gauge the strength and value of this new missionary movement, but one general finding of the commissions must be quoted in part in order to show the keystone of the arch:

> If the Sunday school is to have its strategic place in mission work, it is vital that the missionary should have specific Sunday school training for his personal work. We strongly urge that a Sunday school course be required of missionaries training for the foreign field as an essential part of their equipment. Of scarcely less importance is it that missionaries on furlough should be furnished with opportunities for Sunday school study and observation at home in order to keep abreast of the improvements in Sunday school work which have occurred during their absence on the field.

W. Hume Campbell

St. Christopher's College
Blackheath

INDIAN MUSIC

The Music of Hindostan. By A. H. Fox Strangways. London: Clarendon Press. 21s. net. 1914.

European interest in Indian art, religion and literature has grown very rapidly these last ten years; and this beautiful and most attractive volume is the latest and best of a number of books which prove that the new curiosity and study extend to music as well.

Mr. Fox Strangways offers, first of all, a general introduction to the vocal music of India. Even the man who is not a musician may here realize what the distinctive characteristics of Indian music are, and may learn sufficient to be able, when he hears good music, to understand and enjoy it in some degree. *Rāga*, *Tāla*, and Indian

drumming need no longer remain mysteries; and the chanting of the Sāma Veda may be studied in comfort. But the book offers also a great feast to the musician. The analysis and discussion of the forms of Indian music are full of interest, both artistic and historical; and the many examples of folk-song and more elaborate music, including several of Rabindranath Tagore's compositions, scattered through the pages, will be read with great pleasure.

Books of this type have a very large practical interest for the Christian Church. In most parts of India both Indian and western music are used in the services; but almost everywhere the latter is cultivated and the former left to take care of itself. Clearly it is time this state of affairs were reversed. How can there be a real Indian Church without Indian music? Hence missionaries require to know far more than they do of this great subject; all who are in charge of church music or who give their time to itinerant evangelism need to study and use Indian music to the uttermost;[1] and, above all, Indian Christians, who occupy a position of such supreme advantage as mediators between East and West, may so cultivate the music which is their heritage as to make the services of the Church truly indigenous and also to create a new music equally worthy of ancient India and of Christianity.

Mr. Fox Strangways has done the Indian Church a large service, and we owe him deep gratitude. Every enthusiastic musician in India ought to have a copy of the book. But it is too dear for ordinary use in India. Something smaller and cheaper is needed to bring the riches which it makes available within the reach of all.

J. N. Farquhar

Oxford

[1] See article by the Rev. H. A. Popley in *Young Men of India* for May, 1913.

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach, D.D. (Yale), Professor Marc Boegner (Paris), Mr. Marshall Broomhall (London), Rev. W. A. Crabtree (London), Mr. J. N. Farquhar (Calcutta), Rev. E. C. Lobenstine (Shanghai), Mr. Jakob E. Lundahl (Stockholm), Professor H. M. van Nes (Leiden), Professor D. Julius Richter (Berlin), Mr. K. J. Saunders (Rangoon), Rev. Fr. Schepelern (Aarhus), Eugene Stock, D.C.L. (London), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 794.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History

Early and Medieval

Documents relating to the Mission of the Minor Friars to China in the Thirteenth and Fourteenth Centuries. A. C. Moule. 66 pp. London: Royal Asiatic Society. 1s. 6d. 1914. *715.*

Reprinted from the *Journal of the Royal Asiatic Society*, July 1914. Nearly one-half of the matter is in Latin.

†Justinianus von Weltz. Eet Bidrag til Tremstillingen af Hedningemissions tankens Vokst i 17. Aarhundrede. Pastor Friis Berg. NMT, 1914 (III), 97–113. *716.*

History of Missionary Societies

Hannoversche Missionsgeschichte. III. Teil, I. Hft. Insbesondere die Geschichte der Hermannsburger Mission von 1865 bis zur Gegenwart. Georg Haccius, D.D. 552 S. Hermannsburg: Missionshandl. M. 3.60; geb. M. 4.40. 1914. *717.*

Monographie über die Hermannsburger Mission von dem leitenden Missionsdirektor. Man wird verstehen, welche Gewähr für umfangreiche Sachkenntnis und allseitige Information, aber auch welche Zurückhaltung im Urteil über grossenteils noch lebende Persönlichkeiten und in der Entwicklung stehender Arbeiten damit gegeben ist.

DIE BRÜDER. Aus Vergangenheit und Gegenwart der Brüdergemeine. O. Uttendörfer und W. E. Schmidt. 2. Aufl. Illus. 435 S. Herrnhut: Miss. Buchh. M. 5. 1914. *718.*
See review, p. 768.

†DIE NIEDERLÄNDISCHE BIBELGESELLSCHAFT. D. Joh. Warneck. AMZ, 1914 (VII), 289–96. *719.*

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GEORGE GRENFELL (1849–1906). Bladzijden uit de Zendingsgeschiedenis van Kameroen en Congo. E. M. F. Kleyn. 35 blz. Rotterdam: J. M. Bredée. f 0.15. 1914. *721.*

A MASTER-BUILDER ON THE NILE: Being a Record of the Life and Aims of John Hogg, D.D., Christian Missionary. Rena L. Hogg. Illus. 304 pp. New York and London: Revell. $1.50 net. 5s. net. 1914. *722.*
See review, p. 775.

AN AFRICAN PRIEST AND MISSIONARY. Being a sketch of the life of Leonard Mattiya Kamunga, Priest, of the Universities' Mission to Central Africa. D. Y. Mills. Illus. 87 pp. London: U.M.C.A. 6d. net. 1914. *723.*
A life-sketch of an African boy, first a heathen pupil in a mission school, then baptized, and finally ordained at Likoma on Lake Nyasa. The record of his faithful service is partly taken from his own letters.

DAVID LIVINGSTONE. Toimi Valtari. 127 S. Borgå: Verner Söderström. 50 penni. 1914. *724.*

†STEFAN SCHULTZ. 1. Anledning af Tohundredaaret for hans Fódsel. Pastor I. Fauerholdt. NMT, 1914 (I), 3–20; (II), 71–89. *725.*

III. The Home Base

†THE INFLUENCE OF THE KESWICK CONVENTION ON MISSIONARY WORK. Walter B. Sloan. IRM, 1914 (Oct.), 708–20. *726.*

†A CALL TO PRAYER ON BEHALF OF MISSIONARIES. Andrew Murray, D.D. IRM, 1914 (Oct.), 738–41. *727.*

DIE MISSION AUF DER KANZEL UND IM VEREIN. Sammlung von Predigten, Vorträgen und Skizzen über die katholischen Missionen. A. Huonder, S.J. Erster Band, 2. Aufl. M. 2.40; geb. M. 3. Zweiter Band, 2. Aufl. M. 2.40; geb. M. 3. Dritter Band, 211 S. M. 2.80; geb. M. 3.60. Freiburg: Herder. 1914. *728.*
Von dieser katholischen Materialiensammlung für den kirchlichen Gebrauch sind binnen Jahresfrist Neuauflagen notwendig geworden, ein Beweis für das erfreuliche Erwachen des deutschen katholischen Missionslebens. Der dritte Band ähnlichen Inhalts und ähnlicher Aufmachung ist auf dem Fusse gefolgt.

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†WELCHE AUFGABEN STELLT DIE HEUTIGE MISSIONSZEIT AN DIE KATHOLISCHE LEHRERWELT? Prof. Dr. Schmidlin. ZM, 1914 (III), 165–73. *730.*

†THE EAST-END AND THE EAST: Being some Thoughts on the Relationship between Home and Foreign Missions. C. H. Maxwell. *Churchman,* 1914 (Aug.), 586–96. *731.*

†THE SHARE OF WOMEN IN THE SPREAD OF THE KINGDOM. Mrs. Luke Paget. CMR, 1914 (July), 398–404. *732.*

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GENOM EDER FÖRBÖN ELLER VÄRLDSMISSIONEN FÖREMÅL FÖR REGELBUNDEN BÖN. Joh. Rinman. 180 S. Stockholm: Evang. Fosterlands-Stiftelsens Förlags-Expedition. Kr. 1.25. 1914. *734.*

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Conference Reports and Year-Books

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. Being the Report of the Twenty-first Conference of Foreign Missions Boards in the United States and Canada. At Garden City, New York, January 14–16, 1914. 294 pp. New York: Foreign Missions Conference. 20 cents. 1914. *735.*
This report, in addition to the usual sections, contains papers on the underlying motives which are most powerful in appeals for funds and volunteers, laymen as missionaries, education and evangelization, the relation of salaries to self-support, and the interrelation of spiritual awakenings at home and abroad. The statistics of missionary work outside the United States and Canada are issued with a directory of boards and societies in a separate pamphlet.

MISSIONS OVERSEAS. xii+218 pp. London: Central Board of Missions. 1s. 1914. *736.*
This review has now reached its seventh edition. The plan of specializing upon one section of the mission field has been resumed. This year the

various missions in Japan and Korea are dealt with in forty-four pages, the rest of the space being given to short reports of work in Anglican dioceses throughout the world. Of these reports about a dozen are reprints from last year's volume.

DAS SENFKORN. Ein Jahrbuch der Berliner Mission, herausgegeben von L. Weichert. 283 S. Berlin: Miss. Buchh. M. 1.50. 1914. *737.*

Ein dem amtlichen Jahresbericht dieser Gesellschaft ergänzendes, volkstümlich geschriebenes Jahrbuch über die Berliner Mission, ihre Arbeitsfelder, und was damit zusammenhängt.

IV. The Mission Fields

Japan (including Chosen and Formosa)

THE CHRISTIAN MOVEMENT IN JAPAN, INCLUDING KOREA AND FORMOSA. A Year Book for 1914. Twelfth Annual Issue. Edited by J. L. Dearing, D.D. 685 pp. Tokyo and Shanghai: Meth. Publ. House. Seoul, Korea: Korea R.T.S. London: R.T.S. Toronto: Y.P. Forward Movement. New York: M.E.M. $5. 1914. *738.*

A review of this valuable book is in preparation.

SECOND REPORT OF THE ASSOCIATION CONCORDIA OF JAPAN. Tokyo, July 1914. 186 pp. Tokyo: Assoc. Concordia. 1914. *739.*

REPRESENTATIVE TALES OF JAPAN. Vol. I, original Japanese. 638 pp. Vol. II, English translation by Asataro Miyamori. Revision by Edward Clark. 650 pp. Tokyo: Sanseido. Yen 2.70. 1914. *740.*

Short stories of twenty-four representative authors of different schools of fiction in new Japan. Apart from their value as literature, they contain side-lights on social ideals and conditions. The endings of the stories are curious and instructive as to Japanese points of view. These volumes are good examples of Japanese skill in decorative art applied to book-binding introduced from the West.

†IS JAPAN TURNING TO CHRISTIANITY? Harvey Brokaw. JE, 1914 (July), 261–4. *741.*

†SUICIDE IN JAPAN. Susan Ballard. EW, 1914 (July), 271–85. *742.*

†CHILD LABOUR IN JAPAN. *National Review*, 1914 (May 16), 601; (May 23), 634–5. *743.*

A statement of the provisions made by the Japanese Factory Act, which has not yet been enforced, and particulars as to the present condition of employees in Japanese factories.

See also *829* (Bible Classes); *837* (Medical); *843* (Church); *851* (Unity); *867* (Buddhism).

China

†THE SECOND MEETING OF THE CHINA CONTINUATION COMMITTEE. E. C. Lobenstine. CR, 1914 (June), 338–46. *744.*

FURTHER CORRESPONDENCE RESPECTING THE AFFAIRS OF CHINA. China No. 1. 64 pp. London: Wyman. 7d. 1914. *745.*

This Paper covers the progress of events in China from December 1912 to October 1913, and includes, among other things, an account of Yuan Shih Kai's inauguration as President and his inaugural address.

FORCES MINING AND UNDERMINING CHINA. Roland R. Gibson. ix+302 pp. London: Melrose. 7s. 6d. net. 1914. *746.*

Captain Gibson is a military interpreter in the Chinese language and was formerly Chinese Inspector under the Transvaal Government. His interesting book is almost entirely commercial. No mention is made of missions, but there are a few good suggestions and some useful statements in regard to the education and changed position of women.

CHINA'S DAYSPRING AFTER THIRTY YEARS. Frederick Brown. 264 pp. London: Murray & Evenden. 10s. 6d. net. 1914. *747.*

An undated book with information as recent as 1913, but with a preface by the late Sir Robert Hart, who died in 1911. Two hundred pages are devoted to a graphic account of the Relief of Peking in 1900, in which the author acted as guide to the British relief column. The remaining fifty pages deal with the subsequent awakening.

†PRESENT POLITICAL CONDITIONS IN CHINA. Will the Republic Endure? J. T. Sunderland, D.D. *Modern Review*, 1914 (June), 681–8. *748.*

THE REMAKING OF CHINA. Adolf S. Waley. 93 pp. London: Constable. 2s. 6d. 1914. *749.*

A brief story of events from the days of the Emperor Kwang Hsii to the present time.

†NICHTCHRISTLICHE UND CHRISTLICHE KIRCHENGRÜNDUNGEN IM MODERNEN CHINA. Missionar Dr. J. H. Vömel. EMM, 1914 (VI), 233–43. *750.*

†THE SEA OF CHINA FROM THE SEA-SHORE. W. H. Elwin. JE, 1914 (July), 265–70. *751.*

MÄRCHEN UND SAGEN AUS DEM REICHE DER MITTE. Erzählt von Missionar G. Endemann. 176 S. Berlin: Miss. Buchh. M. 2. 1914. *752.*

Eine reizende Sammlung von Sagen und Volksmärchen aus Südchina, zum Teil wahre Perlen der fabulierenden Volkspoesie.

PING-KUA. A Girl of Cathay. Rachel R. Benn, M.D. Illus. 53 pp. Boston, Mass.: W.F.M.S. Meth. Episc. Church. 30 cents. 1912. *753.*

A pleasant account of a Christian girl and young wife.

See also *715* (Early Friars); *843*, *845* (Church); *852* (Co-operation); *857–8* (Religion); *890–2* (Text-books); *896* (Sunday School).

Malay Archipelago

PAKANTAN. Een belangrijk gedeelte van Sumatra. Joh. Thiessen. Apeldoorn: Joh. Thiessen. f 2.40. 1914. *754.*

The author, who is also the publisher, worked as a missionary in Sumatra. The book contains 54 photographs with 48 pages of explanatory text.

JAVA AND HER NEIGHBOURS: A Traveller's Notes in Java, Celebes, the Moluccas, Sumatra. Arthur S. Walcott. Illus. xviii+350 pp. New York and London: Putnam. $2.50. 10s. 6d. net. 1914. *755.*

An interesting account of visits to Dutch colonies in Malaysia, with a sketch of their history. There is no reference to missions, but indications of feeling against native Christians.

DE GODDELIJKE LEIDING IN DE ZENDING. Beantwoording der vraag of de gereformeerde Kerken in Nederland een nieuw Zendingsveld in de Buiten-Bezittingen zullen zoeken. Dr. B. J. Esser. 128 blz. Rotterdam: Drukkerij Libertas. 1914. *756.*

The author, who is 'missionair predikant' at Poerbolinggo (Java), shows from the history of the mission of his church in Java and Soemba that the work was undertaken under divine guidance, and opposes strongly the proposal to seek a new field among the animists.

†DIE 'SARÈKAT ISLAM'-BEWEGUNG AUF JAVA. Th. W. Juynboll. *Der Islam,* 1914 (II–III), 154–9. *757.*

†DE POSSO-ZENDING. MNZG, 1914 (II–III), 245–84. *758.*

Reports by the missionaries.

British India and Ceylon

THE EARLY HISTORY OF INDIA. Vincent A. Smith. Third Edition. Revised and Enlarged. 512 pp. London: Clarendon Press. 14s. net. 1914. *759.*

The changes and fresh matter which this new edition of Vincent Smith's indispensable history embodies are of considerable interest and importance. All the evidence which has become available during the last six years is carefully utilized.

ANCIENT INDIA FROM THE EARLIEST TIMES TO THE FIRST CENTURY A.D. E. J. Rapson. 199 pp. London: Cambridge University Press. 3s. net. 1914. *760.*

A review of this book is in preparation.

†CAUSES OF THE EXPANSION OR RETROGRESSION OF RELIGIONS IN INDIA. A study of the Census of 1911. S. K. Datta. IRM, 1914 (Oct.), 639–58. *761.*

†THE PROGRESS OF CHRISTIANITY IN INDIA. Some Facts from the Indian Census. Sir Andrew Fraser, K.C.S.I. *Nineteenth Century,* 1914 (Aug.), 468–77. *762.*

THE HISTORY AND ECONOMICS OF INDIAN FAMINES. A. Loveday. 163 pp. London: Bell. 2s. 6d. net. 1914. *763.*

See review, p. 757.

†THE ECONOMIC PROBLEM OF THE INDIAN CHRISTIAN COMMUNITY. Alexander McLeish. *Indian Witness,* 1914 (May 7), 362–3. *764.*

THE FUNDAMENTAL UNITY OF INDIA. (From Hindu Sources.) Radhakumud Mookerji. Introduction by J. Ramsay Macdonald, M.P. xx+140 pp. London: Longmans. 3s. 6d. net. 1914. *765.*

A lecture delivered at the Calcutta University Institute and reprinted with several additions and alterations from the pages of the *Modern Review,* April 1914.

†INDIEN. Pastor Fr. Schepelern. NMT, 1914 (I), 21–32; (II), 58–70. *766.*

†YOUNG INDIA. I. The New University Caste. II. Analysis of the College System. III. University Control of Colleges. IV. Influence of University Control on Teaching. *Times Educational Supplement,* 1914 (June 2), 96; (July 7), 110; (Aug. 4), 128; (Sept. 1), 146. *767.*

†NÅGOT OM TAYUMANAVERS LIV OCH DIKTNING. H. Frykholm. SMT, 1914 (III–IV), 112–27. *768.*

ARCHAEOLOGIE DU SUD DE L'INDE. G. Jouveau-Dubreuil. 2 vols. Paris: Geuthner. *769.*

These two volumes of the Annales du Musée Guimet deal with the architecture and the iconography of South India. Richly illustrated.

THE ARTS AND CRAFTS OF INDIA. A. K. Coomaraswamy. Illus. 278 pp. London: Foulis. 6s. net. 1914. *770.*

†CHRISTIANITY AND NATIONALISM IN CEYLON. J. Simon de Silva. HF, 1914 (Aug.), 286–91. *771.*

See also *803–4* (Indians in S. Africa); *825* (Evangelistic); *828* (Education of Women) *836* (Medical); *844* (Church); *853* (Unity) *859–62, 877* (Religions).

Mohammedan Lands and Work among Moslems

LE BERCEAU DE L'ISLAM: I'Arabie occidentale à la veille de l'hégire. H. Lammens. xxiv+372 pp. Paris: Geuthner. 7 fr. 1915. *772.*

†THE CHRISTIAN MESSAGE TO MOHAMMEDANS. George F. Herrick, D.D. MRW, 1914 (July), 500–4. *773.*

See also *824* (Evangelistic); *846* (Church); *868–73* (Islam); *875* (Bahaism).

Africa (General)

AFRIKANISCHE RECHTSGEBRÄUCHE. Hamburgische Vorträge. Band 4. Prof. D. Dr. Carl Meinhof. 162 S. Berlin: Miss. Buchh. M. 3. 1914. *774.*

Den ersten drei Bändchen über die afrikanischen Sprachen, Religionen und Litteraturanfänge hat Meinhof, wohl der tüchtigste Afrikanist unserer Zeit, ein viertes Bändchen über die Rechtsgebräuche der Afrikaner folgen lassen.

Wieder gruppiert er den Stoff in seiner geistvollen Weise in acht Vorträgen über die Anfänge des Rechts, die Ehe, soziale Rechtsverhältnisse, Sachenrecht, Strafrecht, Prozessrecht usw. Er fügt diesmal Auszüge aus einiger der lehrreichsten Quellen, aus den Schriften von Johannsen, Kropf, Klamroth, Spieth und Tönjes an. Wir kennen wenige Bücher, die so tief und so plastisch in das Innenleben, Denken und Fühlen der Afrikaner einführen.

THE BAN OF THE BORI. Demons and Demon Dancing in West and North Africa. Major A. J. N. Tremearne. Illus. 497 pp. London: Heath, Cranton & Ouseley. 21s. net. 1914. *775.*

A valuable companion volume to *Hausa Superstitions and Customs*, describing how the Hausa in Tunis and Tripoli worship and propitiate the *bori* or evil spirits. The Hausa of Northern Nigeria are now forbidden by the Government to practise *bori* rites.

MISSIONARY TRAVELS IN CENTRAL AFRICA. F. S. Arnot, F.R.G.S. Introduction by W. H. Bennet. xix+159 pp. London: Holness. 2s. net. 1914. *776.*

A record of pioneer journeyings and missionary work in the region between Bihé and Lakes Mweru and Bangueolo.

†'THE DEAD WEIGHT OF ISLAM' IN EQUATORIAL AND SOUTHERN AFRICA. W. J. W. Roome. MW, 1914 (July), 273–90. *777.*

A previous paper dealing with the Western and Eastern Sudan appeared in the April number of the *Moslem World*.

See also *893* (Text-book).

North Africa

(from Morocco to Somaliland)

THE EASTERN LIBYANS. Oric Bates. xviii+298 pp. London: Macmillan. £2 2s. net. 1914. *778.*

A very thorough and painstaking work likely to become a standard book of reference.

REPORTS BY HIS MAJESTY'S AGENT AND CONSUL-GENERAL ON THE FINANCES, ADMINISTRATION AND CONDITION OF EGYPT AND THE SUDAN IN 1913. Egypt. No. 1. Presented to both Houses of Parliament by Command of His Majesty, May 1914. (Cd. 7358). 69 pp. London: Wyman. 7½d. 1914. *779.*

This valuable Report gives an encouraging account of the material and social progress of Egypt and the Sudan. Under the general head of Education, and also under that of Provincial Councils, there is important information, but no allusion—as there has sometimes been in former years—to missions.

EGYPTIAN DAYS. Philip Sandford Marden. Illus. 329 pp. London: Unwin. 8s. 6d. net. 1914. *780.*

A pleasant book, likely to be of use to travellers in Egypt. The author's attitude towards the Copts is sympathetic

THE WOMEN OF EGYPT. Elizabeth Cooper. Illus. 300 pp. London: Hurst & Blackett. 6s. 1914. *781.*

The writer, who has intimate first-hand knowledge of her subject, describes the life of different classes, Cairene, Bedouin, Fellaheen, etc. The chapters deal with Egyptian women at school, divorce and polygamy, superstition, Islam, religion and the Egyptian woman, Coptic religion, Egypt and Christian missions, the Egyptian question and the Egyptian woman.

†THE WOMAN QUESTION IN EGYPT. Anna Y. Thompson. MW, 1914 (July), 266–72. *782.*

A survey of current opinion for and against the emancipation of Moslem women.

AU PAYS GHIMIRRA. Récit de mon voyage à travers le Massif ethiopien (1909–1911). Dr. George Montandon. Published as Bulletin de la Société neuchateloise de Geographie. Tome xxii. 1913. *783.*

Menelik's enterprise in opening up the south-west corner of Abyssinia made accessible a district called Gemira, skirted by numerous travellers but hitherto avoided. Dr. Montandon conducted a scientific survey, making careful inquiries as to language and customs and many anthropological measurements and notes. His book contains also suggestive observations on the Abyssinians and Galla with whom he was brought into contact.

See also *722* (Biography).

West Africa

(from the Senegal to the Cunene, including the West and Central Sudan)

ESSAI SUR LA LITTÉRATURE MERVEILLEUSE DES NOIRS. F. V. Equilberg. 294 pp. Paris: Leroux. 5 fr. 1914. *784.*

Ce volume renferme un choix important de contes et légendes de l'Ouest africain, et apporte un précieux appoint à la connaissance de l'âme indigène.

†LES MOSSI. Essai sur les us et coutumes du peuple Mossi au Soudan Occidental. Père Eugène Mangin, P.B. *Anthropos*, 1914 (I–II), 98–124. *785.*

†WOMEN IN NORTHERN NIGERIA. Olive Temple. *Blackwood's Magazine*, 1914 (Aug.), 257–67. *786.*

An article of great interest, illustrating the saying of a pagan chief: 'Women are a very strong folk.'

ETUDE ANTHROPOLOGIQUE DES POPULATIONS DES RÉGIONS DU TCHAD ET DU KANEM. R. Gaillard et L. Poutrin. Illus. 111 pp. Paris: Emile Larou. 1914. *787.*

LAND UND VOLK DER LAKA IN DEUTSCH-ADAMAWA (KAMERUN). Ein neues Arbeitsgebiet des Deutschen Hilfsbundes. Pastor E. Lohmann. 21 S. Uchtenhagen bei Falkenberg Mark: Vom Verfasser zu beziehen. 1914. *788.*

Eine hübsch illustrierte Werbeschrift für die geplante neue Lakamission.

†Die Poesie der Duala Neger in Kamerun. Missionar Bufe. Archiv für Anthropologie, Neue Folge, xiii. Hft. *789.*
Eine lehrreiche Sammlung von 50 Tierfabeln, Sprichwörtern, Rätseln, etc. der Duala.

My Ogowe: Being a Narrative of Daily Incidents during Sixteen Years in Equatorial Africa. Robert Hamill Nassau, M.D., S.T.D. Illus. 708 pp. New York: Neale Publishing Co. $3. 1914. *790.*
A prolix book in which some useful information is embedded.

Mitteilungen. Dritter Bericht. Prof. Dr. Albert Schweitzer. 29 S. Strassburg: Druck von M. Dumont Schauberg. 1914. *791.*

†Schweitzer as Missionary. W. Montgomery. *Hibbert Journal,* 1914 (July), 871–85. *792.*
Extracts from descriptive letters written by Dr. Schweitzer to friends.

†Mohammedanism in West Africa. Raymond P. Dougherty. MRW, 1914 (June), 407–16. *793.*

See also *721* (Biography); *830* (Industrial); *855* (Religion).

East Africa

(from the Zambezi to the Juba)

A Central African Parish. Egbert C. Hudson. Illus. 96 pp. Cambridge: W. Heffer. London: Simpkin, Marshall. 1s. net. 1914. *794.*
An account of the work of the Universities' Mission to Central Africa in German East Africa. Interesting for its minute details of actual village life. Well illustrated.

Die Spruchweisheit der Massai. H. Fokken. 37 S. Leipzig: Verlag der evang. luth. Mission. 60 Pfg. 1914. *795.*
Eine Zusammenstellung von 100 Sprichwörtern und sprichwörtlichen Redewendungen bei den Massai.

†Zur Entvölkerungsfrage Uniamwezis. Missionsuperintent M. H. Löbner. *Koloniale Rundschau,* 1914 (V), 267–70. *796.*
Eine Ergänzung zu der wichtigen Studie des katholischen Missionars von der Burgt im Dezemberheft 1913 derselben Zeitschrift.

Tagesanbruch in Uha und Udjidji. Pastor Bracker. 47 S. Breklum: Verlag des Missionshauses. 20 Pfg. 1914. *797.*
Bericht über Missionsanfänge auf einem neuen Arbeitsfelde in Deutsch-Ostafrika.

†Evangelische Mission und Ansiedelung in Westusambara, D.O.A. Pastor O. Gleiss. Dr. Schneider's Jahrbuch über die deutschen Kolonien. VII. Jahrgang. 1914. 154–60. *798.*

†Die sozialen und wirtschaftlichen Verhältnisse Ruandas. Missionar K. Roehl. *Koloniale Rundschau,* 1914 (V), 270–87; (VI), 321–37. *799.*

Steps towards Reunion. W. G. Peel, D.D., Bishop of Mombasa, and J. J. Willis, D.D., Bishop of Uganda. 70 pp. London: Longmans. 1s. net. 1914. *800.*
A statement prepared for the central consultative body of the Lambeth Conference to which the questions raised by the Conference held at Kikuyu in June, 1913, were referred by the Archbishop of Canterbury.

The Case against Kikuyu. A Study in Vital Principles. Frank Weston, D.D., Bishop of Zanzibar. 64 pp. London; Longmans. 1s. net. 1914. *801.*

†The Kikuyu Conference. H. H. Kelly, S.S.M. JE, 1914 (June), 235–41. *802.*

See also *723* (Biography); *854* (Religion).

South Africa

(south of the Cunene and Zambezi rivers)

Union of South Africa. Report of the Indian Enquiry Commission. Presented to Parliament by Command of His Majesty. April, 1914 (Cd. 7265). 40 pp. London: Wyman. 4d. 1914. *803.*

†Report on my Visit to South Africa. W. W. Pearson. *Modern Review,* 1914 (June), 629–42. *804.*
The writer accompanied the Rev. C. F. Andrews of Delhi, who went to investigate the Indian grievances in South Africa.

White and Black. An Inquiry into South Africa's Greatest Problem. E. J. C. Stevens (Jest Evans). 284 pp. London: Simpkin, Marshall. 6s. net. 1914. *805.*
The first half contains a sympathetic estimate of the capacity and attainments of the Bantu and other native people in their relations with Europeans; the second half propounds a scheme of segregation and an educational system which loses touch with practical life. The rights of the Africans are dealt with from the standpoint of material advantage alone. The book is unfair to Asiatics.

†Ett sjuttiofemarigt betydelsefullt missionsarbete i Sydafrika. A. von Knorring. SMT, 1914 (III–IV), 152–73. *806.*

See also *849* (Racial Feeling).

Madagascar

Madagascar en 1913. La délégation internationale de la L.M.S., de la F.F.M.A. et de la P.M.S. Illus. 102 pp. Paris: Société des Missions évangéliques. 1 fr. 1914. *807.*

America and the West Indies

†The Eskimos of the Frozen North. An Account of their Beliefs, Characteristics, and Needs. E. J. Peck. MRW, 1914 (July), 487–96. *808.*

Ten Thousand Miles with a Dog Sled: A Narrative of Winter Travel in Interior Alaska. Hudson Stuck, D.D., F.R.G.S.

Illus. xix+420 pp. New York: Scribner. $3.50. 1914. *809.*

A well-written and well-illustrated book of travel among interesting Indian and Eskimo tribes and disheartening whites, by the missionary who made the first ascent of Mount McKinley.

THE UPPER REACHES OF THE AMAZON. J. Froude Woodroffe. xvi+304 pp. London: Methuen. 10s. 6d. net. 1914. *810.*

Eight years' residence in the country qualify the author to write with authority of life in the Amazon forest and on the rubber plantations. Accounts are given of atrocities among the natives and of the practical enslaving of white men in the rubber trade.

OUR OPPORTUNITY IN THE WEST INDIES. Benjamin G. O'Rorke. Illus. 136 pp. London: S.P.G. 1s. net. 1913. *811.*

See review, p. 772.

Australasia and Oceania

NATIVE TRIBES OF THE NORTHERN TERRITORY OF AUSTRALIA. Baldwin Spencer, C.M.G., F.R.S., Hon. D.Sc. Illus. ix+516 pp. London: Macmillan. 21s. 1914. *812.*

This detailed, scholarly book, written from first-hand knowledge, is the outcome of a small commission sent by the Government of Australia in 1911 and a special mission in 1911–12. The chapters on magic, religion and traditions are interesting.

THE WILDS OF MAORILAND. James Mackintosh Bell, Ph.D. Illus. xiii+257 pp. London: Macmillan. 15s. 1914. *813.*

Dr. Bell was formerly Director of the Geological Survey of New Zealand.

A WINTER HOLIDAY IN FIJI. R. Brummitt. Illus. 173 pp. London: Kelly. 2s. net. 1914. *814.*

An Adelaide doctor gives glimpses of the Wesleyan mission among the Fijians, and points out future difficulties owing to Indian immigration. There is a preface by the secretary of the Methodist Missionary Society of Australasia.

See also *847* (Church).

Other Fields

THE CRADLE OF MANKIND. Life in Eastern Kurdistan. W. A. Wigram, D.D., and E. T. A. Wigram. Illus. xii+373 pp. London: Black. 12s. 6d. net. New York: Macmillan. $4.50 net. 1914. *815.*

A well-written and interesting account of residence and travel in Eastern Kurdistan and Mesopotamia, by a member of the Archbishop of Canterbury's Assyrian mission. The book is related to missions to non-Christians by its descriptions of the Kurds, and of the little known community of Yezidis or devil-worshippers, and by its revelations as to Turkish rule in the eastern part of the Ottoman Empire.

TEN YEARS NEAR THE ARCTIC CIRCLE. J. J. Armistead. Illus. 252 pp. London: Headley Brothers. 3s. 6d. net. 1913. *816.*

Incidents of unsectarian Christian work on islands off the Norwegian coast, partly among Lapps.

General

See *717–8, 736–7, 817, 821, 826, 840, 848, 881, 885.*

V. Works of Reference

ATLAS HIERARCHICUS. Descriptio geographica et statistica S. Romanae Ecclesiae tum Occidentis tum Orientis. Consilio et hortatu Sanctae Sedis Apostolicae elaboravit P. Carolus Streit, S.V.D. 36 Coloured Maps, size 13×16 inches. With an index of 18,000 Geographical Place-names, Explanatory Text in English, French, German, Italian and Spanish, and complete Ecclesiastical Statistics. London and Freiburg: Herder. Buckram, 36s. net. 1914. *817.*

See review, p. 763.

VI. Theory and Principles of Missions

THE MISSIONARY OBLIGATION IN THE LIGHT OF THE CHANGES IN MODERN THOUGHT. Alfred E. Garvie, D.D. ix+141 pp. London: Hodder. 2s. net. 1914. *818.*

See review, p. 779.

†IS FOREIGN MISSION WORK OUT OF BALANCE? A Question of the Relation of institutional and evangelistic Agencies. Sidney S. W. Clark. IRM, 1914 (Oct.), 683–95. *819.*

†THE MODERN MISSIONARY AND PAUL. A. J. Brown, D.D. CR, 1914 (July), 411–22. *820.*

See p. 750.

VII. The Training and Qualifications of Missionaries

†DIE AUSBILDUNG DES KATHOLISCHEN MISSIONSPERSONALS IN DEN DEUTSCHEN KOLONIEN. P. M. Galm, O.S.B. Dr. Schneider's Jahrbuch über die deutschen Kolonien. VII. Jahrgang. 1914. 57–66. *821.*

†VILKA FORDRINGAR BÖRA I REGEL STÅLLAS PÅ EN MISSIONÄRS-KANDIDAT, OCH VILKEN UTBILDNING BÖR HAN ERHÅLLA? ERNST Heuman, Ph.D. SMT, 1914 (III–IV), 143–51. *822.*

†SVÅRIGHETER OCH UPPGIFTER FÖR MISSIONEN INFÖR ETT FRÄMMANDE SPRAK. K. E. Laman. SMT, 1914 (III–IV), 128–42. *823.*

See also *727* (Prayer); *835* (Medical); *842* (The Missionary and his Task).

VIII. Missionary Methods

Evangelistic Work

†HOE TE PREDIKEN VOOR HEIDEN EN MOHAMMEDAAN. Dr. A. M. Brouwer. MNZG, 1914 (II–III), 129–208. *824.*

The fifth chapter of the series. It deals with preaching in relation to the mental characteristics of the hearers.

†The Popular Presentation of Christianity in the Vernacular to non-Christians. G. E. Phillips. *Indian Standard*, 1914 (May), 138–43; (June), 167–75. *825.*

A paper read before the Madras Missionary Conference.

See also *819.*

Christian Education

General

†Findings of the Continuation Committee Conferences in Asia on Education. Ernest D. Burton, D.D. IRM, 1914 (Oct.), 670–82. *826.*

†Education and Evangelism. James L. Barton, D.D. EW, 1914 (July), 296–307. *827.*

See p. 752.

See also *819.*

India

†The Present Situation in the Education of Indian Women. Eleanor McDougall. EW, 1914 (July), 308–18. *828.*

See also *767* (India).

Korea

†Bible Classes. L. O. McCutcheon. Bible Classes for Koreans in Manchuria. Harry A. Rhodes. Workers' Class of Pyeng Yang. Helen K. Bernheisel. A Typical Bible Class. B. W. Billings. How Koreans Recruit Classes. Sadie N. Welbon. *Korea Mission Field*, 1914 (May), 127–34. *829.*

Industrial Missions

†Industrial Training in Africa. III. In the Calabar Mission of the United Free Church of Scotland. A. W. Wilkie. J. K. Macgregor. IRM, 1914 (Oct.), 742–7. *830.*

Medical Missions

Die deutsche ärztliche Mission, dargestellt in 85 Bildern, herausgegeben von Dr. med. G. Olpp, mit begleitendem Text von F. Kammerer. 32 S. Stuttgart: Benzinger. 1914. *831.*

Das lehrreiche Textheft zu einer vortrefflichen neuen Lichtbilderserie über die ärztliche Mission.

†Tätigkeit und Aufgaben eines deutschen Missionsarztes. Privatdozent Dr. Olpp. *Medizinische Klinik, Wochenschrift für praktische Ärzte*, XVI. Jahrgang. 1914. *832.*

†Quellenstudien über deutsche Missionsärzte. Privatdozent Dr. Olpp. *Die ärztliche Mission*, 1914 (V), 49–54; (VII), 73–80. *833.*

†Der Anteil der evangelischen Mission an der Gesundheitsfürsorge für die Eingeborenen. D. Westermann. Dr. Schneider's Jahrbuch über die deutschen Kolonien. VII. Jahrg. 1914, 46–56. *834.*

†Ueber Ausbildung, Tätigkeit und Ziele des Missionsarztes. Dr. Feldmann. *Zeitschrift für ärztliche Fortbildung*, XI. Jahrgang. 1914. *835.*

†Medical Missions in India. Lord Sydenham. EW, 1914 (July), 241–8. *836.*

†The Place of Medical Mission Work in Korea. *Korea Mission Field*, 1914 (July), 191–219. *837.*

A series of short articles dealing, among other subjects, with the medical efficiency of institutions, and of the doctor himself, the evangelistic phase of medical missions, and social service and the hospital.

†Tropenhygienische Rundschau. Privatdozent Dr. Olpp. *Koloniale Rundschau*, 1913 (XII), 745–53; 1914 (VI), 359–68. *838.*

Diese regelmässigen Rundschauen sollten die Missionsärzte gründlich studieren, weil sie über das weitzerstreute Material der Tropenkrankheits-Forschung mit grosser Sachkunde und nüchternem Urteil berichten.

†Englische und deutsche Leistungen auf missionsärztlichem Gebiete. Privatdozent Dr. Olpp. *Zeitschrift für Balneologie, Klimatologie und Kurort Hygiene*, VI. Jahrg. Nr. 22, 1–9. *839.*

†Die katholischen Missionen und die Schlafkrankheit. 1. Die geographische Ausbreitung und die Verheerungen der Schlafkrankheit. 2. Die Erforschung der Krankheit durch Regierung und Mission. 3. Die Missionäre im Kampfe mit der Schlafkrankheit. 4. Opfer und Erfolge der Missionäre. *Katholische Missionen*, 1914 (Juni), 234–8; (Juli), 259–62; (Aug.), 294–6. *840.*

†Die Wirkung der Malariaprophylaxe bei den Missionsangestellten in Kamerun. Missionsarzt Dr. R. Fisch. Beiheft 4 zum *Archiv für Schiffs- und Tropenkrankheiten*, 1914 (XVIII). *841.*

Eine wertvolle Studie über praktische Erfahrungen in der Bekämpfung von Tropenkrankheiten; eine Zusammenfassung vgl. *Koloniale Rundschau*, 1914, 365 f.

General

†The Missionary and His Task. III. Problems of Co-operation and of Method. G. A. Gollock. IRM, 1914 (Oct.), 721–37. *842.*

IX. The Church in the Mission Field

†The Relation of Chinese Evangelists to the Problem of Self-support. E. W. Burt. A Self-propagating Church the Goal of all Mission Work. Kate L. Ogborn. Self-support of Churches in China. C. T. Wang. Self-support. W. Harvey Grant. Self-support in the Presbyterian Church of South Fukien. H. W. Oldham. Self-support in Korea. Chas. F. Bernheisel. Suggested Change in Method of Employing Evangelists. J. G. Griffith. Financial Co-operation. Chas. S. Paton. The Determining Factor in Self-support. Jacob Speicher. CR, 1914 (May), 271–304. *843.*

†A Problem in Missionary Arithmetic. G. S. *Indian Witness*, 1914 (June 18), 480–1. *844.*

†The Standard of Theological Education. R. K. Evans. CR, 1914 (June), 371–6. *845.*

†On the Support of Converts. I. G. Y. Holliday. II. G. F. Ford. III. C. Nairn. MW, 1914 (July), 246–57. *846.*

†De huwelijksregeling voor de Papoesche Christenen op Noord-Nieuw-Guinea. F. J. F. van Hasselt. MNZG, 1914 (II–III), 209–24. *847.*

†Das sechste Gebot in der Missionsseelsorge. Universitätsprofessor Prälat Dr. Mausbach. ZM, 1914 (III), 189–98. *848.*

†Separation of Black and White in the Church. Canon W. M. Mercer. EW, 1914 (July), 330–4. *849.*

A plea, by a missionary of thirty years' standing, against any recognition of colour disability in the Anglican Church in South Africa.

See also *750* (China); *764* (India); *800–2* (Kikuyu).

X. Comity, Co-operation and Unity

†Co-operation in the Mission Field. T. A. Gurney. CMR, 1914 (Aug.), 465–73. *850.*

Church Unity in Japan. William Imbrie. 53 pp. Tokyo: Kyobunkwan. 1914. *851.*

A brief recital by Dr. Imbrie of what has been accomplished or attempted in this direction, reprinted from the *Japan Evangelist* for May 1914, pp. 179–84. Besides a narrative of events there are valuable additions in the form of confessions of faith, articles of federation, etc., proposed or agreed upon.

†Mission Co-operation in West China. R. J. Davidson. CR, 1914 (June), 347–57. *852.*

†A United Church for India. E. S. Hensman. HF, 1914 (June), 195–204. *853.*

See also *744* (China Continuation Committee); *800–2* (Kikuyu); *842* (Problems).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

†Christianity and the African Mind. D. R. MacKenzie. *Expository Times*, 1914 (Aug.), 507–11. *854.*

†Some Aspects of West African Religions. P. Amaury Talbot. *Edinburgh Review*, 1914 (July), 96–114. *855.*

In part a review of recent books, in part a record of valuable personal observations.

†Erbjuder primitiv hedendom någon anknytning för missionen? Erkebiskop Nathan Söderblom. SMT, 1914 (III–IV), 102–11. *856.*

See also *775* (Africa); *808* (Eskimo); *812* (Australia); *815* (Kurdistan).

Religions of China

A Brief History of Early Chinese Philosophy. Dairetz Teitaro Suzuki. London: Probsthain. 5s. net. 1914. *857.*

A guide, under the three divisions of Philosophy, Ethics and Religion, to the numerous schools of thought in China in early days.

†Chinese Conceptions of Paradise. Lewis Hodous. CR, 1914 (June), 358–71. *858.*

Religions of India

Indien und das Christentum. Eine Untersuchung der religionsgeschichtlichen Zusammenhänge. Prof. Dr. Richard Garbe. 301 S. Tübingen: Mohr. M. 6; geb. M. 7.25. 1914. *859.*

Der gelehrte Indologe behandelt in zwei grossen Abschnitten (1) die möglichen und etwa nachweisbaren Beeinflussungen des Christentums durch buddhistische Lehren oder Ueberlieferungen; (2) Christliche Einflüsse auf die indischen Religionen von den ältesten Zeiten der Thomaslegende bis zum Brahma Samadsch. Eine in dieser Ausführlichkeit und wissenschaftlichen Akribie wertvolle Studie.

Der indische Gedanke. Rudolf Kassner. 48 S. Leipzig: Insel-Verlag. M. 2.50. 1913. *860.*

The writer contrasts the essential elements of Hindu thought with European ideas in a very interesting, but rather speculative way. His results want to be tested by a wider knowledge of Indian life and thought.

†Die Ueberwindung des Hinduismus durch das Evangelium. EMM, 1914 (VII), 294–301. *861.*

†The Sakta Sect. N. Macnicol, D.Litt. *Indian Interpreter*, 1914 (July), 50–8. *862.*

See also *761–2* (Census 1911).

Buddhism

The Gods of Northern Buddhism: Their History, Iconography, and Progressive Evolution through the Northern Buddhist Countries. Alice Getty. General Introduction on Buddhism, trans. from the French of J. Deniker. London: Clarendon Press. £3 3s. net. 1914. *863.*

Moderne buddhistische Propaganda und indische Wiedergeburtslehre in Deutschland. P. Gennrich, D.D. 52 S. Leipzig: Deichert. M. 1.20. 1914. *864.*

Ein Versuch den Maulwurfsgängen buddhistischer Religionspropaganda in Deutschland nachzugehen mit besonderer Betonung des Wiedergeburtsgedankens.

†The Buddhist Doctrine of Reversible Merit. F. L. Woodward. *Buddhist Review*, 1914 (Jan.–Mar.), 38–51. *865.*

A valuable reprint by the Principal of Mahinda College, Galle. He shows that Buddhism, in spite of oft-repeated assertions that it knows nothing of a saviour, does teach that one may

share another's merit and especially that Gautama in his various 'lives' stored up a bank of merit upon which his followers may draw. It is a line of argument most suggestive to the Christian preacher.

†THE QUINTESSENCE OF BUDDHISM. Bhikkhu Nyana Tiloka. *Buddhist Review*, 1914 (Jan.–Mar.), 15–38. *866.*

The author is a German Bhikkhu, already well known as a Pali scholar; this summary (previously published by the Sihala Samaya Press in Colombo) is valuable and lucid.

†DIE KONTEMPLATIONSPRAXIS DER BUDDHISTISCHEN ZEN-SHU IN JAPAN. Prof. D. Hans Haas. ZMR, 1914 (VII), 193–206. *867.*

Islam

†THE PRESENT ATTITUDE OF EDUCATED MOSLEMS TOWARDS JESUS CHRIST AND THE SCRIPTURES. S. M. Zwemer. IRM, 1914 (Oct.), 696–707. *868.*

ISLAM, DEN MŬHAMMEDANSKE RELIGION OG DENS HISTORISKE UDVIKLING. J. Ostrŭp. 170 S. Köbenhavn: G.E.C. Gad. Kr. 1.75. 1914. *869.*

†DIE TRADITION ÜBER DAS LEBEN MUHAMMEDS. Th. Nöldeke. *Der Islam*, 1914 (II–III), 160–70. *870.*

†AL-GHAZĀLĪ'S MISHKĀT AL-ANWĀR AND THE GHAZĀLĪ-PROBLEM. W. H. T. Gairdner. *Der Islam*, 1914 (II–III), 121–53. *871.*

†MOHAMMEDAN FESTIVALS. Ahmed Shad. *Indian Witness*, 1914 (May 14), 382; (May 21), 403–4. *872.*

A paper read at the Lucknow Missionary Conference, April 1914.

†WOMAN IN ISLAM. Professor M. Hartmann. MW, 1914 (July), 258–65. *873.*

Condensed from a lecture delivered in February 1913 at the Seminar für Orientalische Sprachen, Berlin.

See also *757* (Java); *777, 793* (Africa); *781* (Egypt); *879.*

Other Religions

THE MODERN SOCIAL RELIGION. Horace Holley. 223 pp. London and Toronto: Sidgwick & Jackson. 5s. net. $2 net. 1913. *874.*

After a turgid and superficial sketch of the development of society on its religious and political sides, the author claims that Baha'o' llah is the final manifestation of God who has produced a new synthesis of all religions and societies which will bring in the perfection of humanity.

†THE CLAIMS OF BAHAISM. S. G. Wilson, D.D. EW, 1914 (July), 249–70. *875.*

This article, and the following one, are by a missionary of the American Presbyterian Mission in Persia who has spent 34 years among the Bahais.

†BAHAISM AND RELIGIOUS ASSASSINATION. S. G. Wilson, D.D. MW, 1914 (July), 231–45. *876.*

THE CHRIST OF THEOSOPHY AND OF THE BIBLE AND EXPERIENCE. E. W. Thompson. 31 pp. Mysore: C.L.S. 1 anna. 1914. *877.* Reprinted from the *Harvest Field*, 1914 (July).

General

RITUAL AND BELIEF. Studies in the History of Religion. Edwin Sidney Hartland, F.S.A. xv+352 pp. London: Williams & Norgate. 10s. 6d. net. 1914. *878.*

A contribution to the study of the evolution of religion. The titles of the essays are: Learning to 'Think Black'; The Relations of Religion and Magic; The Boldness of the Celts; The Haunted Widow; The Philosophy of Mourning Clothes; The Rite at the Temple of Mylitta; The Voice of the Stone of Destiny. Four of the papers have been either read at congresses or published before.

BEITRÄGE ZUR RELIGIONSWISSENSCHAFT. Herausgegeben von der Religionswissenschaftlichen Gesellschaft in Stockholm. Erster Jahrgang. 270 S. Stockholm and Leipzig. M. 10. 1914. *879.*

Inhalt: Nathan Söderblom, Natürliche Theologie und allgemeine Religionsgeschichte. Ignaz Goldziher, Katholische Tendenz und Partikularismus im Islam. Fries, Fahrehtempel ausserhalb Palaestinas. Wetter, Ich bin das Licht der Welt. Eine neue Sammlung religionsgeschichtlicher Abhandlungen, die sehr wertvolle Beiträge enthält.

DAS GEISTESLEBEN DER NICHTCHRISTLICHEN VÖLKER UND DAS CHRISTENTUM. Lic. theol. H. W. Schomerus. 95 S. Leipzig: Hinrichs. M. 1.80. 1914. *880.*

'Eine Aufforderung zur Auseinandersetzung der beiden Grössen mit einander.' Verfasser weist auf die dringenden Aufgaben der Missionsapologetik hin und fordert zu eingehender Beschäftigung mit den zahlreichen, auf diesem Gebiete vorliegenden Problemen auf. Die Schrift führt bei gründlicher Kenntnis der indischen Religionen gut in die Fragen der Missionsapologetik ein.

†VESTIGES OF HEATHENISM WITHIN THE CHURCH IN THE MISSION FIELD. Joh. Warneck. IRM, 1914 (Oct.), 659–69. *881.*

†RELIGIONSGESCHICHTLICHE RUNDSCHAU. D. J. Warneck. AMZ, 1914 (VI), 270–8. *882.*

†THE CHRIST OF GOD AND THE SOUL OF MAN. Alfred E. Garvie, D.D. *Expository Times*, 1914 (June), 409–14. *883.*

XII. Social and Political Relations of Missions

†THE WAR AND MISSIONS. J. H. Oldham. IRM, 1914 (Oct.), 625–38. *884.*

SOCIOLOGICAL PROGRESS IN MISSION LANDS. Edward Warren Capen, Ph.D. Introduction by James A. Kelso, Ph.D., D.D. 293 pp. London and New York: Revell. 5s. net. $1.50 net. 1914. *885.*

Dr. Capen is a trained sociologist. The first chapter of his book contains a statement of the problems involved, the last deals with the chris-

tianizing tendencies in non-Christian religions. The four intervening chapters discuss progress in the removal of ignorance, inefficiency and poverty; in the ideals of family life and the position of women; in ethical ideals; and in social reconstruction.

†PLAIN TALK ABOUT CHRISTIAN MISSIONS. A Dialogue. *Fortnightly Review*, 1914 (July), 109–22. *886.*

A cleverly-written piece of destructive criticism based on one-sided reading, and imperfect knowledge of the facts and methods of missions.

XIII. Hortatory and Practical

MENSCHENSORGE FÜR GOTTES REICH. Gedanken über die Heidenmission. Abt Norbert Weber, O.S.B. viii+289 S. Freiburg: Herdersche Verlagshandlung. M. 2.40. 1913. *887.*

THE THREE-FOLD CORD. The Carey Lecture, V. R. F. Horton, D.D. 32 pp. London: L.M.S. 3d. net. 1914. *888.*

XV. Missionary Education Publications

Mission Study Text-Books

THE SOCIAL ASPECTS OF FOREIGN MISSIONS, William H. P. Faunce. Illus. x+309 pp. New York: Miss. Educ. Movement. Cloth. 60 cents.; paper, 40 cents. 1914. *889.*

This vigorous book will be welcomed by many circles in America and elsewhere. The eight chapters deal with the relation of the individual to society; types of social order in the East and the West; the projection of the West into the East; social achievements of missionaries (2); the enlarging function of the missionary; great founders and their ideals and the interchange of East and West.

THE REGENERATION OF NEW CHINA. Nelson Bitton. Introduction by the Rev. Lord William Gascoyne-Cecil. Illus. xxii + 281 pp. London: United Council for Miss. Ed. 2s. net. 1914. *890.*

A strong and adequate book, well-planned, well-written and thoroughly sane. Study circles with some previous general knowledge of China will find it full of stimulus and inspiration.

THE NEW LIFE IN CHINA. Edward Wilson Wallace. xiii+113 pp. London: United Council for Miss. Ed. 1s. net. 1914. *891.*

Simpler than the two preceding entries, but equally effective. A vivid elementary adult text-book which widens the area in which the mission study method can be used to good effect.

THE UPLIFT OF CHINA. Arthur H. Smith, D.D. New Edition. 160 pp. London: United Council for Miss. Ed. 1s. net. 1914. *892.*

Seven years ago the first edition of this book did excellent service. In its new form it will be no less useful as a text-book for circles of educated adults making a first study of China or as giving a background of history and missionary work for circles using Nos. *890* and *891*.

WHITE HEROINES IN AFRICA. Constance E. Padwick. 63 pp. London: United Council for Miss. Ed. 4d. net. 1914. *893.*

An admirable book containing six lessons on pioneer missionaries—Mary Moffat, Anna Hinderer, and Christina Coillard—for use by leaders of working girls' classes and clubs and by girl guides' captains.

See also *807* (Madagascar).

Literature for Sunday School Work

MISSIONARY PROGRAMS AND INCIDENTS. Material for Platform Use in the Sunday School for 52 Sundays in the Year. Fifteen Minute Programs. Five Minute Incidents. George H. Trull. Illus. ix+274 pp. New York: Miss. Educ. Movement. 50 cents. 1914. *894.*

A PART OF THE WORLD PROGRAM. A Manual for the use of the Superintendent of Missionary Education of the County Sunday School Association. Elizabeth D. Paxton. Edited and approved by W. A. Brown and R. E. Diffendorfer. 66 pp. New York: Miss. Educ. Movement. 20 cents. 1914. *895.*

GOD'S PLAN FOR CHINA. (*a*) Senior Edition for the use of teachers of Children over eleven. Mary H. Debenham. 64 pp. (*b*) Junior edition for the use of teachers of Young Children. Constance L. Goffe, N.F.A. 44 pp. London: S.P.G. Each 4d. net. Envelope of pictures, 2d. 1914. *896.*

The references to Old and New Testament history help the children to think. The lessons will probably appeal best to children of the more educated classes.

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JRD = *Journal of Race Development*
MNZG = *Mededeelingen van wege het Nederlandsche Zendelinggenootschap*
MRW = *Missionary Review of the World*
MW = *Moslem World*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*
ZM = *Zeitschrift für Missionswissenschaft*

When other magazines are referred to, the full title is given.

INDEX TO VOLUME III.

[*The titles of articles are printed in small capitals. For names of authors, see p.* 800].

Africa—
Survey of 1913, 49–63; advance into heart of, 56; economic independence of the tropical African, 575–7; languages of, 54, 59; Church in, *see* Church in Mission Field; book reviews, 400, 609. *See also* Congo, Egypt, East Africa, West Africa, Nyasaland, South Africa, Uganda.
Alaska, 64.
America, *see* North America, United States, South America.
Animism, *see* Primitive Peoples, religions of.
Arya Samaj, 646–9.
Asia, new era in, 398–9.
Australia, 74.

Balkan War, 33, 44–5.
Bantu, *see* South Africa.
Bible translation and distribution, Africa, 52; China, 16; Egypt, 47; Indo-China, 30; Malaysia, 29; Paraguay, 65.
Bibliography, International Missionary, 196–208, 402–16, 610–24, 784–94.
Boards of Study for the Preparation of Missionaries, Great Britain, 68, 73, 216–7; North America, 73, 164, 216–7, 557–8.
Brahmo Samaj, 649.
Buddhism—
VITAL FORCES OF SOUTHERN BUDDHISM IN RELATION TO THE GOSPEL: In Ceylon, 470–87.
Book review, 386–91.
Burma, 672–3; book review, 602–4.

Canada, 301–8. *See also* North America.
Census of India, 1911, 639–58.
Ceylon, Survey of 1913, 43–4; Church in, 43, 277–8, 486–7; Buddhism in, 470–87. *See also* Co-operation, Education.
China—
Survey of 1913, 13–27.
Political situation, 14–5; appeal for prayer, 13–4.
Religion in, 16–8; THE POSITION AND PROSPECTS OF CONFUCIANISM IN CHINA, 225–42; 17–8, 214.
Evangelization of, 15–6, 21–2, 214, 242.
Church in, 19–21, 278–9, 516–7.
Christian Literature in, 25, 26, 333–4.
Continuation Committee Conferences in, 18–26, 161–3.
Continuation Committee of, 18, 19, 161–3.
Book reviews, 175–8, 187–9, 194–5, 386–91, 398–400, 606–8.
See also Co-operation, Education, Language Schools, Medical Missions, Women.
Chosen, *see* Korea.
Christian Education, Committee on, 164–5, 219–20, 557–8. *See* Education.
Christian Literature, 8, 11, 25, 26, 42, 46, 47, 61, 218, 221–2, 333–4, 510–1, 667–8, 735–7; Committee on, 165.
Christianity—
Attitude towards other faiths, 122–4, 422–3, 430–1, A PRESENT-DAY PHASE OF MISSIONARY THEOLOGY, 243–54; THE RELATION OF CHRISTIANITY TO HINDUISM, 417–31; book reviews, 171–4, 249–50, 370–3; in Indian Census, returns of, 651–6; value of, in India, 657–8; relation to Confucianism, 237–42; to Judaism, 422–9; to primitive religions, 96–106, 577–8; attitude of Moslem press towards, 699–706. *See also* Buddhism, Comparative Religion, History of Religion.
Church in the Mission Field—
THE MISSIONARY AND HIS TASK: PROBLEMS OF THE CHURCH IN THE MISSION FIELD, 506–28; 81–2.
THE C.M.S. AND NATIVE CHURCH ORGANIZATION, 266–83.
CHURCH AND MISSION IN JAPAN, 349–51.
VESTIGES OF HEATHENISM WITHIN THE CHURCH IN THE MISSION FIELD, 659–69.
Racial Problem in the American Episcopal Church, 357–9.
Self-government and independence, 19–20, 39, 267–83 passim, 321, 349–51, 357–9, 523–7; self-support and finance, 19, 267–83 passim, 321, 349–51, 515–20, 525; self-propagation, 26, 35–6, 42–3, 267–83 passim, 318, 511; spiritual vitality, 507–11, 669; organization, 39, 59, 267–83, 362–3, 490; discipline, 515; catechumenate and baptism, 54, 461, 501–5, 513–5, 667; problems of marriage, 54, 512–4; Sunday school work, 780–2; national spirit and Church, 20, 36, 55, 421–2, 490–4; national music, 782–3.
Development of native leadership, 19, 35–6, 42, 43, 267–83, 357–9, 486–7, 520–3.

Training of native pastors and workers, 20–1, 43, 74, 218, 486–7, 494, 520–3, 668–9.
Work of women, 25–6, 457–8, 461, 469, 521–2.
Committee on, 165, 217–9, 523.
See also Co-operation, Race Problem, various mission fields.
Colour Question, *see* Race Problem.
Comity, *see* Co-operation.
Comparative Religion, book reviews, 181–4, 596–8, 777–9. *See* Christianity.
Confucianism, 17, 214, 225–42.
Congo, Survey of 1913, 55–6; Reform Association, 50; book reviews, 608–9.
Continuation Committee (World Missionary Conference), THE FOURTH MEETING OF THE CONTINUATION COMMITTEE, 81, 157–69; findings of conferences in Asia on education, 670–82; special committees of, 163–6; conferences of, in Asia, 4–5, 80, 209–24, 364; in China, 18–26, 161–3; in India, 31, 35–42, 161–3, 364; in Japan, 7, 9, 10, 161–3; in Korea, 12–3; in Malaysia, 28–9; relation to mission boards, 162; to China Continuation Committee, 18, 161–3; to Japan Continuation Committee, 161–3; to National Missionary Council of India, 36–7, 161–3; proposed Continuation Committee in Madagascar, 63; call to Dr. Mott, 166–8; appointment of Associate Secretary, 168.
CONTRIBUTORS, NOTES ON, 170, 352–3, 569–70, 748–9.
Co-operation and Unity, PRESENT POSSIBILITIES OF CO-OPERATION IN THE MISSION FIELD, 209–24; general principles of, 37, 81, 222–4, 363–5, 495–6; progress in, 75, 80–1; problems of, 721–2; in China, 18–27, 23–4, 27, 221–2, 279, 495; in India, 36–8, 40–3, 280; in Japan, 7–11, 213, 221, 279, 349–51, 574–5; in Ceylon, 277–8; in Korea, 12–13; in Formosa, 13; in South Africa, 61; in British East Africa, 57–8, 361–3, 365; in Northern Nigeria, 54; in Madagascar, 62–3, 313–22; in Malaysia, 28–9, 545–56.
Co-operation in evangelistic work, 9, 21, 37, 212–5, 318–9, 574–5; in education, 7–8, 23, 40–2, 54, 59, 63, 72, 219–20, 315, 319, 679–81; in medical work, 221; in Christian literature, 61, 221–2, 320; in missionary training, 216–7, 219; in theological training, 21, 42, 215–6, 314–5; in survey of the field, 38–9, 209–12; between Church and mission, 10, 19, 21, 24, 81, 217–9, 267–83 passim, 349–51, 523–8, 574–5; between Roman Catholic and Protestant missions, 59, 78, 497–501; between men and women, 70–1, 81, 722; in delimitation of territory, 37, 38, 63, 318–9, 362, 364; missionary consulate, 545–56; by federation, 13, 57–8, 279, 315, 320, 361–3, 365; in finance, 68; at the home base, 68–72, 74, 134–6, 216–7; ecclesiastical union, 27, 74, 283, 320–1, 361, 495–6. *See also* Language Schools.
Committee on Co-operation, 166.
Denmark, 77, 131–6.
Dutch East Indies, Survey of 1913, 28–9; Church in, 28, 518–9; missionary consulate in, 454–56; book review, 178–81.
East Africa, British and German, Survey of 1913, 56–9.
Education—
FINDINGS OF THE CONTINUATION COMMITTEE CONFERENCES IN ASIA ON EDUCATION, 670–82.
In China, 22–4, 25–6, 239–42, 333–5, 672–3, 677–81; in Japan, 7–8, 10–1, 678–81; in Korea, 672–4, 678, 680; in India, 34, 39–41, 107–20, 137–48, 164–5, 671–2, 674–9; in Ceylon, 43–4, 672–3, 676; in South Africa, 61–2, 336–43; in Nyasaland, 461–3, 468; in Uganda, 343–8; in Northern Nigeria, 54; in Egypt, 47; in Madagascar, 63; in Philippine Islands, 323–35; in Dutch East Indies, 552; in German colonies, book review, 590–2; in German West Africa, 368–9; in German East Africa, 59.
University, 7–8, 23, 39–40, 47, 116, 332–3; college, middle and high school, 23, 116, 164–5, 137–48, 330–2; elementary, 23, 40, 112, 326–30; women's, 8, 23, 25–6, 41, 107–20, 164–5, 260–4, 327, 339–41, 368–9, 461–3, 468, 681; industrial, 43–4, 54, 326–8, 331–2, 336–48, 368–9, 742–7; training of teachers, 23, 74, 116–7, 324–6, 330–1, 334–5, 339, 567–8; European or native teachers, 113–5; use of vernacular, 118–9; Governments and, 10–1, 22, 39–40, 43–4, 61, 109–11, 220, 323–35, 337–8, 341–2, 552; problems of, 723–31; book review, 590–2; secularization of, 28, 110–1, 263–4; social service in, 137–48, 240–1, 328; aims of, 325–6, 338, 462–3, 671–6; scope of, 676–9; place of, in missionary policy, 435, 670–1, 683–95, 722–3, 752–3; effect of, on Moslems, 696–7.
See also Christian Education, Co-operation.
Egypt, 47; book review, 775–7.
England, evangelization of, book review, 184–7. *See also* Great Britain.
Evangelistic work, its importance, 242, 686; its urgency, 79; methods of, 251–4; balance between evangelistic and institutional, 683–95, 722–3, 752–3; balance between city and country, 691–3; problems of, 286–93, 731–2; book review, 370–3. *See also* Church in Mission Field, Co-operation, Survey and Occupation.
Every Member Canvass, 69–70, 125, 305–7, 536–7.
Federation, *see* Co-operation.
Finance, co-operative, 68; problems of, 69–70; the experience of the C.M.S., 66–7; of the Berlin Missionary Society, 365–7.

See also Church in Mission Field, Every Member Canvass.
Formosa, 13.

Germany, 78, 365–7, 537–44; Survey of 1913, 75–6; missions and colonial expansion, 75–6, 542–4, 755–6; home base of missions, 754–5; book reviews, 189–90, 590–2, 768–72; Orientals in, 65.
GITANJALI: AN APPRECIATION, 31, 149–56.
Governments and missions, 13–4, 16, 24–5, 28, 48, 59, 62, 77, 80, 157–8, 169, 268–9, 323–35, 442, 500–1, 540, 755–6; THE MISSIONARY CONSULATE IN BATAVIA, 545–56; Committee on Principles underlying the Relations of, 77, 166; advisory committees on, in Great Britain and America, 71, 77. *See also* Education.
Great Britain and Ireland, 77, 126–31, 267, 308–12; Survey of 1913, 66–8, 70–4; Orientals in, 65. *See also* England.

Heathenism, vestiges of, within the Christian Church, 659–69.
Hinduism, 31–2, 149–56, 247–54, 417–31; womanhood in, 255–65, 642–4; in census returns, 644–51; book reviews, 171–4, 248–50. *See also* Christianity.
History, value of, for missions, 218; missions and the philosphy of, 359–61.
History of missions, 86–8, 91–3, 244–7; book reviews, 184–7, 396–8. *See also* Church in the Mission Field.
History of religion, book review, 395–6.
Holland, 77; Continuation Committee meetings in, 157–69. *See also* Dutch East Indies.
Home Base, Survey of 1913, 66–78; THE HOME MINISTRY AND FOREIGN MISSIONS: An American Experience, 121–6; In a London Suburb, 126–31; In Denmark, 131–6; Methods and Expedients in Sweden, 297–301; Experience of a Canadian Pastor, 301–8; Among Methodists in Great Britain and Ireland, 308–12; The Mind for Missions, 529–33; In a New York Parish, 533–7; Characteristic German Methods, 537–44; organization at, 267; responsibility at, 82–3, 454–5; book review, 193. *See also* Continuation Committee, Co-operation, Finance, Keswick Convention, Australia, Germany, Great Britain, Holland, Missionary Education, Missionary Motive, Missions, Social Relations of, North America.

India—
Survey of 1913, 30–43.
CAUSES OF THE EXPANSION OR RETROGRESSION OF RELIGIONS IN INDIA, 639–58.
Continuation Committee Conferences in, 31, 35–42, 161–3, 364.
National Missionary Council of, 36–7, 161–3.
Provincial Representative Councils in, 36–7, 40–1.
Church in, 35–6, 39, 42, 268, 421, 514, 517–8; growth of, 30–1, 40; special circumstances of, 275–6, 279–81.
Evangelization of, 30–2, 35, 37, 43, 251–4, 370–3.
Renaissance in, 31–2; Gitanjali: an appreciation, 31, 149–56.
Social service in, 32–3; SOCIAL SERVICE IN EDUCATIONAL INSTITUTIONS, 137–48; book review, 190–2.
INDIAN WOMEN IN THE PAST AND TO-DAY, 255–65; education of, 41, 681; A TOUR OF ENQUIRY INTO THE EDUCATION OF WOMEN AND GIRLS IN INDIA, 107–20, 164–5.
Agricultural banks in, 33, 367–8, 518.
Missionary interest among Europeans and Anglo-Indians, 42, 578–9.
Book reviews, 149–56, 190–2, 370–3, 593–6, 757–63, 782–3. *See also* Hinduism, book reviews.
See also Co-operation, Education, Hinduism, Language Schools, Missionaries, Special Preparation of, Mohammedanism, Nationalism, Race Problem.
Indo-China, 29–30.
Industrial Missions, 118, 368–9, 435; INDUSTRIAL TRAINING IN AFRICA: The Situation in South Africa, with special reference to Lovedale, 336–43; Educational value of Industrial Work as illustrated in King's School, Budo, 343–8; In the Calabar Mission of the United Free Church of Scotland, 742–7. *See also* Education.
Islam, *see* Mohammedanism.
Italy, 78.

Japan—
Survey of 1913, 5–13.
Political events, 5–6.
Association Concordia, 6–7.
Religion in, 8, 10–1.
Evangelization of, 8–9, 11, 349–51; present opportunity, 213–4; National Evangelistic Campaign in, 9, 574–5.
Church in, 279; CHURCH AND MISSION IN JAPAN, 349–51.
Christian Literature Society of, 8.
Continuation Committee Conferences in, 7, 9, 10, 161–3.
Continuation Committee of, 10, 161–3.
Book reviews, 194, 382–91.
See also Co-operation, Education, Korea, Language Schools.
Java, 28.
Jews, Survey of 1913, 63–4. *See also* Christianity, relation to Judaism.

KESWICK CONVENTION, THE INFLUENCE OF, ON MISSIONARY WORK, 708–20.
Kikuyu, 57–8, 361–3, 365.
Korea, Survey of 1913, 11–3; conspiracy case,

11–2; Continuation Committee Conference in, 12–3; Federal Council of Missions, 13.

Language Schools, 164, 216; in China, 26–7; in Japan, 9; in India, 41–2; in Turkey, 46; in Egypt, 47.
Languages, *see* Africa, Missionaries, Language Schools.
Liquor Traffic, 51–2.
Literature, *see* Christian Literature.
Livingstone Centenary, 49–50, 57.
Livingstonia Mission, 57, 59, 456–69; book review, 193.
Lovedale, 339–43.

Madagascar, Survey of 1913, 62–3; Co-operation in Madagascar, 313–22.
Malay Archipelago, Survey of 1913, 28–9; Continuation Committee Conferences in, 28–9. *See also* Dutch East Indies.
Marriage, problems of Christian, *see* Church in Mission Field.
Mass Movements, 12, 21–2, 28, 30–1, 40, 52, 56–7, 501.
Medical Missions, 23–4, 42, 63, 221, 435, 552, 676–7; committee on, 165–6; problems of, 732–5; balance between evangelistic and institutional work, 683–95; book review, 193–4.
Mission Study, *see* Missionary Education.
Missionaries—
The Devotional Life of the Missionary, 447–55.
The Missionary and his Task: The Conditions and Demands of the Task, 284–96; Problems of the Church in the Mission Field, 506–28; Problems of Co-operation and Method, 721–37.
A Call to Prayer on Behalf of Missionaries, 738–41.
Understaffing of missions, 115–6, 290–3, 454–5.
Preparation of, 72–3, 81, 216–7, 292–3, 454; for pastoral work, 664–6; specialization in, 119–20, 558–64; The Training of Educational Missionaries, 119–20, 219–20, 557–64; training of medical missionaries, 165–6; Sunday school training, 74; language training, 115, 118–9, 164; social study, 443–4; courses for missionaries on furlough, 73, 77, 120; training-schools on the field, 120; Committee on Development of Training-Schools on the Field, 164, 216–7. *See also* Boards of Study, Language Schools.
Missionary education in Sweden, 76; Missionary Education Movement in North America, 69; Mission Study, 48–9, 74, 133, 535, 539; work among boys and girls, 72, 129, 133, 531, 535. *See also* Home Ministry and Foreign Missions (under Home Base).
Missionary Motive, The, 85–95; 432, 444–5, 529–30; book review, 779–80. *See also* Keswick Convention.
Missions and international peace, 359.
Missions and the philosophy of history, 359–61.
Missions, Social Relations of, 32–3, 79–80, 240–1, 260–5, 288–9, 367–8, 486, 511–4, 517–20, 550–3; Missions and the Social Gospel, 432–46; Social Service in Educational Institutions: In the Forman Christian College, Lahore, 137–43; In the C.M.S. Boys' Schools, Srinagar, 143–8; book review, 190–2. *See also* Church in Mission Field, Education, Governments and missions.
Missions, Theory and Principles of, 295–6; method of presenting the Gospel, 287–8; need for a fresh apologetic, 419–22; clearer formulation of policy, 80; critical position of the missionary movement, 571–2; modern missionary and St. Paul, 750–1; Is Foreign Mission Work out of Balance?, 683–95; Missionary Methods from a Roman Catholic Standpoint, 488–505; book reviews, 193, 370–3, 604–5, 779–80. *See also* Christianity, Missionary Motive.
Mohammedanism—
Survey of 1913, 44–9; in China, 21; in India, 33–4, 258–9, 644–51; in Africa, 47–9, 52, 53, 56–7, 59; in Persia, 46–7; in Malaysia, 28, 29, 550–1; Balkan war, effects of, 33, 44–5; urgency of evangelizing Moslem world, 45–7, 572–4, 706–7; difficulties in evangelistic work, 45, 287, 573–4; position of women in Islam, 258–60, 262; Committee on Work among Moslems, 49, 165; book reviews, 374–81, 601–2.
The Present Attitude of Educated Moslems towards Jesus Christ and the Scriptures, 696–707.
Moravian missions, book review, 768–72.
Morocco, 47–8.

Nationalism, spirit of, and Christianity, 64, 481; in India, 31, 253, 287, 421–2.
Nationality, Christian view of, 354–6.
New Guinea, book review, 584–90.
New Hebrides, *see* Pacific Islands.
Nigeria, Continuation Committee of missions in Northern, 54–5; co-operation in, 54; Church in, 276–7.
Nile Mission Press, 46, 47.
North America, 64, 66, 68–74, 77, 164; United Missionary Campaign, 68–9; Foreign Missions Conference, 70–2; Orientals in, 65. *See also* Canada, Boards of Study, Every Member Canvass, Missionary Education, United States of America.
Norway, 77.
Nyasaland, growth of Church in, 57, 59; A Missionary's Wife among African Women, 456–69; book review, 193.

Opium Question, 15.
Orientals in the West, 27, 65.

Pacific Islands, 65; book review, 598–601.
Palestine, 63–4; book review, 400–1.

Papua, *see* New Guinea.
Peace, international, *see* Missions and.
Persia, 46–7, 64.
Philippine Islands, AMERICAN EDUCATION IN THE PHILIPPINES, 323–35.
Primitive peoples, 28, 356–7, 456–69, 550–1; religions of, 96–106, 550, 577–8; book reviews, 584–90, 598–601, 608–9.

Race Problem, 5–6, 34–6, 59–61, 294–5, 336–7, 341–3, 356–9, 527–8, 579; book review, 356–7.
Roman Catholic missions, 11, 26, 53, 57, 59, 78, 92, 114, 314, 368–9; MISSIONARY METHODS FROM A ROMAN CATHOLIC STANDPOINT, 488–505; book reviews, 189–90, 763–8.

Siam, 29.
Sikhs, movement among, 647–8.
Social and moral questions, *see* Missions, social relations of.
South Africa, Survey of 1913, 59–62; GOD'S WAYS IN THE BANTU SOUL, 96–106; race problem in, 34–5, 59–61, 336–7, 341–3; growth of missionary interest in, 74–5; book reviews, 580–4, 608.
South America, Survey of 1913, 64–5; book review, 391–4.
Statistics, Committee on Missionary, 166.
Student Christian Movement, 21, 43, 65, 73–4, 76, 214–5; book review, 606–7.
Sunday school work, book review, 780–2.
Survey and Occupation, 79, 209–12; Committee on, 163–4, 210.
SURVEY OF 1913, MISSIONARY, 3–84.
Sweden, 76–7, 297–301.

Tagore, Rabindranath, 31, 149–56.
Theological training, *see* Church in Mission Field, Co-operation.
Theosophy, 28, 33.
Tourist Directory of Christian Work, book review, 401.
Turkish Empire, 44–6.

Uganda, 56–7, 59, 277, 343–8, 503.
Union, Ecclesiastical, *see* Co-operation and Unity.
United States of America, 5–6, 121–6, 357–9, 533–7. *See also* North America.
Unity, *see* Co-operation and Unity.
Unoccupied fields, 8–9, 13, 21, 29, 38, 55–6, 211–2.

WAR, THE, AND MISSIONS, 625–38.
West Africa, Survey of 1913, 52–4; Church in, 52–3, 267–8, 270–1, 273–4, 276–7. *See also* Congo, Nigeria.
West Indies, Church in, book review, 772–4.
Women—
THE IDEAL OF WOMANHOOD AS A FACTOR IN MISSIONARY WORK: Indian Women in the Past and To-day, 255–65; A TOUR OF ENQUIRY INTO THE EDUCATION OF WOMEN AND GIRLS IN INDIA, 107–20; A MISSIONARY'S WIFE AMONG AFRICAN WOMEN, 456–69; Missions and the Women's Movement, 439; in China, 25–6. *See also* Church in the Mission Field, Education, India, Mohammedanism.

AUTHORS AND REVIEWERS, VOLUME III.

Adams, Fred Winslow, 533–7.
Beach, Harlan P., 187–9.
Boetzelaer, Baron van, 545–56.
Bose, Kheroth M., 255–65.
Brown, W. Adams, 596–8.
Bullock, A. Archibald, 323–35.
Burton, Ernest D., 670–82.
Cairns, D. S., 775–7.
Calkins, Raymond, 121–6.
Campbell, W. Hume, 780–2.
Clark, Sidney J. W., 683–95.
Couve, Daniel, 313–22.
Crabtree, W. A., 608–9.
Creighton, Louise, 398–401.
Datta, S. K., 639–58.
Farquhar, J. N., 417–31, 782–3.
Fleming, D. J., 137–43.
Fraser, Agnes, 456–69.
Fraser, Sir Andrew H. L., 757–63.
Frere, W. H., 184–7.
Gandier, Alfred, 301–8.
Geden, A. S., 386–91.
Genähr, I., 175–8.
Glover, T. R., 85–95.
Gollock, G. A., 721–37.
Goudie, William, 308–12.
Harris, J. H., 598–601.
Henderson, James, 336–43.
Hogg, A. G., 171–4.
Joynt, R. C., 126–31.
Junod, Henri A., 96–106.
Knak, S., 537–44.
Lagden, Sir Godfrey, 580–4.
Learned, Dwight W., 349–51.
Livingstone, W. P., 772–4.
McDougall, Eleanor, 107–20, 768–72.
Macgregor, J. K., 742–7.
Mackichan, D., 243–54.
Mackintosh, H. R., 779–80.
Maclagan, P. J., 225–42.
Macnicol, Nicol, 777–9.
Margoliouth, D. S., 374–81, 601–2.
Mathews, Shailer, 432–46.
Mirbt, Carl, 590–2.
Moffatt, James, 181–4.
Mott, John R., 209–24.
Murray, Andrew, 738–41.
Oldham, J. H., 3–83, 284–96, 396–8, 506–28, 625–38.
Orr, W. G., 370–3.
Patton, Cornelius H., 593–6.
Rauws, Joh., 178–81.
Richter, Julius, 189–90.
Rouse, Ruth, 604–5, 606–8.
Sailer, T. H. P., 557–68.
Saunders, K. J., 149–56, 470–87.
Schepelern, Fr., 131–6.
Schwager, F., 488–505.
Sloan, Walter B., 708–20.
Small, A. H., 447–55.
Speer, Robert E., 391–4.
Spencer, Malcolm, 190–2.
Stenberg, Hjalmar, 297–301.
Stock, Eugene, 193–5, 266–83, 602–4, 763–8.
Towers, Thomas, 529–33.
Tyndale-Biscoe, C. E., 143–8.
Warneck, Joh., 395–6, 659–69.
Watson, Charles R., 157–69.
Weatherhead, W. H., 343–8.
Wilkie, A. W., 742–7.
Williams, F. W., 382–6.
Yeaxlee, Basil A., 584–90.
Zwemer, S. M., 696–707.

18, 960

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